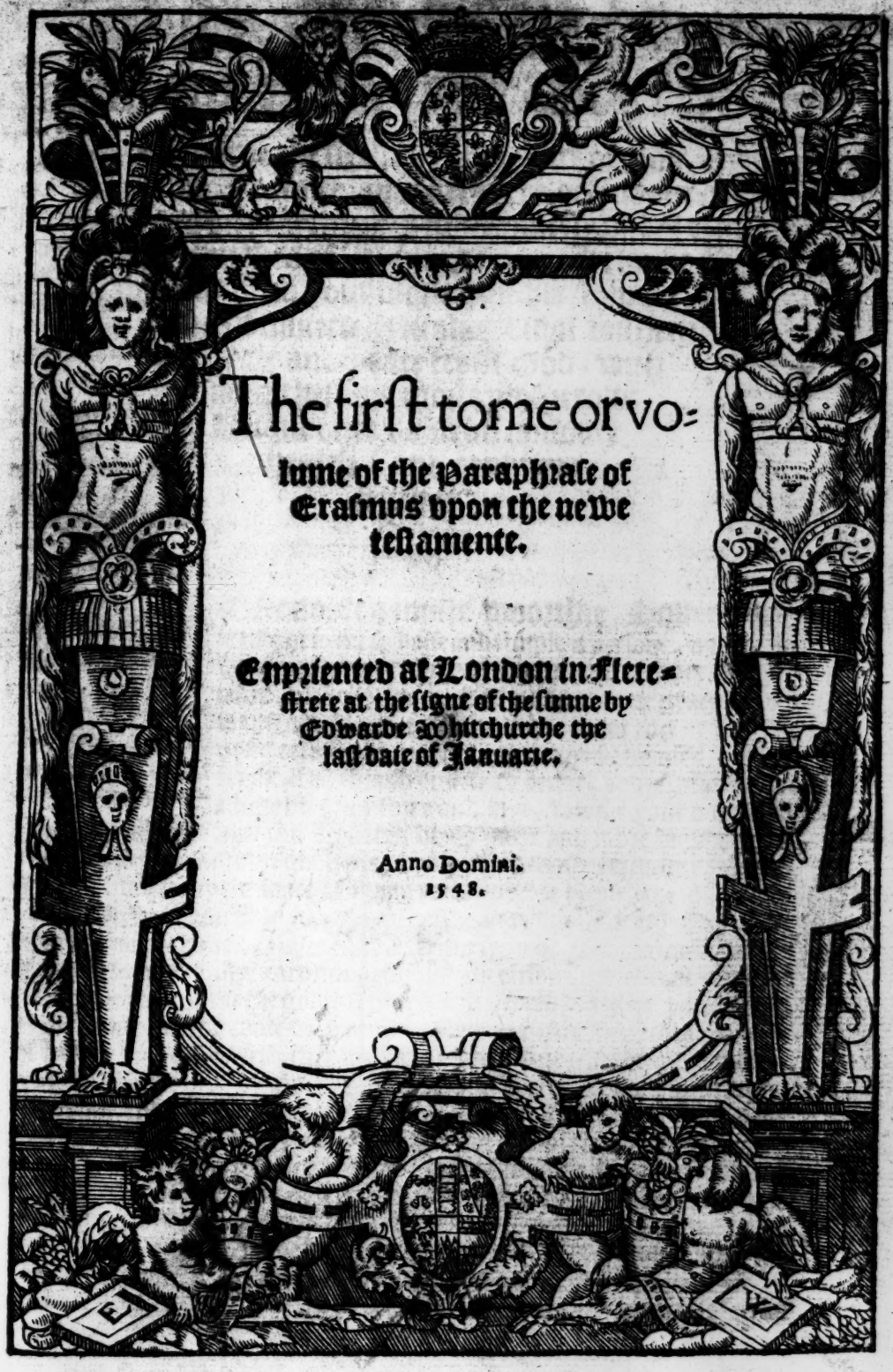

The first tome or volume of the Paraphrase of Erasmus vpon the newe testamente.

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Anno Domini.
1548.

The fifth tome of

Iuno et the Paragon of Cardinals Pyramus and Thisbie.

To the moste puissaunt prince, and our moste redoubted Souereigne Edwarde the sixthe, by the Grace of God Kyng of Englande, Fraunce, and Irelande, defendour of the feith, and on yearth next & immediately vnder God, of the churches of Englande and Irelande the supreme head, your moste humble, louyng, & obedient subiecte, Nicolas Udal wisheth all grace and peace from God, with long & thesame moste prosperous Reigne ouer vs, in all honour, health, and condigne felicitee.

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MOste noble & moste woorthie Soueraigne it might in me so basse and simple a persone, appere no small presumpcion to wryte vnto your Emperiall Maiestee, wer not the cause of our publique gratulacions so iust and so great, that no man, what euer he bee, hauyng occasion to wryte, maie thynke hymselfe void of eryme, if he should omitte to declare and testifie the vnestimable coumforte and ioye, whiche your vniuersall moste louyng and obedient subiectes dayly more and more dooe take of your Maiestees singular good procedynges and moste excellent towardenesse. For where by the space of many yeres vntill it pleased the goodnesse of God to sende you vnto vs, the earnest praiers of all Englande was, that we might haue a Prince: and after the tyme of your natiuitee, whan God had so graciously heard our petitions, we eftsons praied that ye might haue grace to folowe the godly steppes and procedynges of your moste noble father, euerie man seeth now in your maiestee suche towardenesse of vertue and godly zele, that we haue conceiued no lesse then an vndoubted hope, that ye will (by Goddes gouernaunce) ferre passe your said father, to whom our daily wysshinges and praiers thought it enough to haue you eguall. We all see in your highnesse suche liuely sparkes of vertue and Christian regimente toward, that we cannot but thynke Englande the moste fortunate Royalme that euer was, to whom God hath geuen suche a Kyng, as in his minoritee of tendre babehood, learneth to haue mynde on his function, and to consider whose ministre he is. If Royalmes (after the sayyng of Plato) are than and neuer els in blissed state, whan either

Philosophiers, that is to saie, suche as knowe and loue God, dooe reigne ouer thesame, ozels the kynges geue theimselfes to philosophie, that is to saie to the due knowelage of God, to the discipline of vertue, and to the vpright execucion of their office towardes all people: how happie are we Englishemen of suche a kyng in whose childehood appereth as perfect grace, vertue, godly zele, desire of litterature, grauitee, prudence, iustice, and magnanimitee, as hath heretofore been found in moste kynges of mature age, of full discrecion of auncient reigne, and of passyng high estimacion. But suche is the goodnesse of God, that to a people eagrely houngreyng and thirstyng his iustice, earnestly sekyng the waies of his trueth, tendrely enbracyng his moste holy woorde, readily acceptyng the grace of his ghospell, willyngly conformyng theimselfes to the syncere doctrine of his commaundementes, he forgeatteth not to geue a sapient kyng and gouernour. And that God hath of a singular fauour and mercie towardes this Royalme of Englande sent your grace to reigne ouer vs, the thyng self by the wholle processe dooeth declare: the summe wherof I shall in a shozt discourse no mozе but briefly touche and passe ouer, leste I might semerather to haue sought an occasion in the waie of flaterie to extolle you and your progenie, then as this present cause enforceth me, to geue due testimonie of the trueth. In dede your singuler excellencie in all kyndes of princely towardenesse is suche, that no place, no tyme, no cause, no booke, no persone either in publique audience ozels in priuate compaignie maketh any mencion of your Maiestee, but he thynketh hymself euen of a verai conscience bound to powdre thesame with manyfold praises of your incompatable vertues and giftes of grace. All whiche praises and magnifiyng though thei bee in dede muche inferiour to your moste woorthie desertes hithertoo, yet your Maiestee must take and repute, not as a matier of insolencie by your moste louyng and feithfull subiectes ministred vnto you, but rather as a thyng wrought in theim by the instincte of God to admonisshe you of the Regall estate that he hath called you vnto: not as a prouocacion of worldely glozіyng in your self, but as an instrumente of admonicion to continue you in remembraunce of thankes geuyng and of dischargeyng your office: not as the baites of flaterie menyng to fede your Maiestee in any conceipte of pryde, but rather as a glasse wherin to beholde yourself what ye are, and how ye ought to continue: not as the pleasaunt tickeyng oz clawyng of adulacion, but rather as a caucion that ye dooe nothyng in all your lyfe whereby ye maie bee found oz thought vnwoorthie the laude that is geuen you: and finally, not as a nourishemente of any humain vanitee, but rather as a spurre of exhortacion, not onely to beware that ye goe not backe, ne degenerate, oz decline from the godly trade of religion, of vertue, of litterature, of prudence, of benignitee, of iustice, of princely regimente that ye are now entreed into: but also that ye procede as ye haue begoonne, and still goe forward encreaceyng in all godlynesse, that your procedynges and consummacion maie bee answerable to your most princely and Christian begynnynges. Neither is there any subiecte of yours woorthie lyke, which would to any other ende oz purpose attempte to magnifie you in this

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tendre age, but in hope, that if ye bee not alreadie come to the perfectiō pro-
pouned vnto you, ye will labour and cōtende (as age maie suffre,) to growe
and reache vnto it. For if Philip of Macedone beeyng an ethnike and a
pagane kyng, whan he was railled at and muche euill spoken of by the
Atheniens tooke therof an occasion well to reigne and gouerne his people,
alle geyng hymself to bee enforced and constreigned therunto, that he might
proue his enemies vntrue men of their reportes: how muche more ne cessitee
of well dooyng is incoumbent to your highnesse that ye maie in tyme cum-
myng verifie the praises and commendations, whiche the publique consent
of the worlde dooeth now attribute vnto you. How bee it we your moste
feithfull louyng subiectes dooe nothyng doubte, but that God beeyng
the geuer of all good giftes, the father of all mercie, and the God of all
coumforte, who of his infinite goodnesse hath prouided you to reigne ouer
vs, wyll also in suche wyse directe all your wayes that he will euidently de-
clare hymself by his eternall wyse dome, and by his counsaill inscrutable, to
haue purposely ordeined and appoynted you to dooe high thynges, whom
he hath by his mightifull arme so woondrefully sent. For where your moste
noble father of famous memorie kyng Henry the eight beeyng otherwyse
by all tokens of naturall constitucion, a man hable and also lykely to haue
children, had alreadie by the twoo moste fair blossomes and moste freashe
floures of the worlde, the ladie Maries Grace and the ladie Elizabethes
Grace your Maiestees moste noble and moste dere sisters yet liuyng, de-
clared hymself apte to bee verai fruictefull of procreacion: yet had he con-
tinued eight and twentie yeres kyng of this Royaulme ere he had any
soonne in lawfull matrimonie begotten, to whom he might leaue the suc-
cession of this his Emperiall croune and sceptre. In the meane tyme kyng
Henry as a moste vigilaunt pastour ceasseth not with perpetuall trauaill
to procure for the commoditees and welth of Englande, he ceasseth not by
moste politique and moste holsome lawes to prouide for the establishyng
of Englande in peace and tranquillitee. And because by the diligent rea-
dyng and meditacion of holy scriptures he found and obserued the true bles-
synges of God, and the fountaine of all grace and prosperitee to procede of
the knowe lage of God, and the due obseruacion of his lawes: lyke a moste
christian Prince and a true defendour of the feith, he conuerted and employed
all his studie and cogitacions to the redresse of suche abuses in religion as
by the moste corrupt doctrine of the Romishe papacie had by degrees crept
in to Christes churche, and prauailyng through continuaunce of yeres,
wer now so confirmed and established throughout all parties of Christen-
dome, that the Romishe Nabugodonozor held vs in suer subiection, then
euer was Israel holden in the captiuitee of old Babylon, and so should we
haue still continued, had it not pleased almightie God of his votonlie mer-
cie, to rise vp a Christian Cyrus your moste puissaunt father, to restore
vs again to our freedome in Christes bloud. For the Romishe Nabu-
godonozor had by wrestyng and peruertyng the holy scriptures of God
to the establishyng and maintenaunce of his vsurped supremitee clymed so
high: that he was not now contented to sitte in the chaire of Moses, but
had moste blasphemously exalted hymself aboue all that is called God,

that is to saie, had made Goddes woorde frustrate, that his moste corrupt and moste pestilent doctrine might take place. He had by his deuilishe inuecions cast suche a foggie miste of ignorannce ouer Goddes moste holy Bible, he had with his Pharisaicall interpretacions in suche wyse polluted the synceritee of Christes doctrine, he had so infected the clere fountaine of Goddes woorde with the suddes of humain tradicions, and the dregges of vain ceremonies, he had by meane of papistical troumperie so peruerted the vnderstandyng of holy scriptures, he had so defaced the puritee of the feith with the beggerly patched cloke of superstitious weorkes not commaunded by Goddes lawe, he had so perplexed the grace of the ghospell with the falsefeigned merites and weorkes of supererogacion, he had so mangled the Christian profession with mo then an hundred soondrie sectes of counterfaict cloistreers of Antichristes owne generacion, liuyng like idle loitreers & verai dranes, and vnder the pretense of religion deuouryng the cõmon weales that would maintein theim, he had so oppressed the true religion & worshippyng of God with pilgremages to dead stockes and stones of mãnes handie weorke, with transferryng the honour whiche was due to God alone, vnto Sainctes and to feigned miracles, with other kyndes of idolatrie innumerable, & with a purgatorie of materiall fyer, and (to make some ende of speakyng in a matier of itself infinite,) he had so clene subuerted all good & godly cõuersacion & doctrine, that Satã had no more power of the world whan Christe came down to yearth for to redeme mankynde, then religion was now brought out of frame by the tyrannie of the Romishe Babylon, nor God and his soonne Jesus Christe any where lesse found, then whan he was moste buisily named and spoken of in pulpites. Beeyng vnder ỹ title and name of Christe, the most eagre aduersarie of Christe and his ghospel,
1. kyng. xvii. he ioyned hymself to the Philistines, and beeyng their Goliah more nere sixtene thẽ six cubites high, neither feared, ne shamed to shewe hymself in plain batail of defiaunce, ne spared to opẽ his blasphemous mouthe, ne to drawe his tyrãnous sweorde, ne to shake his huige mourdreyng speare against ỹ true Israelites of Christes littell selie flocke, and moste presumptreously to braggue against all that euer would profesle the synceere & vpright doctrine of Goddes woorde, till it pleased God to reise vp vnto vs an Englishe David your moste noble father, who without any armour or weapon of iron and stele, without any harnesse of mannes makyng, without displeighyng any hammers in arate of humain batail, should out of the shyng of his Regall autorite cast the corner stone of Goddes woorde, whiche lightyng vpon the forehead of the said Goliah, felled his papacie stone dead & crushed it to poudre, neuer to bee hable any more to nope or to face Englishe Israel.

Our said David kyng Henry the eight had learned by the booke of Deuteronomie (in whiche booke the feithfull seruaunte of God Moses charged
Deuteronomie. xvii. d. that whomsoeuer Israel should make kyng ouer theim, the same from the tyme that he wer settre in his Regal throne, should al ỹ daies of his life haue continuall meditacion, and should still reade therin, to the entente he might learne to feare the Lorde his God, for to kepe all the woordes of his lawe, and his ordeinaunces for to dooe theim, and that he should not turne from the commaundementes either to the right hande or to the left, that bothe

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he and his children might prolong their daies in his kyngdome:) he had (I ſaie) learned in the ſame booke, on the one ſyde the bleſſynges of God promiſed to all ſuche princes as on their owne parties would for the loue and feare of God walke vpprightely in the execucion of the ſaid commaundementes, and would partely by their good exaumple prouoke their ſubiectes to doo the ſame, and partely by due execucion of iuſtice make them aſhamed and alſo afeard to ſwerue or decline from the Lorde their God: and on the other ſyde the terrible maledictions and plagues of Goddes wrathe, threatened to all ſuche as neglected the vpright obſeruyng of all his preceptes and waies. He loued the goodneſſe of God, and feared his ſtroke, he ſawe religion to bee ferre out of frame, he ſawe ſome parte of his moſte earneſt trauailes and endeuour to ſette Englande in moſte quiet and bleſſefull ſtate, to fall of condigne effecte through defaulte of reformacion in matiers of religion. He ſawe and found by experience of his owne manyfold moſte princely entrepriſes, the onely cauſe why Chriſtia Royalmes are plagued with warres, derthes, famins, peſtilences, and other mortall extremitees to come of Goddes indignacion, becauſe the worlde was ſo ferre gon a ſtraigh frō Chriſte, that nothyng was now weared ſo odious or deteſtable as his holy woorde, nothyng reputed ſo blaſphemous, as Chriſtes holy ghoſpell, nothyng ſo light eſtemed as Chriſtes bloud and paſſion. He ſawe the onely waie to Goddes fauour to bee the embracyng of his holy ſcriptures, the brounyng wherof had enforced God to poure his indignacion vpon the Chriſtian worlde. He ſawe and well perceiued that God of his mercie was willyng to ceaſſe his wrathe and vengeaunce, if the Chriſtian people would returne to hym. He perceiued God to offre his grace vnto the worlde by openyng their eyes, if leauyng their errour and ignorauncе thei would embrace the clere lighte of the ghoſpell. He ſawe moreouer that his moſte louyng ſubiectes of Englande, (whom his godly exaumple had prouoked to rendre & ſeke the glorie of God) did now hongre and thirſte the right knowleſſe of God and the knowelage of his woorde. He plainly ſawe that no waie there was to a reformacion, but by this onely meane, if the autoritee and vſurped ſupremitee of the See of Rome were extirped, aboliſhed, and clene extinct. For he ſawe his countreymen the Engliſhe Iſraelites to bee holden in ſuche extreme bondage within the Romiſhe Egypte, that there was no hope of deliueraunce, but by the onely power and mightifull arme of God reiſyng vp ſome Moſes that would in the face of thatſame moſte cruell Pharao require that Iſrael might bee freely let goe. The huige ſeuenfold headed dragon was to the ſimple inferiour people, ſuche an obſtacle that thei might not come to Chriſte, and to all Chriſten princes ſuche a terrour, that thei durſt not. This dragon beſydes the monſtrous hiſſyng of his curſes and excommunicacions, and beſydes the contagious infection of Idolatrie and ſuperſtition, wherewith he had by his whelpes the carnall papiſtes ſo abblinded the worlde, that he had enwrapped and drounded all Chriſtendome in blyndenеſſe and errour: he had alſo a mortall ſtyng in his taile, wherewith he cralled not ſmal hyndes of deathes and tormentes to deſtroie and mouthe vp manyes would once open their lippes againſt his moſte

Exod. 6.

Apocal. xii.

detestable & moste blasphemous abominacions. This dragon ceassed not
Apocal.xii. continually to persecute the woman clothed in the sunne, that is to saie, Christes dere spouse the churche of Englande, but as a rampyng and roryng lyon, he stood euer readie watchyng that he might deuoure hir childre the Christian flocke, whiche she now groned to bryng foorth to Christe, had not the Englishe Michael kyng Henry the eight taken in hande to fight against the said dragon, and been strengthened of God with his Aungels the lordes, and godly prelates, to cast the said dragon that olde serpente and his Aungels out of Englande. This was the great harlot that sitteth vpō many waters with whom the kynges of the yearth haue committed fornicacion, and the inhabiters of the yearth been made dronken with the wyne of hir fornicacion: the woman sittyng vpon the rosecouloured & tenhorned beaste full of names of blasphemie, she sittyng araied in purple & rosecoulour, and decked with golde, precious stones, and perles, and in hir hande a cuppe of golde full of abominacions and filthynesse of hir fornicacion, and in hir forehead a name of great mysterie writen, great Babilon the mother of vvhooredome and abominacions of the yearth: and the same whooze dronken with the blond of Sainctes, and with the bloud of witnesses of Jesus. This was the huge monstre Hydra, (to whom the poetes attribute seuen heades, some eight, and some an hundred heades,) whom aswell kyng Jhon of Englande, as also soondrie other Christen princes had attempted to vanquisshe, but as soone as thei had cutte of one head, three other heades grewe vp forit, so that euerie wounde that was geuen hym was a more confirmacion and encreace of his strength, vntill our Hercules kyng Henry ỹ eight perceiuyng that no power, no puissaūce, no weapō was hable to cōfounde hym sauyng onely the consumyng fyer of Goddes woorde, prouided the Bible to bee sette foorth i the Englishe toungue, and to be sette vp in euerie churche where it might be read of his people. Long tyme endured this conflicte betwene our Englishe Hercules and the Romishe Hydra ere he could her destroied, so fast grewe vp a more noumbre of serpentine heades, whā any one was cutte of. For besydes the manifold moste monstreous heades of idolatrie, pilgremages, superstitions, counterfaicte religions, and vnnumerable abuses mo, whiche kyng Henry had to cutte of, his wheipes the indurate generacion of papistes deuised all meanes possible to kepe his authoritee still in Englande, ne left any engin vnattempted to staighand lette ỹ abolishyng of his vsurped power, abusyng the simple people with all kyndes of delusion and iugleyng of countrefaict miracles, of feigned visiōs, of lyyng in traunces, of raptions, euen vnto the third heauen of sophisticall learnyng, of holy contestacions, of subtilly inuented prophecies, of bold cōminacions and threatenynges, of voices auouched to haue come frō heauē, of peruertyng ỹ sense of scripture to maintein his power, of writyng bookes in derogacio of the kynges procedynges. And to ỹ ende there should not lacke any kynde of wicke vnelle ỹ the said Hydra & his adherētes, moonkes, fryers and other cloistrers wer hable to worke, he found meanes beside many other formes of forain warres and cōspiracies, so ferre to abuse the credulitee of the simple ignoraunt people, that he brought theim half in a detestacion & hatered of Goddes woorde, & seduced theim to auēture with al-

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tell blaſt of ſedicio, to diſtourbe the cogitations of ſuch, as a noble and a good kyng beyng thā moſt earneſtely, yea (I maie ſaie) onely ſette in ſtudiyng for the eſtabliſhemente & cōtinuacion of peace & trāquillitee in this Royalme for euer. All whiche terrours could not appalle kyng Henrye's moſte ſtout courage, but that he went through with the reformacion, wiche the ſpirite of God ſo wrought in his herte & conſcience, that he ſawe it to bee neceſſarie, & hymſelf to bee choſen of God to bee the inſtrumente therof. All this whyle Englande, though not yet verai willyngly ne vniuerſally receiuyng ỹ grace of the ghoſpell offreed vnto vs, together with the moſte heauenly iewell & treaſour of Goddes holy ſcriptures in ỹ mother language: yet neuertheleſſe (as our partes & moſte bounden dueties wer) tenderly conſideryng ỹ moſt vigilaunt care and ſtudie and moſte earneſte trauaill of our moſte gracious ſoueraigne emploied for our behouf, & daily beſtowed in fortifiyng all parties of the Royalme againſt the malicious aſſaultes & cōſpiracies of ỹ ſaid Romiſhe Hydra, or any other enemies by his ꝓcuremēte: Englāde (I ſaie) ceaſſed not with continuall ꝓaier to beſeche ỹ goodneſſe of almightie God, to rewarde the godly mynde & dooyng of our kyng now wearyng out his bodye in trauaillyng for vs, & ſpēdyng his life in ꝓcureyng for our wealth & ſafegarde, with a ſoonne, to whō, whā he ſhould departe hence to heauen, he might ſafely committe and leaue his croune, with the gouernaunce of vs his moſte dere beloued ſubiectes: Thus did al Englāde by the ſpace of many yeres perſiſte in cōtinual ꝓaier: but almightie God willyng to ſhewe for what perſones he reſerueth his bleſſynges, as ſoone as we had through better inſtruccions conformed ourſelfes to the expulſyng of the Romiſhe Antichriſte, to ỹ glad embracyng of his woorde, & to ỹ receiuyng of his ghoſpel in all parties: immediately heard our lamentable peticiōs, & ſent your moſte noble mother Quene Jane of famous memorie, whom (as it maie bee thought) his prouidēce & counſailles inſcrutable had purpoſely ordeined, prepaired, & cauſed to bee borne, for none other office, but that ſhe might bee moſte dere wife to ſuche a kyng, & mother to ſuche a Prince. For as ſoone as ſhe had i moſte lawfull matrimonie brought forth your Grace, ſhe departed this worlde: as though ſhe ſhould haue ſaied: I haue doone the office ỹ I was borne for, now fare ye well. The freaſhe floure of my pure virginitie, I haue moſte ſafely cōmitted to my moſte dere ſpouſe kyng Henry for to kepe, & to you his moſte faithful louyng ſubiectes, I leaue behynd me my onely ſoonne, the ſe well that ye haue ſo long deſired, ſo ſore longed for, & ſo often craued of God. As lōg as ye ſhall tēdre his welfare, ye ſhall ſatiſfie my deſire, whō I brought forth for ỹ purpoſe. If it maie pleaſe God to ſend hym long life, I haue the full fruicte of my trauaille, I haue my death abūdauntely recōpēſed, & my roume emōg you euen to my mynde ſupplyed. I haue now no more to doe on yearth. If I haue demerited any loue or thāke at your handes: beſtowe it wholly on my ſoonne, whan I am gon from you. Thus departed the moſte vertuous ladie Quene Jane, whoſe death we haue the leſſe cauſe to lamēte, becauſe that by hope we are aſſured, that ſhe is gon from peine to ioye, frō care to reſt, from ſorowe to bliſſe, frō this tranſitorie worlde to immortalitee. We haue cauſe to ſuppoſe that God for the exceedyng great loue & fauour that he beareth to wardes Englāde, whā ſhe had brought forth to the worlde ſuch a ſoonne, toke hir away immediat-

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ly of purpose to reward hir with a croune eternall, for whom all temporall and worldely rewardes were incomparably ouerpasse, ne any yearthly croune sufficient: so, that to lamente hir, is rather to enuie hir felicitee & blisse. And she beeyng now in heauen with hir moste desired loye Christe, muteth and requireth vs that our beneuolent loue and affection whiche must haue been diuided betweene you and hir, maie bee wholly transferred & bestowed on your highnesse, whom to bryng forth she was not onely well cõtented, but also muche desirous to dye. So that we are all double bound to loue your Maiestee, first because your moste dere mother was taken frõ vs ere she might receiue any fruicte of our grate and thankefull hertes for bryngyng forth to hir countrey suche a soonne: and than muche more because ỹ in your moste Royall persone is reposed all the worldely ioye, coumforte, hope, and expectacion bothe of vs that are now liuyng (whom I trust your Grace shall surmount,) and also of our posteritee. Neither can I iustely affirme hir to bee dead, that hath leaft behynd hir suche fruicte of hir bodye, whom to bryng forth (I dare auouche) she thought hir death so well bestowed, that in case she might returne to lyfe again, & bee in hir former state of maide and Quene, she would readily patiche & conuenaunte with God, on the same price to bryng forth your Grace vnto hir countrey. And so great was the ioye and gladnesse of Englande in the natiuitee of your highnesse, that the secrete prouidence of God thought it necessarie to temper our immoderate mirth and reioyeyng with the death of your moste vertuous mother (for neuer was the decease of any Quene in Englande more lamented) leste we might haue been so inebriate with our vnestimable felicitee, that the same might haue made vs proude, and perchaunce haue brought vs in suche flaterie of our selues, that we would haue forgotten, or perchaunce not acknowelaged, no nor espyed you to bee sent vnto vs as well by the moste mightie & moste woonderfull power of Goddes hande, as also of his exceedyng mercie, and fauour towardes Englande. He might haue taken hir awai ere she had come to the bearyng or conceiuyng of you in hir wõbe, if he had not specially loued & tendred our good kyng Henry and vs. It was in his hande & pleasure to haue taken you bothe (whiche thyng God forbidde) if he had not by leauyng the better of the twoo with vs, been willyng bothe manifestely to declare his almightefull power ioyned with his moste gracious mercie & tendre compassion towardes Englande, & also to bridle the insolencie whiche by hauyng you bothe still with vs (suche is mannes frailtee, and readinesse to swerue) he peraduenture forefawe, would haue growen in vs. God in takyng awai yhir at your birth did plainly ministre vnto vs, bothe an earnest warnyng & also a full prouocacõ of vnceassaunt prayeng for ỹ life & prosperous cõtinuance of your Grace beyng of nature & by ỹ cõdicion of your birth mortall as your mother was. The birth of your maiestee was the more swete, because it was so long wished for, so long looked for, & so long craued ere it came. A great benefite is muche ỹ swetter ỹ it is not obteined without great & long suit. The pleasure of a good turne is muche diminished when it is at the first obteined. The desirefulnesse of our myndes muche augmenteth and encreaceth our pleasure. The admirrion also (as who should saie) ỹ sauoryng of pleasures with some sparde of misfortune either afore goyng or in the middes attempered, graceth altogether, & maketh it the more acceptable

ptable. Honey is walowethe and ouercaſteth the ſtomake, if it be pleteouſly taken by itſelf alone: but if with vineagre it bee made eagredoulce, than is it not onely delectable and pleaſaunt of relice, but alſo roumfortatiue and holſome too. The death of the moſte vertuous ladie & moſte woorthie Quene Jane your mother beeyng ſuigned with your birth, made ſuche a temperature of ſorowe and ioye together, that bothe our mournyng whiche otherwyſe ſhould ſcarce haue found any ende, was ſoone mitigated: and alſo our moſte tendre deſire of enioying your Maieſtee muche the more encreaced. We had ſo long groned, we had ſo long cryed to God for a Prince: that except he had in the moſte deſired birth of theſame, aſperſed the death of your moſt dere mother: we ſhould by our immoderate felicitee haue tempted, and prouoked hym to take you bothe from vs. It was his goodneſſe þ would not ſuffre vs to falle. For muche ſooner and ſorer dooeth immoderate ioye drounde mannes reaſon, then immoderate dolour. Thus than (as I haue ſaied) as ſoone as we willyngly applyed ourſelfes aldwell to the exilyng of all papiſtrie, as alſo to thenbracyng of the woorde of God, he immediatly fulfilled and ſatiſfied our deſires, by ſendyng your Grace vnto vs after a woondre full ſorte: as if he ſhould in plain woordes haue ſaied: Now that ye haue gladly receiued my woorde, ye ſhall haue that whiche ye cannot but of my gifte obteine, that is to wete, a Prince, and with hym all worldely roumforte, ioye, and ſecuritee, that ye maie wel perceiue bothe that nothing is vnpoſſible to God, and alſo that if ye abyde in me, & my woordes abyde in you, aſke what ye will, and it ſhalbee dooen for you. Whan I ſaie the woorde of God, the lawe, the preceptes, or the commaundementes of God, I mene not fantaſticall dreames of mãnes inuencion, (for theſe thynges are nothyng leſſe then the woorde of God) but I mene the true & liuely woorde of God conteined in holy ſcriptures: I mene his holy ghoſpell & teſtamẽte, purely and ſyncerely taken without the venomous corrupcion of the filthie dregges, or of the ſoure leauen of any the aboue reherſed peſtilencies, accordyng as your moſte noble father our late ſoueraigne lorde kyng Henry the eight with vneſtimable care, ſtudie, and trauaill, mynded and laboured to haue it ſette foorth, and to bee daily preached & taught to his people without any declinyng either to the right hande or to the left. Whiche thyng if he could not ſo throughly accõpliſhe as his moſte earneſte hertes deſire was: I truſt that almightie God who hath prouided and ſent vs your highneſſe a moſte woorthie ſoonne to ſuccede ſuche a woorthie father, will by his eſpeciall grace illumine your herte to proſpere in the wai of trueth, which your father hath opened vnto you, and wil geue you grace all thinges to perfeicte whiche your father moſte godly begãne to your handes. And although to mainteine, vpholde, & cõſerue þ kyng Henry prepared & hath now leaft to your gouernaunce, is of itſelf ſo muche matier of immortall honour and renoume, that it wer enough for any kyng to doo: yet hath God prouided that ye ſhall not haue cauſe to ſaie as Alexander the great cõquerour, whan he conſidered the great and manyfold actes of his father Philip kyng of Macedonie, ſaied: My father will leaue nothyng for me to doo. For God of a verai pietie that he had on kyng Henryes vncomparable & thelame vncreaſſaunt trauailles for the publique behouf and welth of Englande long yeres ſuſteined, tooke hym awai from this troubleous worlde as ſoone as

Jo. xv.

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he had prepaired your Grace in a readinesse by due succession of inheritaunce to receiue at his hãdes the sceptre & croune of his royalmes and dominions. God by a speciall dispensacion brake of the course of his lyfe ere all thynges wer brought to a full perfection, because he would declare hymself to haue appoynted your Maiestee not to liue altogether in a carelesse supinitee, but in a perpetuall exercise of all princely vertues, that ye might consummate & finishe suche regall entrepryses as he begoonne, partely in other worldely affaires, & especially concernyng the redresse of abuses in matiers of religion.

Exod. xiii. and. xiiii. Kyng Henry was the Moses whom God elected stoutly to deliuer vs out of the handes of the Romishe Pharao, & to conueigh vs through the read sea of the waueryng iudgementes of men, & the troubleous sourges of the popishe generacion swelling & rageyng against hym, & through the wildrenesse of beeyng left alone destitute of the assistence or coumforte of other Christen princes, whiche in this so noble & so godly an entrepryse might laudably settre in foote with hym, & through this wildrenesse to conducte vs as

Deuter. xxxi. ferre as ỳ lande of Moab: but ye are ỳ Josue, whõ God hath appoynted to bryng vs into the lande of promission, flowyng & rennyng with mylke and

Deuter. xxi. honey, and to sette vs Englishe men in the lãde of Canaan which is the syncere knowelage & ỳ free exercise of Goddes moste holy woorde. He was the Moses, who by Goddes ordenaunce and dispensacion wrote the booke of Deuteronomie, whan he caused the holy Bible to bee turned into Englishe, and laied it in the tabernacle, whã he cõmaunded the same to bee laied in all and singular the churches throughout his Royalmes & dominions: chargeyng the Leuites, that is, the Bishops, Pastours, & Curates, in ỳ tyme of the free yere, that is, at all due & conuenient seasons, to reade and declare it vnto all the people gathered together, bothe men, weomen & children, yea & the straungiers that wer in any his citees, ỳ thei might heare, learne, & feare their lorde God. But where some of the priestes the soonnes of Leui had now in these last yeres through their ingleyng, their false packyng & their plain sorcerie bewitched kyng Henry with a wrong persuasion, and had so craftily coumpaced and conueighed the matier, that vnder the pretense and coulour of religion thei kept the woorde of God from the yes and eares of the people, beatyng his moste feithfull louyng subiectes frõ the knowelage therof with a mortall whippe made of six deadly knotted chordes, and in the meane tyme kept the booke of the lawe hidden, vntill thei had so ferre obscured, derkened, and oppressed the woorde, that all thynges wer repletc

iiii kyng. xxii and. xxiii. with errour and insyncerite: it now euidently appereth your Maiestee to bee the feithfull Josias, in whose tyme the booke of the lawe is found out in the house of the Lorde, and by your moste godly iniunccions reade in the hearyng of all your people, and a couenaũte made with the Lorde that thei shall walke after the Lorde, and shall kepe his commaundementes with all their hertes and all their soules, whereunto all your people moste willyngly dooeth consente by glad receiuyng of all suche good order and reformacion

ii. kyng. vii. as by your Maiestees moste godly direccion is ministred vnto theim. Your moste noble father was the Dauid, who of a good herte and zele entended, yea and made mocion to builde an house for the Lordes name: but we all trust your highnesse to bee the Salomon, whom God hath appoynted and by speciall dispensacion elected to builde and finishe an house for hym for euer

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by restoryng and establishyng the true Christian religion. Whiche thyng that your Maiestee maie haue the grace and spirite to dooe, ye lacke not the perpetuall wishynges and prayers of all your moste louyng & obediēt subiectes. The worlde seeyng these your moste princely begynnynges in this your tendre yeres of childehood, is confirmed in a sure hope & expectacio that your Maiestee will in processe of tyme growe to bee in this behalf a verai Phenix emong Christian princes, and a mirrour & spectacle vnto theim all. And certes your Maiestee is in muche other case, then other kynges of Englāde before your tyme haue been. For where (the frowarde veneſſe of fortune beeyng suche, that moste parte of thynges lyke as thei are through hir aide & fauour easie to be achiued, so thesame through hir malignaūt wiekedneſſe are more easie to bee lost again) it deserueth no lesſe but rather more glorie well to kepe & maintein e thynges well gotten, thē to acquire more to it: some of your moste worthie progenitours haue had a readie pathwaie to renoume, & haue had but an easie trauaill to succede & folowe ꝑ princenexte afore goyng in the laudable exaumple of politique regimēte, of woorthie entrepryſes, of Martiall prowesſe, of noble but yet cōmō actes of chiefalrie, of notable & famous entrepryſes, but yet enclosed within the coumpace of mānes reache. But your grace succedyng Henry ꝑ eight, shall not bee hable to satisfie nor aunswer ꝑ earneſte expectacio of ꝑ worlde, onleſſe ye doe excelle. Nothyng maie serue your grace but singularitee. Ye haue in his exaumple suche a marke sette vp vnto you, as without the sweat & labours of Hercules (of whō the Poetes feigne, that he bore vp & staighed heauen self with his shoulders,) ye shall not bee hable to clyme vnto. Ye muſt surmount and paſſe a kyng which was in his tyme pierelesſe, & a matier of publique admiracio to ꝑ vniuersal worlde. And such are your begynnynges alreadie, aswel in Marcial chiefalrie, as also i politique ordeinaūce of ciuile lawes at home, aswell in destruiyng the image of Baal, & rootyng vp of all Idolatrie, as also in settyng a further good ordre for matiers of religion: that it will not suffiseif ye bee but equall to hym. Kyng Henry ꝑ eight besides his felicitee & luckie fortune in all his moste regall entrepryſes aswell by Marciall chiefalrie as also in politique gouernaunce, besides his manyfold conqueſtes & victories in Fraunce, Scotlāde, Irelande, & elswere, besides his vnestimable high triounphes, voiages, & actes dooen bothe at home & beyond ꝑ seaſes, besides his excedyng great & many buildinges of palacies, Honours, Mainours, castels, forteresſes, holdes, blockehouſes, hauens, aswell for ꝑ strēgth and sakegarde of his royalmes & dominions, as also for the commoditee of frendes arriuyng, and the annoyaunce of the enemies, besides the defēse and maintenaūce of al his portes & narowe seaes with Carikes, barkes, hulkes, shippes, galles, & many other high and sumptuous deuiſes of shipwrights, besides ꝑ aboundaunt furnishyng of all and singular the premiſſes with all kyndes of ordeinaunce, artillerie, and other requisite prouision, besides the foūdyng, edifiyng & erectyng of an vncredible noūbre of bishops Sees, cathedrial colleges, lectures, schooles, & other Colleges for studēts i bothe vniuersitees, & so sumpteous endowyng of euerie of theim with landes, possessions, Jewels, ornamētes and all requisite furniture so muche & so large, as euerieone of ꝑ premiſſes particularly might bee iudged an acte sufficiēt in a kynges tyme to bee dooen, besides his moste bigilaunt & carefull studie

about

about the enactyng of a great volume of right holsome statutes and lawes for the cõmoditee and behouf of the publique weale of Englande and his other dominions, and emõg these his vnecessaunt endeuour about a reformacion in religion, & therin (as a thyng moste necessarie for all cõmon weales tendreyng Christes glorie,) the extirping and abolishyng of ỳ detestable vsurpaciõ of ỳ papacie of Rome, the rootyng vp of all sectes of cloistreers, of all coũtrefaicte religion, & of Idolatrie, together with the settyng forth of the holy Scripture i the vulgare Englishe toungue, besides all these premisses & other his actes mo then a long tyme maie suffise to reherse, King Henry was a Prince of singular prudẽce, of passyng stout courage, of magnanimite incõparable, of inuincible fortitude, of notable actiuitee, of dexteritee woonderfull. He was acõtinuall welling foũtaine of eloquẽce, a verai rare spectacle of hũanitee, of ciuilitee or good nourture an absolute presidẽte, a speciall paterne of clemencie and moderacion, a woorthie exaumple of regall iustice, a botomlesse spryng of largesse & beniguitee. He was in al honest artes & faculltees profoundely seen, in all liberall disciplines eguall with the chiefest, in no kynde of litterature vnexpert. He was to the worlde an ornamente, to his countrey a treasoure, to his frendes a coumforte, to his foes a terrour, to his feithfull and louyng subiectes a tendre father, to innocẽtes a sure protectour, to wilfull malefactours a sharp scourge, to his cõmõ weale and good people a quiete hauen and ancore of safegarde, to the disturbers of the same a rocke of exterminiõ, in hainous and intolerable crymes against the publique weale a seuere iudge, i the lyke offenses cõmitted against hymself a readie porte and refuge of mercie, except to suche as would persiste vncorrigible. A man he was in all giftes of nature, of fortune, and of grace perfecte, & (shortely to breake of in a matier of it self infinite,) a man aboue al praises. Suche a kyng hath God sette vp before your Maiestee for an exaumple, a spectacle, and a paterne of all princely vertues whom egually to matche, wil bee with ỳ verailest that is looked for of these your moste Regall & Christiã begynnynges in this yoũt tẽdre age. For mete it is that lyke as your highnesse is heire & successour of your moste noble fathers croune & treasourrs, euen so and muche more ye bee heire of his most princely vertues: and lyke as ye would employe al possible industrie, and diligẽce to maintein and ampliate the externall possessions of your empier, euen so to augmente the vertues of the mynde, beeyng the more precious possession of the twain. Neither is there in this behalf on our parties your Maiestees moste benevolent and feithful louyng subiectes any lesse hope to bee cõcriued of you for that that is to come, then we dooe alreadie fele ioye & coumforte of that we see present. For suche excellẽt begynnynges beeyng ferthered by the publique and daily praiers of all your feithfull and true herted subiectes, can not but haue still better & better degrees of continuaũce and encreace, especially hauyng suche noble & sapient Coũsaillours as it hath pleased God to prouide for you, and to geue you in this your tẽdre babehood. For that all suche wel dooynges in young kynges, and by reason therof prosperous successe in all thynges, procedeth of feithfull and godly Counsaillours: it maie euidentely appere by the notable exaumples of ỳ twoo young kynges of Israel Manasse and Josias. Whoso will peruse the bookes of the kynges, shall fynde that frõ the begynnyng of Achabs reigne vntill ỳ tyme of good kyng Ezechias

chias true holyneſſe, religiõ, right knowelage of God, yea & the verai mynde to worke or ſeke Goddes glorie, laie as a thyng oppreſſed, reiected, buryed, & vttrely extinct, & in ſtede of Godlyneſſe reigned all iniquitee: in lieu of true knowelage, all was poſſeſſed with ignorannce and errour: in place of true worſhippyng of God, ſo ferre prevailled Idolatrie & cõtempte of Goddes lawes, that Iſrael paſſed the Gentiles not onely in their owne gentilitee of worſhippyng Baal and many falſe Goddes, but alſo in all other kyndes of their moſt deteſtable abominaciõs. The craftie & ſubtile iugleyng of Baals prieſtes & of the falſe prophetes for the aduauncyng of their owne lucre and eſtimaciõ, had vnder the coulour and pretenſe of holyneſſe, and of religiõ by litell and litell ſo allured, enueigled, conſured, and bewitched the princes: that thei woer vttrely blynded and ſeduced to condeſcende to ỹ wicked & couetous inuencions of ỹ prieſtes. Thei perſuaded the Princes to their waies by policies, thei beſtowed all their cunnyng clergie, and worke mãſhip of peinted eloquẽce, vntill thei had peruerted theim and drawen theim clene & ſtraigh from all the waies of the Lorde their true God, wel knowyng that the people, some for loue, some for feare, and some through raũple would without any buſſinelle folowe the trace and ledyng of their kyng & gouernour. Thei made the kynges & rewlers ſure on their ſyde, well wetyng that ỹ ſubiectes, ſome for obedience ſake of their owne accorde would, and the reſt by their cruel deuiſes might by tyrãnie bee enforced to draw after their Princes line. Wherof the auncient prouerbe ſaieth that euerie kyng is to his royaline & ſubiectes either a ſingular precious benefite or els a verai pernicious deſtruccio, becauſe that ſuche as euerie kyng is, ſuch will his people bee. Wherfore lyke as a werte or molle ſtãding i a bodies face is a more bleſmiſhe, a greatter deformiter, and a worſe diſgracyng, then if it ſtood in ſome priuie place of the bodye where either the prouidence of nature hydeth it, or manneſ owne reuerence and good prouiſion dooeth kepe it ſecrete ſo is a vice or any euil qualitee a more faulte and a greatter diſhonour in a Prince then in an other priuate perſone, becauſe that euerie his ſaiyng, dooyng, yea and euerie his looke and geſture is taken vp as a publique exaumple and paterne for all his ſubiectes to folowe: ſo that the kynges of Iſrael could not bee euill, but to the verai pernicious enſaumple and corrupcion of all their ſelfe people. But at length came good kyng Ezechias, of whom the Scripture in his due commendacion teſtifieth, that he dyd that pleaſed the Lorde in all thyng, lyke to his forefather and progenitour Dauid. His well dooynges he begoonne with the redreſſe of religion, and the extirpyng of Idolatrie vp by the roote. For whyle Idolatrie reigned, nothyng could he dooe that might bee pleaſyng to God. Firſt of all therefore he putte awaie the hill altares, and brake the images and cutte down the groues, and all to brake the braſen ſerpente that Moſes had made. (For vnto thoſe daies the children of Iſrael dyd burne ſacrifice vnto it.) He truſted in the Lorde God of Iſrael, he claue to the Lorde and departednot from hym, but kept his commaundementes, and the Lorde was with hym, ſo that he proſpered in all thynges whiche he tooke in hande. &c. Thus, duryng the tyme of his reigne by the ſpace of twentie nyne yeres, he renewed religion and reſtored the lawe of God to his perfeccion: he reduced his people to the trade of holy and vpright con-

iiii. Kyng. xviii. and. ii. Paralipo. xxix.

Numer. xxi

uerſacion

uersation in the light of God, of walkyng in the commaundementes of the Lorde, detestyng al Idolatrie, & abhorryng all suche abominacios as might sutterly prouoke his wrathe and vengeaunce. All this whyle the subtile and craftie false prophetes and prestes of Baal dissembled and plaied mum, thei folowed the necessitee of the tyme, and for feare of the iron rodde did as the worlde vnder suche a kyng required. But as soone as good kyng Ezechias was ons dead, leauyng behynd hym his sonne Manasse a childe of twelue yeres old to reigne by succession ouer Israel in his stede: than the false prophetes & prestes of Baal thought it a fitte & a propice tyme to shewe theimselfes i their owne colours. As soone as by his death a gappe was opened to their false iugleyng, to their craftie practise, to their wylie driftes, & their subtile conueighaunce: thei anon shewed their affectios as thei wer. Thei leat not slippe their occasio to reduce Israel to the former trade of dooyng sacrifice to þ Idolles wherin thei had learned in þ tyme of wicked Achab, whereby their lustre and aduauntage had a long season come in thikke, and vnder Ezechias vtterly defaced, in whose daies thei wer of force compelled to haue the lawe of God in honour, & the same onely to vse, and to teache to the people. In these priuey thei still continued moste detestable & moste pernicious fauourers, maintainers and worckers of Idolatrie: though thei had for the tyme through hypocrisie and for feare of punishemēte intermitted the same. But the youth of Manasse beyng a babe easie to bee entised, allured, & trained to the lustes of sensualitee through flatteryng persuasions, and beeyng destitute of faithfull and godly Counsaillours that might and would protecte his tendre childehood, & bryng hym vp in the knowelage of God, in the vsage of his preceptes, was for the said false Prophetes, & couetous prestes of Baal & mete praie. Hym therefore thei enueigle with many sweete woordes of flatterie (doubte ye not,) with many woordes of cōfort, with much circūstaūce of glorious painted eloquēce, with allegeyng of many politique considerations, with many ciuile respectes of the state of the worlde þ than was, with many gaie & solemne promises of innumerable & the same right high cōmodites þ should thereby ensue to hym & his cōmon weale, with many assured warauntises of wealth, peace, & tranquillitee if he would vse their counsaill in folowyng þ waies of wyse Achab, beeyng (as thei alleged) a noble Prince, & a politique wyse mā i folowing þ trade of his forefathers, & not of suche a newefound trade of learnyng & religiō as Ezechias had lately inuented & brought vp in Israell, to þ great troubleyng & disquietyng of hymself, the grieuous annoiaunce & vexacion of his subiectes, & the extreme perill of his common weale. For Almanazar kyng of Assyria had in þ daies of Ezechias come vp against Samaria, and besieged it, & woonne it, & had carryed away Israel into Assyria: & after hym Sennacherib kyng of Assyria had come vp against all þ strong cities of Juda, & had take them, albeit God by his power deliuered Ezechias & his people & Cities, & þ Aungell of the Lorde slewe of þ proude blasphemous braggyng Assyrias an hundred fower score & fiue thousand at a clappe. By these meanes þ false ꝓphetes & wicked prestes of Baal cōpace & weigh yōg Manasse though he succeded his owne father beeyng so good & so godly a kyng, as the expresse testimonie of holy scripture cōmendeth with these woordes, that after hym was none lyke hym emōg all þ kynges of Juda, neither wer there any suche

4.kyng. 21.

4.kyng. 23.

4.kyng. 21.

before

beſore hym: yet that not withſtandyng by the ſugremouthed falſe prophetes and by the couetous prieſtes of Baal, through defaulte of good and godly Counſaillours, whom (doubte ye not but this wicked rable found meanes to wryng out of fauour, and to remoue awaie from the Kynges preſence) he was ſo coumpated, weighed, perſuaded, woonne, bewitched, peruerted, and ſo ferre ſeduced: that (as the ſcripture recordeth) he did euill in the ſight of the Lorde euen after the abominations of the heathen. For he went and built the hill altares, whiche Ezechias his father had deſtruied, and he reared vp altares for Baal, and made groues (as did Achab Kyng of Iſrael) and wurſhipped all the hoſte of heauen and ſerued theim. And he built altares in the houſe of the Lorde, of whiche the lorde had ſaied: In Hieruſalem vvill I putte my name. And he built altares for all the hoſte of heauen: euen in twoo Courtes of the Lorde. And he offred his ſoonnes in fyer, and gaue hede vnto witcherafte and ſorcerie, and mainteined weorkers with ſpirites, and tellers of fortunes, and wrought muche wickednelle in the ſight of the Lorde to angre hym. And he putte an image of a groue that he had made, euen in the Temple, of whiche ẏ lorde had ſaied to Dauid and to Salomon his ſoonne: In this houſe and in Hieruſalem, vvhiche I haue choſe out of all trybes of Iſraell, vvill I putte my name for euer. And Manaſſe led theim out of the waie, to dooe more wickedly then did the heathen people, whom the Lorde deſtruied from beſore the children of Iſrael, and he wrought more wickedly then all the Amorites, whiche wer beſore hym, did: and made Juda alſo to ſynne with his Idolles, & did ſhed innocent bloud exceedyng muche, euen till he repleniſhed Hieruſalem frō corner to corner with the bloud of the true Prophetes and of as many as might bee found to bee ẏ true wurſhippers of God, and ſyncere kepers of ẏ lawe. After ſy wicked a father, (who reigned fiftie fiue yeres in Hieruſalem) ſucceded as wicked a ſoonne Amon, beeyng twentie twoo yeres old whā he begoonne to reigne. And lykewyſe did euil in the ſight of the Lorde, as his father Manaſſe had dooen, and walked in all the waie that his father walked in, and ſerued the Idolles that his father ſerued, & wurſhipped theim. And he forſooke the Lorde God of his fathers, and walked not in the waie of the Lorde. &c. Whan Amon was deceaſſed, his ſoonne Joſias was in his ſtede made Kyng. And was but eight yeres old whan he was enoynted Kyng. And where he reigned thirtie one yeres, and begoonne to reigne ſo young: yet (as the ſcripture plainly mencioneth) he did that vvhiche is right in the ſight of the Lorde, and vvalked in all the vvaies of Dauid his forefather, and boughed neither to the right hande ne to the left, vndoubtely through the ſpeciall grace of God, and the helpe of good Gouernours, who well conſidering and pondring the vngodly like & dooynges of Manaſſe, could not of their fidelitee fynde in their hertes to ſuffre ſuche an innocent babe in lyke ſorte to bee ſeduced and abuſed as Manaſſe had been, bothe to his owne perdicion, and alſo to the vtter deſolacion of Hieruſalem and Juda. For behold (ſaied the Lorde) becauſe Manaſſe Kyng of Juda, hath dooen ſuche abominacions. &c. I will bryng ſuche euilles vpon Hieruſalem and Juda, that whoſo heareth of it bothe his eares ſhall tincle: and I will wype out Hieruſalem, as a man wypeth a diſhe, and

iiii. Kyng. xxi

iiii. Kyng. xxi

iiii. Kyng. xxi

iiii. Kyng. xxi.

xxii. kyng. xxii

whan he hath wypedit, turneth it vpsyde down. &c. And to Josias thus aunswereth the Lorde by the Prophetisse in the fowerth of the kynges: Because thyne herte did melt, & because thou hast humbled thy self before me the Lord whã thou heardest what I spake against this place, &c. beholde therefore I will receiue thee vnto thy fathers, and thou shalt bee putte into thy graue in peace, and thyne eyes shall not sée al the euilles which I will bryng vpon this place. Thei wer bothe of theim young kynges, & immediate successours, the one to Ezechias who had extirped idolatrie by the roote, and the other to a worshipper of false Goddes & otherwyse also a verai wicked mã: And yet Manasse thrugh peruerse entiers fel frõ God to all naughtinesse, & Josias beeyng younger of age then he, did by the helpe of feithfull & godly Counsaillours applie hymself to al goodnesse, & thereby prospered. These twoo verai notable exaumples most gracious Souereigne, I haue somewhat the more at large propouned and sette foorth to your Maiestie: that ye maye marke & consider what fruicte and rewarde shal of your godly dooynges redound to yourself, your people, your Royalmes & dominiõs, yea and to your posteritee also for your sake: & partely to declare vnto your highnesse, that nexte to ỹ special gifte of Goddes grace, to bee of your owne good disposicion plyaunt, flexible, and muche enclined to vertue: the chief and principall porcion of all suche good happe is to bee ascribed to the discrete gouernaunce, the sapiẽt direccion, the vertuous trainyng, the vpright guydyng, the godly aduertisementes, the holsome admonicions, and the incorrupt educacion in vertue and litterature ministred vnto a young kyng by feithfull and woorthie Counsaillours. Wherin thyng forasmuche as it so is, how happie and blissed is your Maiestee of Goddes owne hande, who hath prouided your Grace of suche noble and woorthie Counsaillours in this tyme of your minoritee: and how muche are we your moste feithfull louyng subiectes bound to laude praise and magnifie his moste holy name, for that in this so daungerous a tyme he hath so mercifully and graciously prouided for vs, whose welth and safegarde in this worlde must wholly & onely depende of your godly educacion and vertuous trainyng, or our extreme confusion of the contrarie. And certes this your innocent babehood and tendre minoritee is the verai tyme, in whiche it maie euidently bee tryed what persones dooe feithfully tendre your welth, your honour, and your godly procedynges. Thei are aboue all precious Jewells & aboue al worldely treasoures to bee estemed, loued, regarded, thanked, & folowed of your Maiestee, whiche in this your minoritee shewe theimselfes feithful, earnest, diligent and carefull, not onely as touchyng the safegarde and preseruacion of your moste Royall persone, but also concernyng your mynde in thes your tẽdre youngth to bee furnished with litterature, with the due knowelage of God, and with suche disciplines as maie conferme you in all Princely vertues for your honour, welth, and renoume, whan God shall make you a man of yeres and stature, as your moste noble and moste honourable Counsaillours dooe their true and diligent endenour to make you a man in maniers and learnyng. Wherin lyke as Philip kyng of Macedone at the birth of his soonne Alexander the Great, alleiged hymself for twoo causes principally to reioyce, the one because he had now a soonne borne

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to ſuccede hym in his croune and ſceptre, and the other becauſe theſame was borne in the tyme of ſo noble a Clerke as Ariſtotell was, to whom the tuicion, gouernaunce, and inſtruccion of Alexander might bee committed: ſo did your moſte noble father, and ſo dooe all we your moſte beneuolent ſubiectes yet ſtill reioyce, that your happe was to bee borne hauyng twoo ſuche woorthie vncles to ſerue and aſſiſte you, and eſpecially ſuche an one as your moſte dere vncle Edward Duke of Somerſetteis, to whom aſwell the gouernaunce and vertuous inſtitucion and trainyng of your moſte Royall perſone, as alſo the protection of all your Royalmes and dominiõs and of all vs your moſte feithfull louyng ſubiectes duryng the tyme of this your minoritie, might bee ſafely committed. Of whoſe fidelitee now a lõg ſeaſon aſwell in kyng Henryes tyme as ſence the begũnyng of your Maieſties moſte noble and victorious Reigne throughly tryed, and theſame aſwell in peace, as alſo in ſoondrie warres approued, neither at home onely but alſo bothe in Fraunce and Scotlande more thẽ once or twyce declared: of whoſe dexteritee aſwell in marciall feactes as alſo in ciuile affaires, and in ordreyng of the common weale: of whoſe fortunate and luckie ſpede in al his woorthie entrepriſes: of whoſe happie & proſperous ſucceſſe in all thynges that he taketh in hande: of whoſe paſſyng great clemencie and moderacion towardes all people in euerie behalf: of whoſe prudence in all ciuile matiers: of whoſe feithfull and vigilaunt adminiſtracion vnder your Maieſtie in your common weale: of whoſe indifferencie in all cauſes of iuſtice to bee miniſtred to your people: of whoſe moſte vpright integritie not onely in ciuile counſailles, but alſo in matiers of religiõ for the woorde of God purely and ſyncerely to bee ſette foorth to Goddes glorie, and to the welth and honour of your Emperiall croune and dignitee, though noman is hable to ſaie ouermuche: yet will I rather abſteine to ſaie that I could and iuſtely might dooe, then I will fille his eares with the troumpe of his owne particular praiſes, whiche I knowe hym to bee nothyng deſirous ne willyng to heare. Onely I ſhall praie almightie God (as all Englande and your other dominions with publique and theſame vnceaſſaunt praiers dooe) to preſerue & kepe hym, vntill ſuche tyme as your Maieſtie beeyng growẽ to full manſtate and abſolute diſcrecion, maie reward hym with condigne thankes for his long and theſame moſte feithfull and diligent ſeruice, and theſame thyng alſo to dooe vnto all the other your moſte noble and godly Counſaillours. For the bliſſeful ſtate that your Maieſtie endeuoureth and daily trauailleth with their aſſente and cõſente to ſette this your Empier inforceth as many as loue either you or God daily to breake out into this acclamacion: O happie kyng, of ſuche woorthie Counſaillours, & o happie Counſaillours of ſuche a towarde kyng. Neither dooe we your moſte beneuolent ſubiectes any thyng doubte, but ỹ your Maieſties godly begynnynges ſo proſperouſly & earneſtely to ſette forth Goddes woorde & glorie, ſhall daily more & more occaſion all Chriſtian kynges and princes not onely to ſpoille the Romiſhe Egypte by reſumyng euerie one his owne moſte due and rightfull title of ſupreme head within his owne Royalmes and dominions, and by aboliſchyng the vſurped primacie of the papacie of Rome with all the Antichriſtian traditions ſtuyng from theſame: but alſo in

publishyng the pure and syncere woorde of God to their peoples and subiectes euerie one. And than is it not to bee doubted, but that Christian loue, peace, vnitee, and concorde, whiche hath long and many yeres through the malicious practisyng of the See of Rome been exiled and banished from all parties of Christendome, shall vniuersally in a momente returne agam to the great glorie of God, to the quietyng of the worlde, to the benefite of all Christen common weales, and to the cõfusion and discomfeightyng as wel of the Turkes, as also of al other the enemies of God and good people. And within your Maiesties Royalmes and dominions it is in the meane tyme nothyng to bee mystrusted, but that by your moste gracious prouision suche knowelage of Goddes woorde shall growe: that your people shall bee to all others a perfect ensaumple of all godly conuersacion and behaueour. And where Ezechias and Josias mainteined true religion and the vpright worshippyng of God, but either for his owne tyme and no longer: I trust your Grace shal confirme and establishe it for euer in the hertes and bowels of all your moste tendre louyng subiectes. Wherunto certes there can not be any so readie or so sure a waie, as by publishyng the holy scripture & ghospel of Christe, and by establishyng the vse therof, through moste holsome ordeinaunces, statutes, lawes, iniunccions, syncere preachers, moste godly omelies, and exposicions in the bulgare toungue. And in this behalf, if common writers in trykleyng prophane matiers doe with muche high suit make meanes to obteine and vse the fauourable acceptacion of Princes, vnder whose name, title, and protection any suche woorke maie bee the more commended and the better habled vnto the readers: how muche are we al bound to your highnesse, who of your owne mere good zele and of your owne accorde doe willyngly sette forth inp̃ Englishe toungue suche fruicteful bookes whereby all your people maie bee edified in religiõ. Emong which verily I know not any one booke, whom for this purpose so briefly, pithyly, syncerely, & familiarly expounyng the newe testamente, I maie iustely cõpare, or at leste wyse preferre to this preset Paraphrase of Erasmus, which lyke as the moste vertuous ladie Quene Katerin dowagier late wyfe of your moste noble father, & now of your right dere beloued vncle Sir Thomas Seymour knight, Lorde Seymour of Sudley, & high admerall of your Seas, did right graciously procure to bee trãslated into our bulgare toungue, so your Maiestie more graciously hath by your moste godly iniunccions willed to bee read, vsed, and studied by euerie curate and preste to the vndoubted edifiyng aswell of theim, as of all others p̃ with a desire to knowe God, shal either reade or heare the same. For as a wynnower purgeth the chaffe frõ the corne, & the boulter tryeth out the brãne from the mele: so hath Erasmus scoured out of all the Doctours & cõmentaries vpõ Scripture, p̃ dregges whiche through p̃ faulte of p̃ tymes or places i which those writers liued, had settled itself emong the pure and fine substaunce: he hath tryed out the refuse that cleued in any the woorkes of suche as wrote whan the doctrine begoonne by patchyng and clokyng to decline to insyceritee: the trashe and bagguage stuf that through papisticall tradicions had found a waie to crepe in, this man hath sifted out from the right doctrine: so that aswell in all other moste clerkely writynges, as also moste specially in

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his Paraphraſes vpon the newe teſtamente ſo auncientely wrytten as cannot bee emended, he bryngeth in and briefly compriſeth the pith of all ỹ myndes & menynges of all the good Doctours of the churche, that euer wrote in iuſtificacion of feith, in honouryng God onely, in repētaunce and puritie of a Chriſten maunes lyfe, in deteſtyng of imagerie and corrupte honouryng of Sauctes, in openyng and defacyng the tyrannie, the blaſphemie, Hypocriſie, the ambicion, the vſurpacion of the See of Rome, in notyng the abuſes of all the abominable ſectes and rables of countrefaicte religious and idle cloiſtrers, in bewraiyng the iugleyng ſleightes and fine practiſe of poperie, in choice of meates, in eſtemyng the differēce of dayes, in manifeſtyng of vain ceremonies vnder the coulour and pretenſe of holyneſſe crept into Chriſtes churche, in reprehendyng pilgremages with all circumſtaunces of idolatrie and ſuperſtiction, in deſcribyng of a Princes office, in teachyng obedience of the people to wardes their rewlers and Gouernours, in declaryng of a paſtours duetie, in ſhewyng the parte of an Euangelicall preācher, and what or how his doctrine ought to bee out of the Scriptures, in blaſyng the Antichriſtian decrees of poperie vnder the name of tradicions and conſtituciōs of our mother churche, in deciſyng the right difference betwene the ſpirite and the lettre, and finally in all other poyuctes or articles of our religion hauyng now of late yeres been in cōtrouerſie, Eraſmus lyke as he is no where ouer vehemente, ſo is he euerie where bothe full and ſyncere. Neither dooeth any wryter more wittily, more earneſtely, more aptely, more finely, more ſubſtancially, more pithyly, more plainly deſcribe and peynete out the vſurped eſtate, preeminence, and pompe of the biſhop of Rome, then he dooeth: aſwell in all other places where iuſt occaſion offreeth itſelf, as alſo directely (though vnder a preatie coulour) in the eleuenth chapitur of the Euangeliſte Marke. Eraſmus ferthermore is woondrefull in comparyng of figures of the olde teſtamente, in appliyng of allegories, in declaryng of parables, in diſcuſſyng of doubtefull queſtions, in ſerchyng and explicatyng of profound myſteries, wherin he euidentely declareth hymſelf, that he was a man of an excellente witte, of muche ſtudie, of exquiſite learnyng, of profound knowelage, of an exact iudgemente, of notable diligence, of wooꝛthie and famous induſtrie, of ſingular peinfulneſſe, of an incomparable memorie, and of an vneſtimable zele towardes the ſettyng furth of Chriſtes moſte holy ghoſpell. And yet dooeth he with ſuche prudence and ſemely circūſpeccion ſo temper his ſtyle, that his verai enemies (as he cānot lacke enemies enough whoſoeuer will bee an opener and teller of the trueth in matiers of religion, he cānot lacke enuie of Satās broode, whoſoeuer will endeuor hymſelf to ferther the knowelage of Goddes woorde, he cannot lacke neither priuie backebytyng nor yet open repꝛoche to ſlaundre hym, to bryng hym out of credite, to deface hym, to trede hym vnder foote, whoſoeuer wyll bee diligent to helpe bryng the ghoſpell to light: he ſhall not auoide to bee openly burdened with falſe crymes, whereby he maie bee vtterly diffamed, whoſoeuer will trauaill to manifeſte the glorie of Chriſtes bloud: he ſhall haue enough to wryte and ſpeake againſt hym, whoſoeuer will attempte to diſcouer the iugleyng caſtes and practiſes of poperie:) his verai enemies (I ſaie) that hated hym be-

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cause thei hated the veritee, could neuer yet fynde how to geue hym any foile, or how to take thaduauntage of any suche holde against hym, whereby to confounde his doctrine. Neuertheleſſe whan I dooe in my mynde make a comparison of you three together, Erasmus in wrytyng this Paraphrase, Quene Katerine do wagier in procurynge the same to bee turned into Englisshe, and your highnesse in publishyng the same by your godly iniunctions to bee had in vse throughout all parties of the Royalme, me seineth I dooe well note Erasmus to haue dooen the leſte acte of the three. For Erasmus facte dyd helpe onely suche as are lern in latine: the Quenes goodneſſe extendeth to the helpe of the vnlearned also, whiche haue more nede of helpyng forewarde: and your Maiestees benefite it is, that maketh so precious a treasour common to as many as maie take profite or fruicte thereby. And in dede no Christian Prince there is, to whom the tuicion, protection, and publishyng of any suche bookes or weorkes as concerne the pure settyng forth of Christe and his ghospell dooeth so aptely or so duely apperteine, as to your moſte excellent Maieſtee, to whom by a moſte iuſt and right deuolucion and deſcente of inheritaunce of the croune of Englande, Fraunce, and Irelande, the title also of Defendour of the feith, dooeth moſte nerely, moſte peculiarly, moſte specially, and moſte directely belong. Now as touchyng translatours of suche bookes as this, although I haue at this present the leſſe to saie, because I myself haue in a small portion of this weorke fulfilled one roume of some other man that might haue been hable to dooe it better then I haue dooen: yet can I not but wyshe that emong so many your Maiestees moſte ample and bounteous exhibicions, and so many other godly actes to bee dooen, as are daily brought and offered to the gracious direccion of your highnesse, of your moſte dere vncle beeyng Gouernour of your Royall person duryng this tyme of your minoritee, and vnder your Maieſtee our protectour, and of the other your moſte honourable Counsaillours, this thyng also might bee preferred to your considerations, how necessarie a thyng it wer that some hable, woorthie, and mete persones for dooyng suche publique benefite to the common weale as translatyng of good weorkes, and wrytyng of Cronicles, might by some good prouision and meanes haue some condigne sustentacion in the same. For what Royalme almoſte (Englande excepted) hath not all the good authours that euer wrote translated into the mother toungue, whereby the people are made prudent and expert men in the traicte of all affaires, either touchyng any discipline or els any ciuile matiers. And in Germanie, what good weorke of diuinitee is there whiche thei haue not in their owne language to the vnestimable edifiyng of the people in the due knowelage of God. For what hath been or is in any common weale the foundacion of spredyng abrode the knowelage of Goddes woorde, but onely the settyng foorth of the Bible with other good and godly traictises for the declaracion of the same. What thyng hath the whelpes of Romishe Antichriſte so fiercely alwaies barked against, as at the translatyng of scripture and other bookes concernyng matiers of religion into the vulgare tongue for the vse of the people. What any one thyng is there against the whiche there hath in all Christen Royalmes (as long as it might preuaill)

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cious ordined, or more terrible execucio of all bynders of tromperies and deuthes inuented, deuiſed, and putte in vre there againſt the ſecrete ſooth of bookes concernyng religion? What one thyng hath papiſtrie all tromperie more eagrely conſpired, more ſubtilly compaſſed, or more craftely practiſed to oppreſſe: then the comyng footh of the ſcripture and other diuine workes in the vulgare tongue, wherof the rude multitude might gather knowelage? Againſt what thyng hath there in theſe laſt yeres, vntill Chriſte (the fyer beeyng hidden vnder wood) wouldnedes mounte vp and appere abrode maugre the head of the Romiſhe Sathana and all his tyrannie, againſt what thyng (I ſaie) hath there been either mo or ſoner thundrebolttes caſt, of deprauyng, of accurſyng, of ſlaundryng, of defacyng, of condemnyng, and of burnyng: then againſt bookes of ſcripture matters, tranſlated or written in the mother language, and againſt the autours of the ſame? vntill the Bible and other good tractiles for the explanacion of the ſame were in Chriſtian regions turned and ſette footh in the vulgare languages: what kynde of Idolatrie, ſuperſtition, poperie, errour, ignorance, or tromperie of religion dyd not reigne? As long as the candelelight of the goſpell was kept hidde vnder the buſhell: what kyng, what prince, what tromperie, what people did not the blynd popiſhe guydes lede (as one that is blyndefold maie be led) till bothe fell in the pitte? But whan and whereſoeuer it hath pleaſed God by his ſpeciall mercie, grace, and prouidence to ſhewe open the light of his goſpell and true doctrine: there hath at once all popiſhe tromperie euen of itſelf banished awai, as a myſte is diſperſed with the heate of the ſunne, as ſmoke is conſumed in the aier, as duſte is blowen and ſcattered abrode with a puffe of wynde, as the night geueth place to the brighte daie, and as derkeneſſe banisheth at the clere lighte of the ſunne. Contrarie wyſe where the woorde of God can not yet gete any entree to take place, ny the bookes of holy Scripture obteine to bee publiſhed to the people, what ſyn doeth not ſee and what Chriſtian herte dooeth not lamente and bleede to conſider in what blyndeneſſe, ſuperſtition, errour, vnquieteneſſe of conſcience, and trouble of mynde, the ſelie people dooe liue? It is therefore no ſmall benefite that ſuche perſones dooe to a common weale, whiche are willyng trauailers in this kynde of wrytyng. For as for newe bookes of trifleyng vanitees and prophane argumentes we nede none, there are daily ſo many wrytten: but to haue ſuche woorkes made commō to the publique vſe of the vnlearned multitude, as are the principall beſt, and haue been wrytten by noble Clerkes of vndoubted learnyng, knowelage, and godlyneſſe: therin conſiſteth ſuche a publique benefite, as (if I ſhould not now bee ſuſpected and demed to hūt for my ſelf) is in myne eſtimacion, woorthie publique thākes and regarde. For (as Erasmus in his third booke of Apophthegmes, aſwell by a ſapient anſwere of Socrates, as alſo by two other prettie ſtories, the one of Leonicenus and thother of Williā Warhā late Archebiſhop of cantorburie dooeth declare) muche more good, and a muche greatter benefite to a common weale dooeth ſuche an one, as tranſlateth or compoſeth any fruiteſull booke or tractiſe which by going abrode throughout a whole royalme maie profite all paſtoures, curates, ſtudētes, and all people vniuerſally: thē any man is hable to dooe by

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preachyng, teachyng, or graiyng instructions to one onely paigne alone, or in one place or countrey and nomo, thoughe he should neuer so diligently, or neuer so truistie trauaile not to his owne priuate commodite, but to the behouf and publique vse of his countrey: beside that the thyng is suche as muste so throughly occupie and possesse the doer, and muste haue hym so attet to applye that same exercise onely, that he maie not during that season take in hande any other trade of buisinesse whereby to purchase his liuyng: beside that the thyng cannot be doone without diligent studie, and small charges at well of meate, drynke, and bookes, as also of other necessaries: the labour selfe is of itselfe a more painefull and a more tedious thyng, euen for a man to write or pronounce at his owne pleasure without letes or stoppes to make suche discourse as his argumente requirethe: but translatyng muste of force in maner at euerie other woorde staigh and ponder bothe the cogitacion and his penne to looke vpon his autour, to the entent he might in some tyme make thrise so much, as he can bee liable to translate. But whether of bothe a man shall applye hymself to doode, he can in the meane whyle doode nothyng els: he cannot duryng the season betoode hymself on any other occupacion for his liuyng: and his necessities and also charges in the meane tyme neuertheless doode growe as well as other menes. Wherof it commeth to passe, that a noumbre of suche as would bee right willyng and diligent to doode good in the common weale with this kynde of seruice, yet through defaulte of necessarie maintenaunce cannot: and certain that haue bothe liuyng and conuenient tyme enough, forasmuche as they see the peines of this trauaill so great, the hyre nothyng at all, and the rapcidisnesse of some maligners against the truethe so readie to depraue the diligent labour of studious wryters, are for the moste parte of theim better contented (according to the accustomed prouerbe) to plaie for naughte, then to woorke for naught. And by this meanes lye almoste all good bookes hidden from the people, and all discipline vnknowen. But thus hauyng vnder the gracious furtheraunce and correction of your Maiestee the weyed my poore opinion, I surceasse any further to treate of this matter, leste I might leme to speake as myne owne frende, whiche in dede I dooe not, in so muche that hauyng your Maiestees benigne fauour thereunto, I myndo and entende no lesse, then all my lyfe endurying either in wrytyng or translatyng, to employe my simple talente, according to the porcion whiche it hath pleased almightie God to measure vnto me. Albeit in this present woorke, nothyng it is that I dooe or iustely maie take vnto me as myne acte, sauyng the translacion of the paraphrase vpon Luke, and the digestyng and placyng of the texte throughout all the ghospelles, and the actes (except the ghospell of Marke,) to thentente the vnlearned readers maie perceiue where and howe the processe and circumstaunce of the paraphrase answereth to the texte, and howe it toomeeth there with. Whiche my rude and grosse dooyng, if it maie please youe highnesse for the respecte of my good wille and honeste zele to pardone (for as for thanke I confesse myself to haue woorthily deserued none for so rude a thyng:) your Maiesties benigne and gracious fauour shall bee vnto me suche an encouraging

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geyng and ſpurre to wardes hyther industrie: that emong the ryche iewells of other better learned menues ſtudies, who haue aboundaunce of treaſoures to cõferre and beſtowe to the publique edifyng of the ignoraunt people, I ſhall at no tyme bee ſlacke euen of my penurie a ſcarcitie to bryng my poore ferthyng alſo, and to caſt it into the common boxe of helpyng the ignoraunt multitude to wardes more knowelage of God, for truely there is none ſo good, ſo ſure, ne ſo readie a waie to plante the knowelage of God in mennes herres, to engraue in men true loue and obedience to wardes their Princes & rewlers, to roote vp idolatrie and ſuperſticion out of mennes ſtomakes, to bryng the people in the good mynde to deteſte & abhorre all kynde of naughtineſſe, to bryng all folkes to a perfite ſeuretee of cõſcience in Chriſtes bloud, to reduce the people to an vpright trade of chriſtian religion: as to fede their gredie hunger and thirſt of chriſtes iuſtice with the Bible, with ſuche godly homelies, and with this paraphraſe and other lyke bookes of holſome doctrine, as your Maieſties zele and deuocion to wardes God, hath alreadie moued you to doo. For of this young and grene foundacion beeyng yet but breal newly laied, thus muche good edifyng hath alreadie growen in all perſones cõſcience: that blaſphemie, periurie, mourdre, theft, whoredome, makyng of affraies, and other abhominacions are more deteſted, then they were in the blynd worlde breal late yeres gon: whiche is a token, that chriſte begynneth to dwell emong vs. For as chriſte groweth, ſo ſhal vice weare awai. And by equall degrees ſhall the loue of vertue and the hatered of vice growe in our herres. A great maigme that haue hated matrimonie, and yet haue not hated fornication, inceſte, and aduoutrie, begynne now to abhorre and manifeſtely to ſee theſe and other lyke peſtilences, and to exerciſe the contraries. Whiche thyng if ſome perſones ſhall perceaſe denye and affirme to bee otherwyſe, truly in myne opinion it is not ſo, but becauſe it is in ſo great a nõbre encreaſed, looke where ſuche corruption ſtil remaineth, there doeth it better and more notably appere, as ſtraunge thynges are commonly more wondred at. For all good and godly folke doee now woondre, that Goddes woorde beyng ſpred abrode and beyng now almoſte ineuerie bodyes hande and mouthe ſo commõ, there ſhould bee any creature in whõ any of the enormities afore mencioned ſhould reigne. But by Goddes grace and your Maieſtees moſte holſome prouiſion it is to bee hoped, that through this ſalue of Goddes woorde, and other deuout woorkes for declaracion of theſame ſette forth emõ ỳ people, if any thepe either bee ſcabbie, or els doee yet rẽne aſtraigh, theſame ſhall by the right ledyng of the head bellweather their Prince, and by the whyſtle and voice of their good Paſtours, bee reduced to ſuche a cõcorde and vniformitee, that they will full and wholle goe the ſtreight pathwaie of Chriſtes doctrine, vnder (according to his promiſſe) there ſhall of vs all bee but one folde, and one ſhepeheard, as your moſte excellent Maieſtee by ſetting forth ſuche bookes as maie edifye your people of all ſtates & degrees in the knowelage of Goddes woorde, and innocencie of lyfe doeth labour to haue brought: whiche your godly purpoſe and deſire (if I maie with your gracious pardone ſaie myne opinion) I verely ſuppoſe that no creature is of ſuche wicked herte to hinder, except if any ſuche there bee, (whiche thyng God of his great mercie and grace forbidde) that would not with his good will haue your highneſſe ſo well to proſper, flouriſhe, & growe, as to ỳ honour &

glorie

glorye of God, to the comforte and reioycyng of all your well willers, to the terrour and dreade of all your foes, and to the welth and honour of all your Royalmes and dominions (God bee thanked) ye now dooe. And doubte ye not, moste excellēt Soueraigne, but that so long as your Maiestie by thaydde and assistence of your said moste deere vncle and brother your moste honourable counsaillours shal tendrely seke and sette forth Goddes glorye, framyng and trainyng your people to walke in his preceptes: so long will God prosper you in all your affaires, who can no more bee false of his promise, then he can cease to bee God. If ye reade the fifth chapitur of Josue, and the fifth chapitur of Judith, (besydes many places mo as well in the bookes of ꝑ kynges, as also in other bookes of the Scriptures) ye shall plainly fynde how meruaillously God protected, saued, prospered, and preserued the people of Israell, so long as thei walked in his preceptes truely and syncerely, worshippyng hym and kepyng his lawes, against all the force and violence of all their enemies, wer thei neuer so innumerable, neuer so puissaunt, neuer so well appoynted for battaill, nor neuer so fierce. In the fifth chapitur of Judith emong other notable testimonies of Goddes tendrenesse ouer Israel, and by their exaumple ouer all suche as truely serue hym, it is conteined, that whā woorde came to Holofernes Prince and captain generall of the warre of the Assyrians vnder the kyng Nabugodonozor, how the children of Israell prepaired theimselfes to make resistence against hym and his armie Royall, and he had demaunded many questions of the Prince of Moab, and of the captaines of Ammon concernyng the power of the Israelites: Achior ꝑ captain of all the Ammonites, whan he had in a long processe declared vnto Holofernes how wonderfully Israel whā thei truely serued God, had euermore from tyme to tyme been preserued, & had preuailled against all their enemies: and contrarie wyse how God had alwaies plagued theim whansoeuer thei fell from hym to worship false Goddes: thus dooeth he conclude and knitte vp his oracion. Therefore my Lorde (saieth he) make diligent inquisicion: If this people haue dooen wickednesse in the sight of their God, thā leat vs goe vp against theim. For doubtelesse their God will deliuer theim into thy handes, and subdue theim vnto thy power. But if this people haue not displeased their God: we shall not bee able to withstande theim. For their God wil defende theim, and so shall we be a shame to all the worlde. &c. I therefore with all tendrenesse of herte, beseche almightie God that this your godly purpose of setting forth the woorde and glorye of God, (whereunto his moste holy spirite first moued your moste noble father, and hath now more stedyngly & effectually wrought thesame in your Maiestie,) maie neuer slacke. And than I nothyng doubte, but that, accordyng to the moste earnest & thesame vnceassaunt praiers, not onely of all vs your moste feithfull louyng subiectes, but also of all other good & godly people, he shall in all thynges moste ꝓsperously cōtinue your moste noble & moste gracious reigne ouer vs, pouring & heapyng into you as into a vessell of singular prerogatiue peculiarly chose, ꝑ right & true administracio of his lawes & of your cōmō weale, whiche by his speciall grace he gaue vnto Moses & vnto Josue: ꝑ lyke testimonie of feithfulnesse & of beyng a mā chosen after his owne herte, whiche he gaue vnto kyng Dauid: the singular gifte of wysedome, ryches, magnificence, and renoume,

wherewith

where with he notably aboue all others endowed kyng Salomon: the fortunate and prosperous successe in batail (if necessitee of warre must come vnto you) that he sent vnto Abia: no lesse integritee and pureneſſe of liuyng toyned with effectuall takyng awaie of superstition, then the scripture reporteth of good kyng Asa: the same grace to sette your people in good ordre, and to constitute eche where within your Royalmes and dominions, prudent, vpright, and discrete Magistrates to minister iustice, and to haue God with you in all your affaires therefore, as we reade of noble kyng Josaphat: the lyke prosperitee and continuance of moste victorious reignyng that God sent vnto Joathan kyng of Israel: the lyke addicion of yeres to your naturall tyme, that Ezechias had: and finally the luckie and prosperous old age, whiche God gaue vnto Abraham, with semblеable happe for propagacion of sede for your successe sion by suche a noble Sara, as maie bee a condigne spouse to bee coupled with so noble a kyng. Wherũto all true Englishe hertes that shall fortune to reade or heare these presentes I doubte not will with one voice saie. Amen.

iii. kyng. xiiii. iii kyng. iii. ii Para xiii. iii. kyng. x v. 2. ii. Paral. xiiii. v. x v.

ii. Paralip. xvii. i. xviii. iiii kyng. xv. 2. ii Paralip. xx vii. iiii, kyng. xx.

Gene, xi, 24. 2, xxv.

To the lentill christian reader

Nicolas Udall wisheth health, grace, and peace in God the father, and in his soonne Jesus Christe our saluecour.

THou hast here good Christian reader the paraphrase of Erasmus vpon the ghospell, that is to saie, a treasour, & in manier a full librarie of all good diuinitee bookes. For whatsoeuer thyng any of the aunciente doctours of the churche leaft behynde hym, whatsoeuer in any catholike writer is cõteined, whatsoeuer any notable good expositour hath sette foorth for the syncere and plain declaracio of the newe testamẽte, the pith & substaunce therof hath this man with a clerkely iudgemente compendiously and briefly, as it wer in a summe, couched together in this one worke. Neither was there euer any worke so easie to bee vnderstanded of the reader, whiche hath had more cummyng shewed int it as by his owne annotacions vpon his translacion of the newe testamente it maie euidentely appere, in whiche annotacions he approueth and declareth himself with suche diligent obseruacion and markyng to haue perused all libraries, all writers, all bookes: as verai fewe studẽtes dooe vse to reade and labour any one autour in any discipline. Accepte this autour therefore deuout reader, and with glad wille embrace so profitable a meane and instrumente, whereby thou maiest (without any ferther trauaill then onely readyng, markyng, and bearyng it awaie,) so easily atteigne to the clere vnderstandyng of the ghospell. Reade it with a pure and a charitable herte, and with a single eye void of almanier parcialite of affeccion or of enuie: and thou shalt espye therin suche edifiyng, as maie bee mete for thy state of knowelage and aptitude, what euer it bee. For lyke as in the moste holy and blissed testamẽte there is both pappe for younglynges in the feith and in knowelage of Goddes woorde, and also sound meate for suche as are well entreed and hable to brooke higher thynges: euen so in this autour are all thynges aptely tempered to enduce and traine the grosse and the rude multitude aswell of Curates and teachers, as also of other priuate readers: to fede the weake with suche doctrine as thei are hable to receiue: to sharpen and make eagre suche as are houngrie of ferther knowelage: and to ministre vnto the learned or eloquent teachers matier sufficient wheron to grounde in suche profound and thesame right Christian doctrine. Accepte it willyngly and rendre thankes first to God, who of his infinite mercie and grace hath in these our daies sent suche a noumbre of suche good writers (and emõg them Erasmus as one of the chief and principall) not onely to geue clere light, but also to open a waie vnto the pure & perfecte knowelage of Goddes woorde, and than to our moste excellent Soueraigne good kyng Edwarde the firt, who emong the other his moste princely and moste Christian actes, dooeth so soone & so effectually begynne first with the promotyng of Goddes worde and glorie, beeyng the fountaine and groũde of all good successe and prospe-

ritee:

ritee: and thirdely to Quene Katherine dowager, by whose good meanes & procurement this present worke hath been by soondrie menes labours turned into our vulgare toungue, whereby the kynges Maiestie, (whose principall desire & trauaill is to doo al thynges possible, whereby his moste tēderly beloued subiectes knowlage maie be ferthered, their cōsciēce staighed in a syncere doctrine of Christe, with a perfect framyng and confirmyng of the same in a good cōuersacion of life,) might by hauyng so notable a good matier in readinesse, bee the better occasioned to putte foorth so fruictefull an exposicion of the ghospel. For a paraphrase is a plain settyng forth of a texte or sentence more at large, with suche circumstaunce of mo & other woordes, as maie make the sentence open, clere, plain, and familiar, whiche other wyse should perchaūce seme bare, vnfruictefull, hard, straunge, rough, obscure, & derke to bee vnderstanded of any that wer either vnlearned or but meanely entreed. And what is this, but a kynde of exposicion, yea and that of ỳ most pithythie & effectuall sorte? How much therefore art thou boūde deuout Christian reader, (and especially ye priestes & Curates that either haue not been brought vp in studie of lettres and of diuinitee, or els haue not suche store of bookes, as maie be sufficiēt for mainteinyng of your studies) how much are all ye bound (I saie) vnto the kynges moste excellent Maiestie and his most honourable and woorthie Counsaillours, who of a speciall regarde and cōsideraciō of the ignorannce & defaulte of litterature (whiche hath reigned in most parte of the Clergie of Englande aswell to ỳ great detrimente, harme, and decai of religion in the Christian flockes to their spirituall charge committed, as also to their owne intolerable peril and daungier, whan at the generall daie of accoumpte & audite to bee made at ỳ throne of God, it shalbee required at their handes how & what thei haue taught to ỳ ignorant multitude for whose soules (as touchyng their institucion in the feith and in the lawe of God) thei must aunswer before a righfull iudge, whō no man shalbee hable to corrupte, beguyle, deceiue, or escape) haue by their most good policie found a meanes, how bothe ye and all the people maie with a great dele lesse tyme, studie, labour, yea and also charges, thē wer woont to bee bestowed in playyng at tables, boules, cardes, & other vnlawful games, haue in a fewe leaues a wholle librarie of good doctrine, bothe for the priuate edifiyng of euerie one particularly, and also for the enstruccion & teachyng of eche other in commō. Whatsoeuer ignorannt persone is desirous of knowlage & can bee cōtented to learne: whosoeuer is not of an herte so indurate, but that he can abyde such good bookes, as maie ferther Christes doctrine: whosoeuer is not of an extreme malignaūt stomake against the due settyng forth of Goddes woorde: whosoeuer is not suche an enemie to the glorie of God, ỳ he enuieth the benefite of Christes bloud vnto Englāde: whosoeuer is not either of suche blyndenesse that he cānot see the trueth, or of suche peruerse & froward malice that he will not, or of suche cancard obstinacie that he will against the spirite and against his conscience wilfully withstāde and resiste all good thynges whiche maie induce men to the knowelage of God: whosoeuer doeth not hate ỳ light of the ghospell: whosoeuer is i his herte a fauourer of the trueth, & of ỳ kynges Maiesties moste godly procedynges: hath no lesse cause but to enbrace Erasmus, whose doctrine the moste & best

parte

parte of all Christian Royalmes and vniuersities hath euermore allowed & iudged to be consonaunt to the trueth: & also is bound with immortall thankes to praie for the kynges moste excellent Maiestee for this his moste gracious settyng foorth and publishyng this present weorke to the vse of suche as haue nede therof. And where ỳ said Erasmus ferre otherwyse thē a great noũbre of the scholasticall sorte and other vnlettred expositours of these last blynd seasons, hath wryten these his paraphrases in as ornate a style as he hath ỳ moste parte of his other volumes: is not (as some barbarous bloũdzeers haue for sake garde & defense of their owne poore honesties alleged) a thyng vnsemyng for bookes of holy scripture matiers. For diuinitie, lyke as it loueth no clokyng, but loueth to bee simple & plain: so dooeth it not refuse eloquence, if the same come without iniurie or violacion of ỳ trueth. For who wryteth more ornately thē the Greke diuines Basilius, Gregorie Nazianzene, Theophylactus, Chrysostome: or who in latine more elegauntely thē Lactātius, Hierome, and diuerse others? Albeit in this Englishe paraphrase ỳ trāslatours haue of purpose studied rather to wryte a plain style, thā to vse their elegaūcie of speche, partely because there cānot i al poyntes be expressed in ỳ Englishe toungue ỳ grace ỳ is in ỳ latine, much lesse (of myself I speake) the pleasauntenesse that is in the style of Erasmus a man of moste excellent learnyng and exquisite eloquence in his kynde (though in dede not altogether a Ciceronian, but yet feacte, pleasaunt, swete, elegaunt, and sensible:) and partely because there was a speciall regarde to bee had to the rude and vnlettered people, who perchaunce through defaulte of atteignyng to the high style, should also there by haue been defrauded of the profite & fruicte of vnderstandyng the sense, whiche thyng that thei might dooe, was the onely purpose why it was first translated, and now by the kynges moste excellent Maiestie willed to be read. For as for the learned are hable enough to helpe theimselfes without any trāslaciōs at all. Neither are these trāslacions to bee depraued, because some reader would perhaps otherwyse haue turned some thynges, thē he shall here readeit. For no twoo enterpreters there bee, that in trāslatyng out of any one toungue into an other would agree in all poyntes of style or ēdityng, as (best for this purpose) it maie appere by the auncīēt fathers of ỳ Churche, whose allegaciōs of places of holy Scripture moste cōmōly varie in woordes, & agree not but in sense. And the same interpreter ỳ would haue trāslated some parte herof better thē it now is, would in some puinctes perchaunce haue dooen it worse. Therefore euerie man ientilly take and interprete an others labours, and beare with his infirmitie, if not in consideracion of his studie and trauaill, yet at leste wyse for respecte of his good zele, and godly entente to further knowelage. If it come to ỳ hādes of suche as can and will without disdeigne or arrogauncie take his penne & emende any thyng that his good and vncorrupt iudgemēte shall see mete to bee corrected: I suppose that besides the reward of God, and the publique thankes of his countrey, he shall also priuately deserue and receiue immortal thankes of the translatours, whose desire is to haue it well. Neither dooe I suppose any to bee of suche mynde that he would disdeigne or bee grieued to see his thyng bettered, as in this great weorke some thinges are in dede here & there otherwyse penned, thē ỳ first trāslatours wrote it. For this is as a

common

common weorke of buildyng, to the whiche are hired many soondrie men of occupacion: and in case some mã bee makyng a doore, a wyndoore, or frame: though an other of thesame occupacion putte his hande to the betteryng & perfectyng of it, yet is not ỹ so dooyng any displeasure nor cause of grutche to the other: but rather a beautifiyng of his dooyng & a cause of rendreyng thankes to the partie that of good wille and zele without presumpcion did putte his helpyng hande to a good purpose. And semblеably in this common weorke of ỹ ghospels vineyarde (for asmuche as euerie labourer hath his iye directed to the onely marke of settyng foorth the glorie of God & his moste holy woorde,) no man meneth any rebuke or derogacion to his felowe, whan he emendeth somethyng that was to bee reformed or altered: but rather semeth to craue the lyke helpe of the other again in his owne dooynges, because it is euidente that any man can further see, and can bee a more indifferent iudge in an other mannes dooynges, then he can bee in his owne. Geuyng therefore first laude, praise, and thankes to God for all his giftes, and than to our moste excellent kyng Edwarde the sixth for so gracious acceptyng, fauouryng, and mainteinyng honest & godly studies: leat euerie man emploie his good talentes that God hath geuen hym, to the publique vse of seruyng and profityng his countrey, and to the common edifiyng eche of other in Iesus Christe our Lorde: to whom together with the father, and with the holy ghoste, bee all honour, laude, and glorie worlde without ende.

Amen.

To the moste vertuous Ladie

Quene Katherine dowagier late wyfe to the moste noble and moste victorious kyng Hēry the eight of moste famous memorie,

Nicolas Udall your moste humble seruaunt wisheth health, grace, and consolacion in our Lorde Jesus Christ euerlastyng.

Where your excellent highnesse moste gracious Quene Katherine dowagier, sence the tyme of your firste callyng to the estate & dignitee of espousal and mariage with the moste noble prince that euer reigned kyng Henry the eight, hath neuer ceassed by all possible meanes that in you might lye, to mynde, to auaūce, and to encreace the publique commoditee and benefite of this common weale of Englande: I fynde on euery syde so great, and thesame so worthie matier of gratulacion and thākes geuyng vnto God, that I cannot tell on whose partie firste to commence and begynne thesame: whether on your owne behalf, whom God of his goodnesse did for your singulare and thesame moste notable vertues, without any your expectacion or hope soodainly putte in kyng Henryes mynde to chose, calle, and aduaunce to the dignitee and estate of a Quene: or on kyng Henryes partie, whose good happe it was so aptely to choose suche an one as should afterwarde bee a feithful and continuat coadiutrice vnto him in all his moste deuout and godly procedynges cōcernyng the knowlage of God and his woorde to bee sette foorth to the people: orels for Englandes cause, to whose publique benefite and edifiyng in true religion al these your vnceassaunt peines & trauailles dooe finally redounde. Leauyng therfore the prosecucion of so large a matier as neither my slender witte can well contriue, nor my rude penne is hable to wielde: I shal at this present onely thāke God in you, and you in God, for caulsyng these Paraphrases of Desiderius Erasmus of Roterodam vpon the newe testamente to bee translated into Englishe for the vse and commoditee of suche people, as with an earneste zele & with deuout studie dooe houngre and thirste the simple & plain knowlage of Goddes woorde: not for cōtencious bablepng, but for innocent liuyng: not to bee curious serchers of the high misteries, but to bee feithful executours and dooers of Goddes biddynges: not to bee troubleous talkers of the Byble, but syncere folowers of Goddes preceptes therin conteined: not to bee vnreuerent reasoners in holy scripture for vain settyng out of their peincted sheathe, but to bee humble and lowely woorkers of Goddes glorie: not to bee curious disputers in the ghospel for the defense and mainteinaūce of their inordinate lustes and carnal libertee, but to bee vpright walkers in holy conuersacion of life in the rule of the ghospel prescribed. Whiche kynd of doctrine, forasmuche as no one wryter hath laboured in al puinctes & behalfes more vncorruptely or more plainly to ministre vnto ỹ simple reader, then this autour by a perpetual discourse and continuacion of the texte doeth: your highnesse vndoubtedly in procuryng thesame to bee

turned into Englishe, hath not onely after a moste godly sorte bestowed your charges: but also hath in the thing self dooen vnto the comen weale a benefite by so many degrees, surmountyng and passyng any other acte of your great largesse & benignitee, as the solle is better then the bodye, as spirituall edifiyng is aboue temporal supportacion, as ghostely foode and coumforte excedeth corporal relief or cherishyng, and as heauenly treasoures excelle al worldely giftes or richesse. And in ỹ your highnesse for ỹ more spedie expedicion of your moste godly purpose to bryng Gods worde to the more light and to the more clere vnderstandyng, distributed this weorke by portions to soondrie trãslatours, to thentente it might all at once bee finished, ne the deuout Englishe readers any long tyme defrauded of so fruictefull & so profitable a weorke: ye haue therin moste gracious Ladie right well declared bothe how muche ye tendre Goddes honour, and also how earnestely ye mynde the benefite of your countrey. Whiche your countrey, what thei are not hable in facte with condigne thankes to requite, dooe and euer wil, (as thei are moste bounden,) supplye with perpetual cõmendyng your highnesse to God in prayer, whiche I thinke to bee the onely rewarde ye looke for or desire. As touchyng the trãslacions (because thei are of soondrie persones dooynges) though ther appere in them some diuersitee of style and endictyng: yet is there in the wholle weorke no contrarietee of doctrine. Though euerie translatour folowe his owne veine of turnyng the Latin into Englishe: yet dooeth none willyngly swerue or dissente frõ the mynde and sense of his autour. Albeit some goe more nere to the woordes of the lettre, and some vse the libertee of translatyng at large, not so precisely bindyng theimselfes to ỹ streight interpretacion of euerie woorde & syllable, (so the sense bee kept:) yet dooe thei al agree (euerie one as his veine serueth him) in feithfully rendryng the sense of their booke. So that if any persones there bee, either of suche high conceipte and opinion of themselfes that thei can like no mãnes dooynges but their owne, orels of suche vnmentleneſſe that thei will not well enterprete simple mẽnes dooynges, whiche theimselfes can for the moste parte sooner finde faulte withal then amende, orels of suche morositee and waiwardnesse that their stomackes cannot beare with any other mannes labours, bee thei neuer so honestely entended or bestowed: suche are in this behalf rather to bee cõtemned and lefte to their insolente disdeignefulnesse, then either to bee pacified or answered vnto.

The partes of deuout readers are with immortal thankes to receiue & take the fruicion of honeste and godly studies: the office of learned men is without depraueyng or derogacion of other mẽnes diligence, and without any arrogancie on their owne behalfes, to emploie their good talentes to the publique behouf of their countrey, and to the furtheraunce of godly knowelage: the office of euerie studious and diligent wryter is to haue his ye directed to the publique vtilitee onely, and thã to thinke his vpright well dooynges a sufficient price and rewarde of theimselfes, and so without respecte of any worldly rewarde or thãke to referre the fruicte and successe of his labours to God ỹ motioner, the autour, & the weorker of all goodnesse. As touchyng Eraſmus & the doctrine that his bookes dooe lowe, although I haue before this tyme somewhat saied alwel in my

preface

preface vnto your highnesse before the paraphrase vpon the ghospell of Luke as elswhere: yet can I not omitte thus muche to sate in his defence, that in case any persones bee enemies to Erasmus wrytyng, it procedeth more of their envie, of their vnquietnesse of mynde, and of their hatred against the light and grace of the ghospell clerely now arisyng, and plenteously spreding it selfe abrode, then of any faulte or iust deserte in Erasmus. Who so wyncheth and kicketh at the ghospell, in dede cannot but spurne at Erasmus: who hath with incōparable studie and trauaill shewed himselfe a diligent labourer in Christes vineyearde. And truely whomsoeuer I perceiue to bee an eagre aduersarie to Erasmus wrytynges, I (as my poore iudgemente ledeth me) cannot but suppose the same to bee an indurate enemie to the ghospell, whiche Erasmus doth according to the measure and porcion of his talente feithfully labour to sette foorth and promote. But lyke as whan man is in a feure, or with any other grieuous infirmitee distempered, the better that the drynke is, the wurse it tasteth in his mouth: so whan the herte is corrupt with malice and hatred of Goddes trueth, the better that the doctrine is, the more it offendeth. Sore yies cannot abyde the brightnesse of the sunne, nor a corrupte herte the clere veritee of Goddes woorde. Persones indurate are the wurse for readyng of holy scripture: neither dooe thei of any thyng take more occasion of slaunder and offense of conscience, then thei dooe of holy scripture, whereby their conscience should bee edified. Some there bee of suche malicious hardenesse of herte, that thei can abyde neither booke, ne teachyng, ne readyng, ne any thyng els, that maie helpe or emende the ignorannt peoples knowlage: And suche, because thei would lette and stoppe Goddes glorie, depraue all good thynges, and pronounce theim to bee naught. But suche are in this behalf not to bee passed on, ne to bee hearde. For as a body corrupted with ill humours or diseases, the more and better that it is nourisshed with good meates and drynkes, the wurse it is: so a cancard stomake and a wicked herte, the more hollsome doctrine that is ministred vnto it, ỳ more it is indurate, the more dooeth it envie the publique vtilitee vnto men, and the more dooeth it striue and wrastle again the veritee. Pharao was neuer more eagre in persecutyng the people of God, the whan he was by dayly plagues and miracles moste of all prouoked to conuerte. The Pharisees neuer more furiously swelled, ensourged, or raged against Christe, then whan he alleged holy scripture vnto theim, or brought against theim the testimonie of their owne lawe whiche thei could not denye. The scripture of God is all good and godly, yet lyke as the same to the good spirite is a sure porte of tranquillitee & peace, so is it to the wicked conscience a stumbleyng blocke, and a stone of offense. Out of one and the same floure the Bee gathereth honey, & the spyder sucketh venome: so great diuersitee of operacion there is in good and euill natures. And the cōmon faulte ỳ malignaunt persones dooe allege against the publisshyng of Goddes woorde in ỳ mother tōgue, & against ỳ settyng foorth of hollsome & godly expolicions vpō the same, is, ỳ suche bookes cause se-

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dicio̅ againſt the doctrine, and thā laie their facte to the doctrines charge. This hath euermoze hitherto been the pzactiſe & conueighaunce not onely of the Romiſche Phariſaicall ſozte, but alſo of the auncient enemies of Goddes trueth euen frō the begynnyng. Neither haue this malicious generacio̅ euer yet vſed any other waie oz coulour to deface the trueth, to let the good pzocedyng of Goddes woozde, oz to ſtiere and pzouoke the indignacion of Pzinces and Magiſtrates againſt the publiſhyng, oz againſt the true pzeachers and teachers therof: but onely by allegeyng that it will moue ſedicion, and teache errour: where in dede Goddes woozde is (as ye would ſaie) a perfeicte touchеſtone whereby to fynde out and to trye ſuche cancard ſtomakes, as would fain rebelle & moue ſedicion, & would gladly haue it ſo to bee. Foz other wyſe a great wōder it wer, and a verai ſtraūge thyng, if the woozde of God, oz this paraphzaſe, oz any other like godly expoſicion of the ghoſpell (whiche is in ſenſe none other but the doctrine of Chziſt and of his Apoſtles) ſhould cozrupte the readers, oz teache errour, oz moue ſedicion. God and his moſte holy woozde is altogether peace, vnitee, concozde, and perfeict charitee. Goddes woozde teacheth none other doctrine but peace, humilitee, ſubiection, & ſo muche obedience to the Pzinces and Magiſtrates, as the Romiſche Babylonians would not by their good willes haue to bee put in the heades & hertes of the ignozaunt people. But this coulour haue the enemies of Goddes woozde euermoze vſed to ſuppzeſſe the ghoſpel. So did thei by all ꝑ Martyzs, ſo haue thei dooen by the true pzeachers, ſo did ꝑ old Jewes by the aūcient pzophetes of god, & ſo did ꝑ old Phariſees by Chziſt hymſelf, whoſe moſte grieuous crymes wer, that he dzewe all the wozlde after hym, that he taught and ſowed erroneous doctrine, that he ſeduced ꝑ people, and ꝑ he made himſelf a king. And the malicious Jewes laied to Paules charge, ꝑ he begoonne to bee a ſeditious mouer of rebellio̅ againſt Ceaſar: not that the thyng was ſo in dede, but becauſe the ſame was a cockeſure waie to make all obedient people hate the ghoſpel, & to pzouoke the rewlers & Magiſtrates to ſuppzeſſe it. But the lozde, who of his mercifull goodneſſe hath of late ſēt out ꝑ clere radiaunt ſunnebeames of his holy woozde and veritee to ſhyne ouer all chziſten regions: will (I truſt) ſo continue the light of the ſame, that the ſimple flocke ſhalbee hable to diſcerne ꝑ ſpirites of men, & liuely to knowe the vngodly maligners, whiche by cauilyng & depzauing all good thynges, dooe wzaſtle and ſtrougle (as muche as in theim lyeth) to kepe ꝑ ignozaunt multitude in blyndneſſe. In the meane tyme al ꝑ ſimple Engliſhe congregacion is bound continually to pzaie foz your highneſſe, that haue foz their vſe & behouf pzocured the tranſlacion of this pzeſent paraphzaſe vpon the ghoſpel of Matthew and vpon the reſidue of the newe teſtamēt, whereby thei maie with a coumfoztable and pleaſaunt readyng in their owne mother toungue, bothe encreace from daie to daie in knowelage, & alſo continually bee edifted in true religion, nouzeled in right opinions, trained in ſincere doctrine, and confirmed to walke in perfeict innocencie and integritee of a true Chziſtian life accozdingly.

The preface of Erasmus vnto his paraphrase vpon the Gospel of the Euangelist Mathew.

To the moste victorious Emperoure Charles, the fyft of that name, Erasmus of Roterdam, greetynge.

Eyng not ignorant, Charles Emperour most victorious, how muche godly feare, and reuerēce also, is of due congruence to be geuen, partly vnto al holy scriptures, whiche the holye fathers through the inspiration of God, haue lefte vnto vs, and especially vnto that parte of scripture, whiche maketh an vpright and faithfull relation of suche thinges, as the heauēly father eyther wrought in facte, or spake in wordes, for the healthy and saluation of the whole world, through his sonne Iesus: & beyng further priuie to myne owne vnworthinesse: where not many yeares gone, I fyrste attempted to set hande to making a paraphrase vpon Paules Epistles, for the playner vnderstanding of them, (whiche thing to doe came vpon me at that tyme of a sodaine pang, euen of mine owne minde) I did no lesse, then thinke my self to enterprise a verye bolde and presumpteous acte, and an acte (as the prouerbe sayeth) of a right daungerous hasarde, in so muche that after I had in one or two or three chapiters, taken a proufe and assaye of the worke, how wel it wold do, I was vtterly mynded to pull downe my sayles agayne, and to surceasse from the course ỳ I had afore appoynted to take, onelesse a wōderfull consente of my frendes beyng men of learnyng, had perforce cōstreyned me to procede with that I had begon: Neyther could I for theyr most earnest desyres, be at any rest or quiet, vntil I had fully ended and finished all that euer ther was of the epistles apostolical, whereas I had not taken in hand to medle, but onely with these epistles, whiche without all controuersie or doubte, were wrytten of thapostle Paule. It hath not at all times framed wel with me, ne come to good ende, whan I haue been rewled to doe thinges at the motions and pricking forward of frendes. But yet in this thing neuertheless I was not a litle proude of my selfe, that this my bold auēturyng had come muche more happely to passe, then was loked for, as well for myne owne parte that was the maker, to whome it purchased leasse enuie and grutche of men, of al the workes that euer I wrote: as also on ỳ behalfe of all suche, as are studentes and suters to attreigne to the philosophye of the gospell, who doe euery man more then other, geue me thankes for that by meanes of myne industrious labour, they haue to the better knowleage of thapostolicall wisedome, eyther bene moued & stirred vp, or els furthered. But whā I had cleane dispatched my self of this great charge and talke, I looked not that I shoulde at any tyme afterwarde, haue any more to doe with this kinde of writing: and beholde the right reuerende father Mathewe, Cardinal of Hedune, (by whose aduise & instigation I had afore made vp al thepistles canonical) at what tyme I spake with hym, at Bruxels to welcome hym into the countrey, accordyng to my duetie after his returne from the councell, whiche had than bene holden at the citie of Wourmes, euen by and by at the first entring in talke with me, euen lyke a man that had denysed vpon it afore, begynneth to exhorte me, that what I had afore doen vpō thapostolical Epistles, the same I should also doe vpon

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the gospell of Mathew. I on my partie anone made myne excuse by many thinges, firſt that it was already an acte bolde & ouer bolde, that I had attempted the ſame vpō the writinges of thapoſtles: ſecondlye that the apoſtles in dede were godly men, yet neuertheleſſe men they were, but ỹ maieſtie of Chriſte to be more great, then that it might be lefull to auenture ỹ doyng of ſuche a thyng in his woordes. That if the maieſtie of the worke dyd not put of & driue one away, yet the nature of the argument or matter of ỹ goſpels to refuſe the thing, and not to ſuffre one that ſhould go about to make a Paraphraſe, and not onely for that there are in the goſpell perſons of diuerſe & ſondry ſortes, vnto whom while the woordes and talke is ſo applied as to euery of them for his rate or degree maye beſt accorde, it commeth to paſſe, that the writers penne is kepte ſhut within the encloſure of an exceedyng ſtreyght grate, becauſe it is debarred frō that libertie, which all other ſortes of commentaries doe ſuffer & receyue, (for a paraphraſe alſo is to be reputed as a kinde of commentarie.) Furthermore where as a good poſcīō of the goſpell cōſiſteth in making report of this and that acte doyng, & that of a ſimple & a playne report without any curioſitie, one that ſhould in this parte make a paraphraſe, ſhal ſeme nothyng els to doe, but at noone tyde to light a candell, as the prouerbe of the Grekes doeth call it. Nowe further, wheras the auncient doctoures and writers doe in expounyng the allegories, partely varie, not declaring it all after one waye, and partly ſo handle themſelues, that to me they ſeme oft tymes to playe and dalie with it, nor might expreſſe or bring in theſame allegories, but vnder the perſone, either of Chriſt, or els of the euangeliſt: it is euident & well to be knowen, in what narow ſtreyghtes I ſhould trauayle. I let paſſe and ſaye nothing, ỹ Chriſt in ſuche wyſe ſpake certayne thynges, as he would not haue the ſame to be vnderſtanded at the tyme of the ſpeking of them, of which ſorte this here enſuyng is one: (Diſtroy ye this temple, and within thre dayes ſpace I wyll buyld it vp agayne.) And alſo of bying a ſweard: of the Phariſeys leauē to be eſcheued. And truly in that ſame his talke, where he foreſheweth ỹ diſtructiō of the citie of Hieruſalē, & prophecieth of the ende of the world, and of afflictions longe after to enſue vnto the Apoſtles, Jeſus doeth ſo entermedle & temper his talke, that me ſemeth his will and pleaſure was, to be darke & not vnderſtanded, not onely to the Apoſtles, but alſo vnto vs all. There be alſo certayne places (as I thinke) almoſt vnpoſſible to be expouned, of whiche ſorte one is, cōcernyng that ſinne agaynſt the holy ghoſt ſhal neuer be remitted: an other, cōcernyng the day of iudgement reſerued to the knowleage of the father onely, and vnknowen euen to the very ſonne ſelfe.

In theſe places and ſuche like, if one wryte commētaryes, he may at his pleaſure without daungier, reporte the ſondrye opinions of ſondrye expoſitours, he hath libertye frankely to confeſſe and acknowelege that he doeth not vnderſtāde the mening of the place. But one that maketh a paraphraſe hath not the like libertie nor power. Moreouer certaine thynges there bee in ſuche ſorte ſpoken, that they touche and concerne euen theſe verai tymes that now are, among which ſayinges right many there be, ferre diſagreing from the inſtitucions and ordenaunces of the Apoſtles. And ſuche thinges, although the Euangeliſtes foreknewe them by the ſpirite of prophecie, yet certes vnder the perſones and names of the Apoſtles, they can not be reported, but both coldely, and alſo cuttedly: There was yet alſo an other poinct

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that moued my minde, which was, that in case I should take & bestowe this labour vpon Matthewe only, there would by & by be sum, that wold make instaunt and earnest request for to haue the like doen vpon al the residue of the Euãgelistes: whose will and desire if I should folow, than must it cum to passe, that I must many times more then once make repeticiõ of one matier matiers, that is to wete, of all and euery matter, in whiche the Euangelistes did among themselues accorde. Or, if on the other side I should tye and linke together a certain contigual processe of telling the thinges, and so to make but one whole tale of them altogether: than, (for as muche as to declare and to open all the places which in the Euãgelistes seme to disagree, is nothyng els, but to be combrously entangled as it were in a certayne mase) could I neuer haue been able to doe that is to be doẽ, for ỹ clerenesse and light that a Paraphrase ought to haue. Whan with these & verai many mo argumentes & reasons, I desired to bee ridde of the charge that was layed vnto me, to go in hande with all, whereas I thought my selfe to haue a good cause, and an excuse that might haue preuailed: yet did the sayed Matthew vanquish me by his eloquence, he got the ouer hande of me by reason of his autoritie whereby he myght commaunde me, takyng on hym selfe the daungier and hasard of all the whole matier. Neyther durst I bee so bolde as any longer to striue or strougle against the aduise and counsaill of hym, whose counsailles your Maiestee customably vseth, in most high & weyghtye affayres, not vnwillingly to folowe. And yet wher as I had not euen plainly taken the matier vpon me, but had onely promysed that I would one daye assaye if happily the thyng would feigh and go forward: he than tourneyng towardes William, had made assured warrantise vnto the Germaynes in my behalfe, that the worke should this instaunt winter season come forth. Wherupon I cõmyng backe my selfe agayne vnto Basile, was in suche wyse on eche syde continually called vpon, of my maisters the Germaynes, being crauers not of the lest importune sorte, that because I would in any wyse discharge both his promyse, and myne owne honestie to, I finished vp the worke with littell more then a monethes labour. And God he graunt, that bothe the commaundement of hym, and the obedience of me, maye be to all persones luckie and fortunate: and I truste it will so bee, yf your Maiestie will agnise and knowelage this slender gifte and present, to the same dedicated. But here perchaunce some man, that knoweth you by none other title cauyng onely by the name of Emperour, will saye: What is a booke of suche an argument or matier as this for a prince secular, which it had bene more mete and conuenient to haue dedicated vnto abbotes or bishops: for aunswere wherof, firste me thinketh it a thyng aptly geuen, whatsoeuer thyng beyng honest, is put vp to a Christen prince. And besides this, where as no prince is so secular, but that he hath to doe with the profession of the gospel, the Emperours are anointed and sacred for this very purpose, that they maye eyther maynteyne or restore, or els enlarge & spreade abrode the religion of the gospell. Ergo than (will some man saye) the Emperour is not a teacher of the gospel, but the defendoure of it. I graunt that. But in the meane whyle mete it is, not to be ignoraunt what maner thyng it is, for which one taketh armoure to defende it. And forsoth, whan I consider that hette & minde of yours, in suche wise to be geuẽ vnto religion and to godly deuocion, that to Bishops and Abbottes it maye to-

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wardes the studye of godlinesse, bee aswell a rewle, as also a spurre, me seemeth, I can not dedicate this gifte vnto any man, more conuenietelye, then to your maiestie. So that the thyng whiche I might aptelye haue dedicated to any Christen Prince, and more aptelye to a Christen Emperoure: I doe most aptelye of all, dedicate vnto you Charles. Muche lesse apte thynges doe they bryng vnto you, that geue you great giftes of precious stones, that are gaylon to be found, of lustie fierce horses, of houndes, and of riche hanginges, that come out of farre straunge countreyes. And moreouer forasmuche as the Euangelistes haue writen the ghospell vnto all folkes, no persone excepted: I do not see, why it should not of euery mā bee read. And I haue so handeled it, that it maye bee vnderstanded, euen of suche also, as are vnlettred. And surely it shall with excellent good fruite be read, if euery body shall take it in his handes of the only mynde and entent, to bee made thereby a better man then he was afore: and not apply scripture of the gospell, to his owne affections, but contrarye wyse reforme and correcte his lyfe and his desyres, accordyng to the rule and prescripcion therof. I haue in this present worke chiefly followed Origenes, beeyng singularly aboue others, experte in diuinitee, and Chrisostome and Hierome, of the catholique wryters most best allowed. That lorde and Prince of heauen giue & graunt vnto you Charles, Emperour moste emperiall, suche thinges to minde and to goe about, as are of the principall best sorte, and the same lord well prosper your endeuours in that behalfe, to the ende that the most noble Empier whiche ye haue hitherto had without bloudshed of man, ye maye semblably aswell enlarge and amplifye, as defende & maintayne. And this poinct in the meane whyle it maye please your mercifull graciousnesse from tyme to tyme to haue in your remembraunce, that no warre there is vpon so iust and lawfull causes taken in hande, nor with so good moderacion executed, that draweth not after it an hugie heape both of abominacions, & also of miseries, yea, and remēbre also the greatest porcion of all the harmes, to light in fyne, vpon persones bothe giltelesse and also vnworthy the same.

Yeuen at Basile on the Ides of Januarie, in the yere of our Lorde a thousande fyue hundred twentie and two.

The lyfe of Saynt Matthewe wrytten by Hierome one of the aunciente doctours of the Churche.

MAthew whiche was otherwyse also called Leuy, beeing of a publicane made an Apostle, fyrst of all others compoled and wrote in Jewrie, the ghospell of Christ in the Hebrue toung, for their behouke and cause, whiche beeing of the circumcision, had beleeued: whiche gospell what person dyd afterward translate into Greke, it is not verye certaynly knowē. But truely the verye Hebrue selfe is had euen vntill this present daye in the librarie of Cesarea, whyche librarie Pamphilus the martyr dyd wyth all possible studiousnesse, sette vp & make: And I my selfe also had the same gospell of Matthewe in Hebrue, lent me to copy it out, of the Nazarites, whiche in Beroea a cytie of Syria, do vse the same booke. Wherin is to bee noted and obserued, that whereloeuer this Euangelist, eyther in his owne persone, or els in the persone of oure sauiour, doeth vse any allegacions, of the olde testament, he dooeth not followe the authoritie of Septuaginta, that is to saye, of the three score and ten translatours: but of the Hebrue: Of whiche sorte are ser these two citacions here ensuinge. Out of Egypte haue I called my sonne: and for a Nazarite shall he bee called.

The Paraphrase of Erasmus vpon the gospell of saynct Mathew.

¶ The first Chapiter.

If mē so gredely embrace a boke/ which is set furth by the industry of man, concernyng the preseruation or restorynge of health, or the way to increace worldely substaunce, or touchyng any other facultie which maketh only for worldly cōmodities: with howe muche more feruent loue & desyre oughte this boke to be receyued of all men: whose profit and commoditie belongeth indifferently to all men. This boke promiseth not worldly commodities, whiche last but a whyle: but it teacheth all heauenly wysedome, delyuered vnto mankynde frome the heauenly doctour Christ Jesus: And it promiseth also a wonderfull rewarde, not ryches, nor kyngdome, nor pleasures, but true and euerlastyng felicitie: vnto the whiche felicitie this boke sheweth the moste readye and easye waye for all men. It showeth also the author and meane, thorough whome euery man hath health and saluation withoute whome no man maye hope for healthe and saluation. What man woulde not be mooued and prouoked with a sure hope of suche a good thynge, be he neuer so barbarous or vnlettered? The boke of ỹ gospel doeth professe that kinde of felicitie, which, neyther mannes indeuoure, nor the paynfull labour of the Philosophers, nor the superstitious religion of the Gentiles, nor the diligent obseruation of Moyses lawe, coulde fully perfourme or attayne, whiche god the maker, the preseruer, the ruler, and restorer of all thinges, visible and inuisible, dyd shewe and declare in tymes past by the sayinges of al his prophetes, being replenished with his heauenly spirit, vnto al the world, but most speciallie to people of the Jewes, which at that tyme were a fygure of Christes churche, whiche shortly after shoulde be enlarged throughout al the world: signifiyng and showing before, by diuers darke figures & shadowes, what so euer he hath now playnly made open vnto the worlde, by his sonne Jesus Christ, who was the messinger of this free felicitie, beyng ambassadour in yearthe of god his father, in suche wise, that he was also the teacher of the hollsome philosophy, he was the example, he was both the pledge, the promiser & the authour of the euerlastyng rewarde. For god by his secret cōsel which mannes wit is vterly vnable to serche oute, hath suffered mankynd being of dispositiō like his fyrst parent, and prone to al vice, to be intangled with false religions, with sondry vices of life, & naughtie desyres, to the intent that in this time of all tymes moste to be desired and wished for, the whiche goddes wysedome the orderer of all thinges had appoynted to it selfe, all men might embrace this philosophie, with the more desyrous and agreable myndes, bothe very hollsom and of meruelous efficacie, after that they haue once perceyued, that neyther by those cōmodities & helpes whiche the worlde promiseth here to be chyefe, nor by so many fyne and exquisite preceptes of the philosophers, nor by so manye sortes of religions, nor by the scru-

pulous obseruacion of Moises lawe, they coulde attayne vnto true god lynes & true felicitie: Nay rather the more earnestlye they labored to cum vnto innocencie & felicitie, trustynge to mannes helpe, the more they were intangled with vice and fylthy desyres. Therfore yt the Jewes whome it behoued chefelye to accepte and imbrace the thinge that is offered vnto them beyng so often promysed, and so longe loked for: Yt they alone neclect so greate goodnes whiche is frelye offered to all men, & yt they had rather alone to lacke it, than to haue it common wyth others, they can impute theyr destruction to nothynge, but to theyr owne incredulite and vnbeleke. The sayinges and prophecies of the holy prophetes prophecyed these thinges chefely for them. They sawe Christ with theyr eyes worckyng myracles, they hearde with theyr eares the doctrine of the Gospell. The kyngdome of heauen was preached firste to them. But truly who so euer are weary of theyr former lyke, as many as loue true innocency and godly lyuyng, who so euer desyreth true, parfect, and euerlastyng felicitie, let them receyue this gospell, this pleasaunt & mery tydinges, wyth merye and cherefull hartes, whether they be Grekes, or Jewes, or Romans, or Scithians, or Gallians, or Brytannes. Lyke as god is not only God of the Jewes, but indifferently god ouer all, and common to all, lyke as there is one sonne whiche is common to the whole world: so Jesus Christe the sonne of God, came to saue all men, dyed for all, rose agayne for all, ascended into heauen for all, and sent his holy spirite to all, refusyng none, neyther for diuersitie of stocke, or of age, or of kynde, or of state, or of lyke. All the synnes of the former lyke be drowned once by his deathe in holye baptisme. And those sinnes be not imputed, be they neuer so greuous: for the cleansyng of whiche, that blessed innocent once dyed: so that the rest of the lyke be passed ouer after the rule of Christ, that is to say after the doctrine of the gospel: frō the time of baptisme, a man is iudged or taken to be a christian to the performaunce of the whiche so highe a profession, he wyll graunt his free succour & ayde, & wyl graunte also plentiful rewarde to them that do persleuer vnto thende. He requireth of no man the burden of Moyses lawe, onely he requyreth lyuely fayth, the whiche maye redely beleue what so euer is shewed & with a sure truste looke for that whiche is promised. The eternall veritie doth not deceyue, God the promiser disapoynteth not: Further mannes lawe shall not nowe prescribe what is to be done, but Christian charitie shall playnly tell.

The texte. ¶ The booke of the generatiō of Jesus Christ ỹ sonne of Dauid, the sōne of Abrah ā Abraham begat Jsaac. Jsaac begat Jacob Jacob begat Judas & his brethren.

And hytherto we haue truely delyuered vnto you the gospell by mouthe and haue made all men partakers of those thynges whiche we haue sene with oure eyes and hearde with our eares. Nowe because there is daunger, this thyng beyng spred abrode daylye more and more, least the tellyng of it passyng by many mennes mouthes, maye varry, or elles least the tale tolde by mouth, be not wel beleued as whan it is written in a boke And furthermore to thintent that the thing that is written maye the more easely cum vnto all men, than the voyce of the mouthe: we shall comprise in this boke, the summe of the whole matter, so muche as shal be sufficyent to the obtaynyng of saluation, as the natiuitie, the doctrine, the miracles, the

racles, the death and the resurrection.

And firste of all we shall recyte the geneologie and pitigre of Jesus Christe, takyng oure begynnyng not from the hygh head, but from Dauid and Abraham, eyther because the memorie of these two is very ryfe and common, and verye acceptable emong the Jewes, for their glorye is chefely of Abraham, as of the author and begynner of theyr nacion, and Dauid the kynge beyng so muche praysed by the commendacion of god, styeketh the more in theyr myndes, because the memory of hym is yet but freshe and newe: orelles because Christe whiche was looked for so many yeares, was promised chefelye vnto these two, and that in the bokes and oracles of the Hebrues, to whome euen those that be directly against Christ, gaue great credit. For in the boke of Genesis God speaketh vnto Abraham, promising that in tyme to cum, there shoulde spryng one out of his stocke, through whose free benefit, not onely the nacion of the Jewes, but also all the people of the whole worlde beyng receyued into the ryght and title and loue of chyldren, shoulde obteyne with Christe the felowshippe of the kyngdome of heauen, not by circumcision whiche was as than set furth, but by the fayth of the gospell. For thus sayeth god vnto Abraham. In thy sede, that is to say, in Jesus Christ al nations shal be blessed. Further Dauid in the mistical psalmes speketh thus. Of the fruite of thy wombe shal I set vpon thy seate. And this shall we do, chefely because of the Jewes, lest they beyng a rebellious nation and harde of belefe, knowyng by the authoritie of prophesies whiche they sufficyently beleue that Messias whiche shoulde cum, was promised, maye make cauillations, and saye that there is an other sauioure to be loked for, and that this is not he, whome the scriptures promised. For many of them because theyr myndes be blynded with dilires of worldly thinges, not takyng aryght the sayinges of the prophetes, (suche was their carnall and grosse affection) loked for sum myghtye and glorious kynge, who beyng valiaunt with armes or hoostes, weapon, riches, & suche other defences of this worlde shoulde promote his people to ryches, honor, & impery, and should subdue the whole worlde to the dominion of the Hebrues. But Christe although he be lorde ouer all, cam not in to the worlde, to the intent to enryche with worldlye gooddes one nacion, of the whiche he was borne, as touching his body that he toke, but to thintent to auaunce all the nacions of the whole worlde vnto true ryches, that neuer shoulde decaye: and to make them blessed euerlastyngly with heauenly rychesse, to ouercum the tyranny of deathe, by sufferyng and dying, to subdue enemies by gentyll deserynges, to kyll the monsters of vice, and the sore prouocations of concupiscence by the swearde of the spirite, and they beyng ones ouercum that fyghte agaynste the spirite of God, to geue vs of his owne righteousnesse and innocencie: Finally by spirituall weapons, to winne vnto vs a spirituall kyngdome. But these Jewes can not haue hereafter any thyng to saye, whan they shall see all thinges to consent and agre vnto him, whome we knowe to be cum and constantly preache the same: whiche thinges the holy prophetes inspired with the heauenly spirite had prophecied with a full consent & agrement, so long before in holye bokes: that is to saye the stocke, the familie, the manner of byrthe, the lyfe, the

doctrine, the miracles, the afflictions, the rebukes, the kynde of deathe, the buriall, the resurrection, thascending into heauen, the holy ghost sent doune from heauen, the wonderfull tonges of thapostelles, the conuersion of the gentiles, and other thinges whiche we sawe and dayly see donne by them ℞ profesſe the name of Christ. Finally the time also doth agre, in the which he was prophecyed for to cum. And all these thynges were prophecied, not onely by the sayinges of the prophetes, but also were signifyed by thactes and deades of the patriarches. Now seing they knowe these thynges, if they compare them wyth these whyche we shewe to haue bene done, they shall vnderstonde that they loke in vaine for any other Messias, then this whome we speke of, he came ones humble and abiect concerning the fourme of mannys body (for so Esay prophecied he shulde cum) to delyuer all men by his death from the tyranny of death. And he shall cum again in thende of the world, not as now a sauiour, but a iudge of all, bothe lyuing and dead. Now no man is excluded from his benefit. Than no man shall escape his iudgement. But than shall they ioyfully see the iudge dealyng euerlastyng rewardes, whiche now do not despise him a meke sauiour and easy to be intreated. This therfore is that only and very Messyas, whose geneology ℞ petigre shall forthwith be shewed, towchinge the body whyche he toke for our cause: for by him shulde spring ℞ cum furth a new nacion not carnall but spirituall, whyche shulde rather replenish heauen thā yearth, the whiche also shuld be encreſed or multiplied not by the seed of man, but by the euangelycall faith which is the heauenly seed of goddes worde. Of this faithe the authour and father in a misticall figure was representeſed by Abraham, who (the lawe of circumcision not yet published,) deserued the praise of rightuousnes, not before men, but before God, not by the keppynge of the lawe, but by the syncerytye of faythe, wherby he doubted nothing of goddes promises, although they were farre passinge the power of nature. And for this trust and confidence, he was called the father of many nacions, whiche after the example of him shulde beleue the gospell of Jesus Christ. He now his body being decayed for age, his wife also being weake and baren, begat Isaac whyche was promised vnto him, who also was a figure of Christ, bearing woode to the sacrifice, where vnto he was appointed. Isaac begat Jacob, whiche, though he were the yonger brother, yet he set his elder brother beside, and purchaſed the inheritaunce to him selfe, wherin he was a figure of the churche that shoulde be congregated and gathered together of the gentils, the whiche the Jewes being excluded, encreaseth dayly more and more, receauing the grace of the gospell by fayth, of the which the Jewes thorough vnbeleefe haue made them selues vnworthy. For thus sayeth god: I haue loued Jacob ℞ hated Esau. And in the prophetes ofte mencion is made of this name. Jacob begat Judas, of whome the tribe had his name of the whiche Christe was prophecied to cum of, and by whose name as by inheritaunce was promised the newe lawe of the gospell, for thus speketh Hieremie: Beholde the dayes do cum sayeth the Lorde, and I wil dispose a newe testament to the howse of Judas and the howse of Jacob. And he did not beget him onely, albeit he deserued chiefely to be recyted in the geneologie, but also he begat the other eleuen brothers of Judas, whyche

seuerally

seuerally gaue names to the seueral trybes of the natiō of Israel. Further Judas had. ii. childrē at a burdē, named Phares & Zaram, not of his lawful wyfe, but of Thamar his doughter in law, which was maryed to Her, the eldest sōne of Judas, vnto whō whē Judas did not performe his promise, that is to say that she might be maried to Sela, brother vnto her husbande ꝑ was dead, accordyng to the order of the lawe, the woman passing all measure desyrouse to haue a chylde, toke the habit of a cōmon woman, & couerynge her face by craft and decepte, laye with Judas her father in lawe, & afterward by shewing of the token which she had receiued of hym before that she woulde suffer him to lye with her, auouched & proued him to be father of both the childrē, whan he otherwyse earnestly would haue brent her accordyng to the lawe. The thyng thus done is not without offence & blame but yet the misterye hid vnder this vnhoneste couerture maketh muche for the matter of the Gospell. Like as also Phares was a fygure & signification of the churche and sinagog, which Phares preuented hys brother when he endeuored to go furthe of hys mothers wounbe puttyng furthe hys hand first. Genes. 38.

¶ Judas begat Phares & Zaram of Thamar. Phares begat Esrom. And Esrō begat Aram. And Aram begat Aminadab. Aminadab begat Naason. Naasō begat Salmō Salmon begat Boos of Rahab. Boos begat Obed of Ruth. Obed begat Jesse. Jesse begat Dauid ꝑ kyng. Dauid ꝑ kyng begat Salomon of her, ꝑ was the wyfe of Uri. The texte.

Of this Phares Esrom was borne: of Esrom Aram: of Aram Aminadab: of Aminadab Naason: and of him Salmon. Salmon begat Boos of Rahab, which though she were not of the nacion of Jewes, but of the Cananites, yet because she preserued the spyalles sent from Jesu the captayne and guyde of the Jewes, and because she betrayed the cytie of Hierico, she deserued her place in the geneologie of them, whiche thorough fayth were made prayse worthy of god, and she exempted out of the sorte and ordre of common women, was chosen and admitted emong the people of God, and maryed to an husbande of the nation of Jewes, signifying euen at ꝑ time, that sinners and heathen people beyng alienate from the religion of God, shulde be coupled vnto Christe thorough the meryt of fayth.

Boos also had a sonne named Obeth by Ruth a Moabyte, the whiche also renounsyng her countrey and her bodely affections had rather to be planted emong the people of the Jewes, that is to saye suche as profesie the doctrine of Christe. Thus at that tyme fygures and shadowes signified before, that no kynd of men should be dryuen and kept of from the felowship of the gospel, so that he bring with him faith & a desirous mind of true godlines. Of Obed came Jesse, which was called also Elay, of whose name, Elay prophecying of Christ maketh mentiō saying: A rod shal cum out of the root of Jesse. Of him was borne Dauid derely beloued of god, both kyng & prophet, buylder of the citie of Hierusalem, noble thorough the slaughter of Goliad, & after that the wicked kyng Saul was deposed, by the cōmaundement of god from a poore shepard he was consecrat kyng ouer the Israelites. Out of whose stocke the hole nation of the Hebrues did loke that Christ shulde cum, as it was prophecyed before of men that were inspired with god. And he also did represent by many wayes the figure of Christ, hys of spryng.

Dauid begat Salomon that kynge of peace, and the builder of the lordes temple, and he begat him of Bethsabee whome he loued: whome he coupled vnto him in maryage, after that Urias her former husbande was slayne by his fraude and gyle: and that was done not without great synne, yf a mã considre nothyng beside the outwarde part of the hystory: but agayne not without signification of thinges to cum, if a man serche the mistery.

The texte. ¶ Salomõ begat Roboha. Roboham begat Abia. Abia begat Asa. Asa begat Iosaphat. Iosaphat begat Iora. Iorã begat Ozias. Ozias begat Joathã. Joathã begat Achas. Achas begat Ezechias. Ezechias begat Manasses. Manasses begat Amon. Amon begat Iozias. Iozias begat Iechonias & his brethrẽ about the time of the captiuitie of Babylõ. And after the captiuitie of Babylon. Iechonias begat Salathiel Salathiel begat zorobabel. zorobabel begat Abiud. Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Eleazar. Eleazar begat Matthan. Matthã begat Iacob. Iacob begat Ioseph the husbande of Marie, of whome was borne that Iesus whiche is called Christ.

Of Salomon was borne Roboham: and of Roboham Abias: of Abias came Asa: of Asa Iosaphat, from whence came Iozam, and of hym Ozias: of Ozias was borne Joatham: of Joatham Achas: of Achas Ezechias, and of him Manasses: of Manasses was borne Amon: of Amon Iozias: of Iozias, Iechonias and the other brothers of Iechonias, aboute the tyme whan kyng Nabugodonozor burned the temple of Hierusalem, & caryed the kyng & the people of the Hebrues captiue into Babilõ: which were figures, signifying the tyranny of the deuyl toward mankynde, & against libertie restored thorough the benefyt of Christe. In this nere & narowe poynt betwene seruitute & libertie, whan the people of god were aboute to be restored to theyr religion & dwelling places: Iechonias begat Salathiel: Salathiel Zorobabel: zorobabel Abiud: of Abiud cam Eliachim: of Eliachim Azor: of Azor Sadoch: of him Achim: of Achim Eliud: of Eliud Eleazar: of Eleazar Matthan: of Matthan Iacob. And this Iacob was the father of Ioseph, vnto whome was maried Mary the mother of Iesus, who was promised to be the sauiour of all men, whome the Hebrues call Messias, that is to saye Christe, or annoynted: because he onlye beyng kyng ouer all, and hygh priest, with the sacrifice of his owne bodye, hath pacified God the father beyng displeased and grieued with the synnes of mankynde. And the tyranny of death vtterly put away, he hath opened the kyngdome of heauen vnto all men. The cleane was marryed to the cleane, the moste chaste to the chaste, of the same trybe and familie, that is the familie of Dauid, according, to the ordre of goddes law, least any man shulde thinke that this ordre and geneologie of kinred were of litle profit concerning the declaracion of Christes stocke, whereof he came as touchyng his humanitie. And if any man list to recken the tyme that Daniel described many yeares past by certaine ordres and degrees of weekes, he shall fynde the sayinges of the Prophetes verye agreable to the thing that is nowe cum to passe.

The texte. ¶ All the generacions from Abrahã to Dauid, are. xiiii. generacions. From Dauid vnto the captiuitie of Babylon, are fowertene generacõs. From the captiuitie of Babylon vnto Christ, are fowertene generacions.

The summe of the whole geneologie resteth in three fowertenes. For if ye counte from Abraham the patriarche vnto Dauid the author of the flo-

rysshyng

rilhyng kyngdome, ye shal fynde. xiiii. generacions. Agayne yf ye counte from Dauid, vnto the decaye of the kyngdome, that is vnto the exyle into Babilon: ye shall fynde. xiiii. generacions. Agayne yf ye counte from that tyme vnto Christe, the beginner and finisher of the newe euangelical generacion and newe kyngdome: ye shal fynde fowertene generations. Hytherto we haue shewed you truly the geneologie of Christ, to the intēte it maye appeare to all men, that thys is he, whome the true sayinges of the Prophetes in tymes paste, promised to the worlde. And so many argumentes agree in one, that it can not seme to be done by chaunce, & that withal it maye be euident, that he was verye man whyche came as touchyng the flesshe of suche auncestoures as were notably knowen.

The texte.

¶ The byrthe of Christ is on this wise. For whan his mother Mary was espoused vnto Joseph, before they came together, she was found wt chyld, by the holy ghost.

But although he were man borne of man, whyche came to redeeme mankynde by his deathe: yet he was not borne after the common and vulgar sorte of them that be borne. For it was seemely, that he whiche came from heauen, whiche called vnto heauen, whiche taught and promised nothyng but heauenly thynges: fynallye whiche after so many prophetes and doctours was made ambassadour, to thintent that once & for alltogether he should make althinges newe, & cum furth into the world with a veri body in dede, but yet after a newe maner: & that ỹ true natiuitie of man should be declared in such sorte, that it shoulde not be thought vnsemely for god: and Esai prophecied this thyng to cum to passe, that because men dyd in maner slepe at these common myracles of nature, by reason of custome: god shulde shew a new myracle, and that in the yearthe, to the intente it shoulde be more euident to all mennes syghte and vnderstandyng. He is borne verye man and mortall, and yet the same very God and immortall. He is borne man of man, and yet of a virgin. He is borne of the stocke of Adam whiche was the fyrst of mankynde, & yet without the spot of sinne. He is borne in matrimonie, but so, that the woorke of his concepcion was not of man but of the holy goste: who by a wonderful meane, fourmed and fashyoned the straunge & meruaylous fruite, of the substaunce of ỹ vndefiled virgin, as in an heauenlye temple consecrate to God. And he ordered this matter with suche a marueylous wysedome, that he couered and hyd it from the wycked, as a thyng incredible: and perswaded it vnto godly myndes with moste certayne & sure argumentes the whiche no eloquence of man was vtterly able to proue and perswade. Wherfore whan the holy virgin eternally appoynted to this great misterye, to be the mother of Jesu by the aduise of her parentes, whose heartes were ordered and directed by the power of God, beyng spoused to an honest man of her tribe, named Joseph, kepte company with hym in house, she was founde great with chylde before they came and cowpled together as man & wyfe, eyther because true honestie, is not hastye to the luste of pleasure, or because god dyd so ordre this matter. For the maydens woumbe waxyng dayly greater and greater, declared it vnto Joseph to be so, beyng her housbande, whiche bothe loued her well, and was not insensible in such thynges. And she fledde not from the syghte of her housbande, as one whyche in her con-

science, knewe that she had offended, neyther disclosed she vnto hym the secrete, whiche she had learned of the angell, eyther because she was in dyspayre, that she should beleue it, or because she reserued this vnto god to be declared in tyme conuenient. Therfore the conception was certayne and true, declaryng it selfe by manifest and accustomed tokens especially vnto Ioseph, who by reason of conuersation in household, marked more easily in his spouse, the habyte & fourme of her body. But this young thyng came not furth by thimbracing of man, as other women by the cõmon lawe of nature be wonte to conceyue, but by the holy ghost: whiche by the angell Gabriel than messinger from heauen enteryng into the most hooly temple of the virgins wombe (the inuisible power of the fatherlye godhed imbracyng & ouershadowyng the hole body & mynde of the moste holy virgin) without any hurte or detriment of chastitie, made her great with chylde.

The texte. ¶ But Ioseph her husbande beyng a ryghteous man, woulde not put her to shame, but was mynded to depart from her secretlye.

Furthermore Ioseph yet ignorant of so great a mistery, whan he saw euident argumentes and tokens of conception in his wyfe, and knewe well that he had neuer to do with the mayde, wherby she myght becum great with chylde, and yet had founde the maners of her to be suche, that there coulde be no suspicion of aduoutry in her. And besydes that true honesty is neyther redy to misdeme, nor hasty to reuenge: he began to cast in his mynde, by what meanes he myght bothe see for the good name, & also the lyfe of his wyfe: and commyt the matter vnto god, whereof he hym selfe coulde fynde no ende nor yssue. By the reason of great familiaritie, he founde the maners of the mayde vtterly without blame. For that godly spirite, whyche dwelled whollie in her harte, dyd appere in her eyes, and in her countenaunce, and dyd declare it selfe euery where in her goyng, in her gesture, and in her communication. He spied in her a certaine heauenly thing and more than man. And yet he sawe her great with chylde, and she was away from home certayne monethes, whyle she went to see her cosyn Elizabeth. Furthermore he considered howe great the weakenes of that age and kynde, was in other maydens. What busynes woulde summe other husbande haue made here, chefely if loue had styred vp gelowsy whiche is a verye sore disease of the mynde. But to proue this matter to be true, Ioseph was chosen out to be a witnes, least any man myght saye, that the chylde of Mary was ether an other womans, or els vnlawfully gotten He was a man reputed of all men, of knowen and tried honestie and wysedome, so that no man myght suspect hym, eyther to be so notably naughty that he wolde be his wiues bawde, or of so foolysh pacience, that he would nowrysshe and bryng vp with the childe her whome he knewe to be an aduoutresse. There be none more cruel agaynst theyr wyues that do amisse, than they whiche be defyled with many aduoutryes them selues. Ioseph hym selfe beyng verye innoceut, was so far from all desyre of vengeaunce, that he dyd not so muche as once in wordes fynde faulte with her, lest he shulde discorage the virgins harte with any sorowfulnes. He is troubled with him selfe with secret cares of the minde, & doth deuise a gentle kind of diuorce, that he might be deliuered frõ her cõpanie which was with child in such wise, that she myght beare no blame, nor be in any ieoperdie or peril.

But

¶ But while he thus thought, beholde the angel of the Lorde appered vnto hym in a slepe, saying: Joseph thou sone of Dauid feare not to take vnto ỹ Mary thy wife For that whiche is conceyued in her, is of the holye goste. She shall bring furth a sone, & thou shalt cal his name Jesus. For he shall saue his people from theyr sinnes

The texte.

And thus farre god hath suffered this innocẽt man to be troubled and distracte with dowtfull deuises. For this was expedient for the certentie of his fayth, but nowe it was tyme for him to be delyuered oute of these grefes of his mynde, being worthy doutles to be made partaker of this misterye, for the great honor that he dyd to the virgin thus consecrated to God. And for thapproued grauitie and sobrenesse in suppressyng the cares of his mynde, he was thought meete to conteyne & kepe trustely this secret mistery, which was not yet to be published, because of the peruerse and frowarde suspicion of the Jewes. Beholde thangell Gabriel, whiche signified vnto the virgin the merueilouse cõception, apperinge with great lyght vnto her wakyng, because of her purenes whiche was more than angelical, being well acqueynted with suche kinde of vision: presenteth himself vnto Joseph in his sleepe, and as he was musinge in his sleepe of suche lyke matter, the messinger of the heauenly oracle, spake vnto him in this wyse: Joseph the sonne of Dauid what carnal suspition troubleth thy minde? why art thou perced? why doest thou wauer in & out? or why dost thou muse vpon diuorcement? or why wylt thou be dimissed from her, whiche is cowpled vnto the with so great loue, and also by the kyndred bothe of the tribe and the familie? There is none other spouse worthy for that virgin, and she is apointed to none other by thordinance of god, but to the. Thou must knowe, that Dauid is thauthor of thy stocke, vnto whom was promised in tymes past the thynge that nowe begynneth to be perfourmed. Al that is done, is godly. Thou nedest not to feare, ỹ thy wiues wombe rising without thy doinge shal steyne thy matrimony with any spot of dishonestie. Thou dost suppose that she is great with childe, & dost suppose aright. But thou must not therfore remoue her from thy company and conuersation, but rather take her & adioyne her vnto the, because thou seest her great, vnto whom by goddes ordinaunce thou art geuẽ to be an housbãde, to thintent that hereafter thou mayest be a wytnes of the fruitefull virginitie founde in thy wyfe, & that she in the meane tyme by that that she is maried vnto ỹ, maye be in safety against ỹ suspicious crueltie of the Jewes, vnto whõ this mistery is not yet to be opened, especially vnto thẽ that be not yet worthy, nether of capacitie to receyue it. This matter shal be communicated and opened vnto the, to thintent thy wyues innocency shall suffer none vnworthy thing. For this newe fruite, wherewith thou seest thy wyues wombe daylye to encreace, lyke as it is not of the, so it is of none other mortall man. The angell brought the message beyng as a goer betwene God and her in makyng this godly coniunction, the father hath ouershadowed her: the holy goste hathe prepared her wombe, the sonne of God hath replenished it. All is newe for that a newe childe shall be borne. It procedeth from heauen that thy wyfe shal bringe furthe, who shall be more chast also after that she hath brought furth chyld. And she shal beare a sõne:

For ỹ whiche is conceyued in her, is of the holy goste. She shall bringe furth a sonne, and

not for

thou shalt call his name Iesus. For he shal saue his people from theyr sinnes.

not for the, but for the worlde. In the meane season, thou shalt be called his father, and thou shalt be the keper of the mayde, rather thā ỹ housbād. Whē the childe is borne, thou as father shalt geue it a name, not a name after thine owne fantasie, but that name that god agreable vnto the thing dyd destinat & appointe vnto hym, before the makynge of the worlde. And thou shalt call hys name Iesus, that is to saye sauioure, for this is that Messias desired and loked for so many yeres, who accordinge to the sayinges of the prophetes, shall deliuer all hys people from theyr synnes, not by the sacrifice of beastes: but thorough his owne bloude. And he will not onely be content to geue frely thys so greate a benefite, but whan we are purged from the synnes of our former lyfe, he will geue vs also very perfect, and eternall saluation.

The texte. All this was done that the thing myght be fulfilled which was spokē of the lord by the prophet, saying thus: Beholde a mayde shall be with childe, and shal bringe furth a sonne, and they shal call his name Emmanuel, whiche is by interpretation: God with vs.

And surely none of all this matter is brought to passe by chaunce or fortune, but by the counsell and prouidence of god. For the thynge that we showe to be done, the same in tymes past the lorde him selfe promysed that he woulde doe it, speakynge by the mowthe of hys prophet Esay, and settinge furth in fewe wordes bothe the straunge newnes & the greate fruite and profit of thys conception. Beholde sayeth he: a virgin shall conceyue and bringe furthe. And this is the straungenes of it, for when was it euer hearde a mayden to haue borne a chylde withoute blemishe of her virginitie? Nowe herken what is the fruite and profite: And his name shal be called (sayeth he) Emanuel, whiche soundeth in Hebrue: God with vs. For this onely one shall reconsyle his people vnto god, and where as he was offended and displeased, he shall make him fauorable and mercyfull, and being conuersante emonge men, he shall powre thabundant goodnes of god in them, and at last they haupnge knowledge and experience of hys effectuall doctrine, of the myghte of his miracles, of his present efficacy & strength, and of the vehemencye of his diuine spirite, showinge it selfe after a newe sorte in them that shall beleue, they shall crie and not withoute a cause: God is with vs. If thou acknowlege the prophecy, as truely thou doste acknowledge: geue attendaunce and honour to this Mistery, and and kepe close this secrete priuitie.

The texte. Now whan Ioseph awoke out of slepe, he dyd as the angell of the lorde bad him, and toke his wife vnto him, & knew her not tyl she had brought furth her first borne sonne, and called his name Iesus.

Whan the messinger of the hygh God had spoken these thynges, Ioseph wakinge from slepe bothe merely and cherefully, dyd obey the oracle. He setteth a parte al his purpose of discorde, and taketh his wife more merely vnto hym, that no man might suspect any discorde or disagremente to be betwene them. And now he perceyuing that she was holly dedicated vnto God of heauen, he doth honour in her the godly mistery, nor dareth not touche her, whome God had taken onely to hym self. He is diligent in seruice, but he forbereth to cōpany with her as her husbād. In the meane

season

season that heauenly fruite wareth ripe in the holy woumbe of the virgin, whiche cummynge further at his tyme of his mother the virgin, toke not awaye the integritie of his parente, but dyd consecrate and sanctifye the same. Further Joseph as he was commanded of thangel bearing the countenaunce of a father hitherto, gaue a name to the childe Jesus, whan after the fasshion of the cuntrye, he was circumcised theyght daye. And called his name Jesus.

¶ The seconde Chapter.

The texte.

¶ Whan Jesus was borne at Bethleem a towne in Jewrye, in the tyme of Herode the kyng. Behold there cam Magians from the east, to Hierusalē saying: Where is he which is borne the kyng of Jewes? For we sawe his starre in the east, and are cum to worship hym.

HItherto ye see how many thinges do accorde and agree with the godly sayinges of the prophetes. He is borne of the same auncetoures and of the same tribe and familie, that the prophecy promysed he shoulde be borne. Also the supputacion and counte of the wekes, when Daniel prophecied that he shoulde cum, doth consent and agree. Also the straunge Natiuitie doth agree, where by he was borne of the virgin withoute helpe of man. And the name doth agree. A sauioure was promysed, A sauiour was loked for, Jesus signifieth a sauiour. Furthermore ỹ name of the cuntrye, and of the towne, doth answere to the faith of the prophetes, for he was borne not farre frō Hierusalem in a little towne called Bethleem, and that in the cuntrye of Jewry, for there is a towne in Galile also of this name, in the tribe of Zabulon: and he was borne in the tyme when Herode an Idumean by birthe and not a Jewe, obteyned the kingdom ouer the Jewes, that no man neded for to doubte but that now was the tyme that Messias shulde be borne, the whiche Jacob the patriarche many yeres before, prophecied shuld cum to passe, sayng: The scepter shall not be takē frō Juda, nor a ruler frō his thighe, till that he cū which shoulde be sent. Truely this is he, tholyest of al, at whose enteringe al the anoynting of the Jewes ought to haue ceased & geue place. Nowe ye shal vnderstād by what wōderful meanes he begā by little & little to be knowē to the worlde. For he wolde be manifest and open vnto all, which came to saue all, that bothe he might be knowen vnto good men to theyr saluatiō, and that he might take awaye from the wicked all excuse of ignorance. He was promised chiefly to the Jewes, he was borne of them, he was first preached vnto them of thangels, syngynge glory on high vnto god, and in the yerth peace emong men of good wil. The shepardes being taught by theyr voyce, and tolde of the childe that was borne, offered the fyrst fruites of faith at the maungier where as the babe was borne. By this secret inspiracion of the spirite he was knowē of Elizabeth, of Simeon & Anna the prophetise. First of al he shewed him self vnto poore and humble persons, whome he knewe to be most prest and redy to receyue fayth. For the proud wolde not lightly receiue him beyng humble, nor ỹ riche him being poore, nor the stowte him beyng meke: nor they that were intangled with the desires of this worlde woulde receyue him that was heauenly. And because he was promised not to the Jewes only, but also to the gentiles, yea to all the nations of the worlde, he would euen at the very entery of his beginnyng, be

Whan Jesus was borne at Bethleem a towne in Jewry, in the tyme of Herode the kynge.

nyng, be knowen of them also, to thintēt he might declare and showe, that saluation was also offered vnto them, and that he might styrre and prouoke the Jewes by their example, to cum to faythe and to beleue.

Behoilde there came Magians from the East, to Jerusalem sayinge.

And he dyd not drawe al men by one meane to the knowlege of hym selfe, but he allured euery man by little and little by the thynges that they alredy knewe and was wel acquainted with. The Jewes gaue fayth vnto the prophetes, they were moued with signes and wonders, therfore he intised them by thallurement of these thinges. The Persians and the Caldeans dyd attrybute muche to the starres, as men muche geuen to this kinde of philosophy, thorough the knowledge of the whiche they haue perswaded them selues that there shoulde be a certen wonderful restorer of the world. Therfore they had knowledge of the birthe of the childe, not by any prophet or angel, but by a certen straunge and a wonderfull apperynge of a starre, truely of that starre, the whiche the prophecy of Balaam did shewe before, to ryse oute of the howse of Jacob. And now they had knowledge by the common fame that this king was chefely promised vnto the nation of the Jewes, and that he was not a meane king, and of the common sorte, but very notable, and without cōparyson, of whose power, of whose wysedome, & of whose goodnes, farre exceding the power, wysdome and goodnes of man, the hole worlde should haue experience. Further as the yll man when he hath occasion is made worse, & a wiseman as he hath occasion is made wiser, certen Magians (for by this name the Persiās called them that be notable in the sciēce of Philosophy) to thintēt they might cum nere and learne more exactly the thinge that the starre showed vnto them as in a dreame, being nothing a ferde at the great iorney, they cum vnto Hierusalem, the starre guyding them the waye: eyther because there dwelled the Scribes and phariseis whiche were very experte in the lawe and the prophetes, or because they vnderstoode that the king shoulde be borne not farre from Hierusalem. For now knowinge certenly that he was borne, onely they inquired what place it was that was made happie with so noble a birthe. For they thought that the natiuite of so greate a prince could not be hyd emong them, which loked for his birth so many hundred yeres, especially seing he shoulde be borne not onely emong them, but also of thē.

Where is he whiche is borne the king of Jewes.

But Chryst is no where knowē later or with more difficultie, than in riche cities and in princes courtes, & emonge them that be arrogant in the profession of wisedome. But they ignorāt of these thinges, inquire simply and openly. Where is he ꝙ they: which is lately borne the king of Jewes: For we knowe by a sure token that he is borne. For when we were farre hence in the Easte, we sawe his starre of a meruelouse brightnes and bewty.

For we sawe hys starre in the East, and are cū to worshipp hym.

We sawe the starre and felt thinspiracion. Therfore because we knowe that he is borne to the commoditie and profite of all men, though we be straūgiers, yet be we cum hither to honour & worshippe him, and to geue the firste fruites of honour due vnto the new kinge. Knowinge well that they shall be happy and blessed, that shall haue his power and might mercifull vnto them.

The texte. ¶ Whan Herod the kyng hearde these, he was troubled: and Hierusalē with him. Calling together al ꝑ bishops & scribes of ꝑ people, asked thē, wher Chryst should be borne: And thei said to him. At bethlem in Jewry. For so it is writē by ꝑ prophet: And

thou

thou Bethleem the lande of Jury, art not the least emong the princes of Juda. For out of the, I shall haue a captayne cum, that shall gouerne my people Israel.

What time they had such communication simply with al men, by and by the rumor and tidinges was brought to Herode the kinge, which a good while had feare & trembled at the name of him ỹ should be borne, fearinge lest he should be set beside the kingdō, which he had being a straunger, yt so greate a prince had ben borne of the stocke of the Jewes. For Herode dreamed of nothynge elles, but of an earthly kingdom, litle knowing that Christ brought in an other kinde of kingdō, whiche shoulde perteyne vniuersally to all men. Therfore after that he hearde that he was borne, whō he feared to he borne, and hearde it of the Magians, men both of lerning, and (as concernyng worldely pore) not to be dispised, truely he was troubled in his minde, and with him also the hole citie of Hierusalem: diuers men diuerslỹ, eyther fearyng or hoppyng. But the wysedome of god so ordered thaffections and endeuours of men, that bothe the simplicitie of the godly, & the rage of the vngodly set furthe the glory of Christ on euery side, and made the thynges that were incredible the more to be beleued.

Whā Herods ỹ kynge heard thes, he was troubled, and Hierusalem with him.

And this was the cause that the loode starre of the way, lefte the Magians for a time entering into Hierusalem: that their enquirye myght showe abrode the fame of the chylde that was borne, and yet the place where the chylde was borne shoulde be kept secrete from the cruel kynge. Therfore kinge Herode blinded with enuy & anger, being holly bent to destroye the chyld that was borne, pretended a cloke of godlynes before his wicked crueltie. He calleth vnto him al the chefe of thorder of priestes, & the Scribes of the people of Jewry, whose specialll profession was this, that if there were any new matter, that did arise, they should make answere out of the sayinges of the prophetes, and the godly bokes, because they professed the exacte knowledge of them, to thintent that both the number and thauthoritie shoulde make the thing of more credite. Therfore when these were called together, the king so much the more wicked, because he conterfeyted godlines, demaunded of them in what place the oracles dyd promyse that Christ should be borne. And they not yet raginge with hatred against Christ, whome they had not seen, answere simply and without delaye: In Bethlee of Juda. And lest theyr authoritie should haue but lytil weight: beholde they haue in a redines the prophecy of the prophet Micheas: And thou Bethleem in the lande of Juda, arte not the leeste emong the princes of Juda, for out of the shall springe a ruler whiche shall rule my people of Israel.

And they sayd to him. It beth leem in Jury. For so it is wrytte by the prophet: And thou Bethlee the lande of Jury, art not the leest emōg the princes of Juda. For oute of the I shall haue a captayne cum, that shall gouerne my people Israel.

The texte.

Than Herod priuily calling the Magians, diligently inquyred of the, what time the starre appered. And sending them to Bethleem, said: Go thyther and search diligently for the chyld. And whan ye haue fownde him, bringe me word agayne, that I may cum and worchippe hym also.

And these thynges thē answered the priestes and the scribes, who afterwarde procured him to be slayne, bright and notable with miracles, and doing good vnto all mē. The king first of all greatly moued with the sayinge of the Magians, was vtterly amased with this so ripe and redy answere, chefely that the prophecy promised manifestly a ruler of Bethleem

Than Herod priuily calling the Magians.

whiche shoulde rule the people, of whome he was borne. Wherefore the priestes & the scribes being sent away, because he was in despeyre for to deceaue thē, he calleth the Magians priuely vnto him, leest the Jewes might suspecte any crafte or guile, & so openinge the matter on eche side as though they bothe purposed one thing, inquired of them diligentlye how long it was synce ỹ starre appered first vnto thē, by whose showing and pointinge thei passed ouer so greate a tornei, & came to Hierusalem: meaninge and purposinge this, the more certenly to vse & exercise hys cruelty vpon one.

The Magians (for godlines is not suspicioulse) kepe nor hide nothing frō him, not thinkinge him to be so cruel and fyerce that he would shew crueltye vpon an infant yet skante borne, neyther so furyouse that he woulde suppose to suppresse by mannes deuise, the thing that was done by goddes myght: When they had shewed the tyme, he of thother syde showed the place whyche he had learned of the Scrybes. And nowe he conceiuinge a sure hope that ỹ childe might be taken by these two showinges, geueth commaundement in his owne name to the Magiās, whiche of them selues were willing to go, that they shulde go to Bethleem, and seke out the childe with greate diligence: & when they had fownde him to returne eftsones vnto Hierusalem, and geue him knowledge of al the matter: (he pretended a verye godli cause, and nothing displesaunt to the myndes of the Magiās) That I also (q he) may followe you and worshipp hym. He him self woulde first haue knowledge of the childe, to thintent he might destroye hym before that the people of the Jewes had cleare vnderstandynge that he was borne. God in the meane tyme made thys prouysyon, that the Magians returned safely to preache Christ in their owne contrets. Otherwyse yt this vngratiouse man had not ben deceaued of his hope, he woulde haue vsed extremely the Magians them selues, whiche had brought hym so vnluckye tidynges.

And sendyng them to Bethleem, sayde: Go thyther & searche diligentlye for the childe. And whan ye haue founde hym, bring me word agayne that I maye cum and worshyp hym also.

The texte.

¶ Whan they had herd the kyng, they wēt forward, and loe, ỹ starre which they saw in the east went before them, till it came & stode ouer the place where the childe was. And when they sawe the starre, they were meruaylously glad, & wēt into the house & founde the child with Mary hys mother, and fel downe & worshypped hym, & opened their tresures & offred vnto him gyftes: gold, incense, and myrre. And beyng warned of God in their sleape that they shuld not go againe to Herode, theiturned into their owne countrey an other waye.

The godly simple Magians, after that they had herde the kinge, made haste vnto Bethleem, whom the starre which called thē furth for a tyme dyd forsake, to thintent that the barbarouse people shulde fyrst showe vnto the Jewes that Christ was borne, whome they lokinge for so many yeres, afterwarde did put to death. But when they had passed ouer this parte of goddes ordinācē, agayne appered that wonderfull starre, whiche serued their godly purpose in suche wise, that it showed vnto them not onely Bethleem, but also the cotage it self, beyng very low, poore, and base, and therfore very harde to find, yea and hanginge very nere ouer the childes hed, it did showe & pointe as with a finger thinkāt, whom they so feruently desyred. Therfore when the starre began to appere agayne, whiche shaked of al carefulnes from their mindes, & now they

And whā they saw the starre thei were meruaylously glad

they replenissshed with sure hope and ioye, passyng little vpon mennes tellynges, but followynge the heauenly guyde: they espye the palace of the newe kynge: a fylthy and a vile cotage or stable.

And wente into the house & foūde the child with Mary his mother.

Sincere godlines is nothing troubled with these thinges. They enter in: They fynde thinfant not differinge in apparaunce from others, they finde the mother nothyng gaye or gorgious to loke too. All theyr stuffe shewed and testifyed pouertie & simplicitie. The Magiās which did not worshyp nor fall downe before Herode, magnifyinge him selfe in his seate wyth a kingly pompe: fall doune at the cradelles of the crying babe: they adoure and honour grouelinge on the grounde, hym that coulde not yet speake.

And fell down flat and worshypped hym.

And they were not content with this godlynes, but they take out of theyr boxes, gyftes purposely apoynted of those thynges, with thincrease of the whiche, the nation of the Persians was chiefly enryched, that is, golde incense and myrre: leste that he whiche shortely after should be compelled to flee should lacke in his vyage. And with these fyrst fruites of fayth, the gentyles that were farre of, preuentyng the Jewes, whiche were thought to be next vnto god, do constytute Christ to be theyr kyng: and of thother syde do dedicate thē selues vnto him, offeryng a new sacrifyce in thre kindes of thynges. And now as by a ryddell or a darke figure, they professed that ineffable Trinitie of the father, & the sonne, & the holy goste, acknowlegynge also in one man mortalitie, priesthode, and kyngdom. For gold is for a kynge, incense for a priest, myrre for him that shal dye. He was borne mortall, he dyd sacrifice on the crosse, he conquered rysynge from death, he reygneth in heauen. The Jewes sawe so many wonders, and when they knewe him, they kylled hym. The Magians sawe no notable thynge as concernyng theyr bodely eyes, and they reioyse that they had so fortunate a iourney. But what time they deuised with thē selues whether thei should returne vnto Herode to satisfy his mynde and desyre, they were admonysshed in theyr slepe, by the diuyne oracle, not to returne agayne to Herode. For that was neyther suertie vnto thē, neyther to ỳ childe, neyther expedient for suche a weyghty matter, which in tyme and by parcel meale, should be promulgated and publysshed vnto the worlde. The spedely dyd obeye thoracle, and returned into theyr countrey another waye, to be newe preachers of the newe kynge among theyr countrey men.

And beynge warned of god in theyr sleape ỳ they shoulde not go agayne to Herode thei returned into theyr own cōtrey a nother waye.

The texte.

¶ And when they were departed, behold, the angel of the lord appered to Joseph in his slepe, sayinge: Aryse and take the chylde and his mother and flye into Egipt, and abyde there, tyl I bryng the worde. For Herode wyl seke the chyld to destroy it. So whan he awoke, he toke the chylde & his mother by nyght, and wēt aside into Egipt and was there vnto the death of Herode, ỳ it myght be fulfylled, which was spoken of the lorde by the prophet saying: out of Egypt haue I called my sonne.

Now the helth & saftie of the Magians was prouided for, and that the tranquilite both of the mother and of the chylde myght forthwith be sene for, and that also the vngodlynes of Herode accordynge vnto his desertes myght more and more be exasperated & greued to the glory of Christe: the same heauenly messenger whiche sent awaye the Magians, appered vnto Joseph in his slepe, exhortyng hym that nowe beyng priuye vnto the mistery, he would conueye awaye secretly the mother and the chylde into Egypt: wherby the diuine counsell intēded this, that that region also beyng

wholy geuen to the monstruous worshyppyng of goddes, whiles it is become the hoste & receyuer of him that is fledde from his countrey: by the touchynge and haunge to do with him, it myghte be prepared and made redy to some entry and begynnynge of trewe godlynes. Therfore thangel spake vnto Joseph with these wordes: Aryse, and take with the, the chylde and his mother, and flee priuely into Egypt, & tary there vntyl I returne vnto the, and shewe the tyme to come hyther agayne. For it wyll cum to passe, that Herode shall seke by al meanes to destroye the chylde. Not that it is harde vnto god sodenly to extinct and kyl Herode, and to preserue the chylde, yf it please him, but this ordre of the matter is more profytable for the confyrmation and establysshement of fayth. For it is goddes wyl that the fury and the rage of the tyrante shal set forth his glory. Joseph not taryinge, toke the mother a mayde, and the chylde, and fleynge in the nyght season conueyed them into Egypt, there remaynynge tyl that Herode was deade. Truely this thyng chaunced not by the feare of man or by fortune, it was the wyll of God to prepare and to establyshe the kyngdome of hys sonne by these aduersyties, by the whiche, worldly thynges be wonte to be decayed and brought to naught, leste that the world shoulde take vpon it any thynge in diuyne matters. And that thou mayest the better beleue it, God who woulde this thynge to cum to passe, prophecyed many yeres past by the mouth of his prophete Olee, saying: out of Egypt I called my sone

Aryse and take wyth the the chylde.

So whan he awoke, he toke the chylde & his mother by nyght

That it might be fulfylled.

The texte. ¶ Than Herode whan he saw that he was mocked of the Magians, he was greatly greued, and sent furth men of warre and kylled and slewe all the chyldren that were in Bethleem, and in al the costes therof, as many as were two yeare olde or vnder, accordyng to the tyme, whiche he had dylygently knowen of the Magians.

In the meane season kyng Herode, after that he perceyued in dede that the Magians had deceaued hym, nowe ragynge in anger, cast away the cloke of godlynes and brust out into manyfest rage, & sendyng furthe ministers of his madnes, kylled al thinfantes as many as was in Bethleem, and as many as were in the coastes and the compasse of the same towne, whiche were of thage of two yeare or yonger, folowynge the supputation of the tyme, in the which the Magians tolde hym, that they sawe fyrst the starre of the chylde. Crueltie enlarged the tyme and the place, compassynge in al the yonge chyldren, supposyng that by this wycked counsell, he had prouyded surely ynough, that he should escape by no meanes, whom onely he desyred to be extincte and slayne. But in vayne trauayleth the craft of men agaynst the counsels of god. By these thynges was shewed a manyfest example, what they should suffer of wycked prynces, that woulde beleue the gospel, and what they should preuayle that by crueltie trauayled to extinguyshe the fayth of the gospell, beyng yet tender and sprynginge vp in the hartes of the godly. To be kylled for Christ, is to be saued. Herode had an occasion to repēt, and not to rage, yf gredines to reygne and to beare rule had not blynded his mynde. But while he through his owne defaute turneth all thinges into matter of greater madnes, by his malycyousenes he dyd set furth the iustice of god. For it is manifest to al men, that the innocent chyldren were slaine with great crueltie, & that he is worthy an horrible destruction, wherwith afterwarde he was suerly payde.

The texte. ¶ Than was ꝑ fulfilled which was spokē by ꝑ prophet Hieremy, where as he saith

A voyce

A voyce was herde in Rhama: lamentacion, weppynge and great mourning. Rachel weppyng for her chyldren. And wouldе not be comforted because they were not.

But leste any man myght doubte, that this thing came to passe by thordinaunce of god: harke to the Prophecye of the prophete Hieremy, seynge this thynge now done by the inspiration that he had, whiche many yeares after should come to passe. A voyce (quhe) was heard in Rama, a voyce sore weppynge, sorowfull and lamentable. Rachell dyd bewayle her chyldren & wouldе receaue no comforte because they were all slayne. Rachell beringe Beniamin, that is to saye the sonne of sorowe, by and by upon her delyuery dyed, and was buryed not farre from Bethleem, wherof the Prophete dyd expresse in her person the sorowe and waylyng of the mothers, lamentyng theyr chyldren whiche Herode kylled.

¶But whan Herode was deade, beholde the angel of the lord appered in a slepe to Joseph in Egypt saying: aryse and take the chylde & his mother, & go into the lande of Israel, for they are dead which sought the chyldes lyfe. And he arose and toke the chylde and his mother, and came into the lande of Israell. The texte.

In the meane season after that Herode was taken out of the worlde by punishment and vengeaunce moste worthy for hym, the angell agayne whyche gaue counsell to flee awaye, aperyng to Joseph in his sleepe, moueth him to leaue Egypte, and to bryngе agayne the chylde and hys mother into the lande of Israell. For he sayd that they were deade that would haue the chylde destroyed. And he redely obeyng in all thynges the wyl of god, conueyed the virgin the mother with her sweete babe, into the countreye of Israell. For it behoued him fyrst to be knowen vnto them, vnto whom chiefly he was sente to thintente the people of harde beleefe, shoulde haue nothynge why they myght make any reasonable pretence of theyr vngodlines, denying him to be theyr Messias, but to be some other apoynted vnto the gentyles.

¶But whan he heard that Archelaus reygned in Jury, in ꝓ rome of his father Herode, he was afrayd to go thither, but warned of God in a slepe, went aside into the costes of Galile, and went and dwelte in a cytie called Nazareth, that it might be fulfylled whiche was spoken by the prophetes: he shall be called a Nazarite. The texte.

And as sone as Joseph entred into the coastes of his countrey, and had knowlege there by a constant fame that Archelaus the sonne of Herode that was dead, hauyng thone halfe of his fathers kyngdome, reigned in Jewry in his fathers place, fearynge leste the sonne had succeded in hys fathers cruelnes, lyke as in his kyngdome, durste not go thyther: and agayne beynge establysshed by the answere of the Angell, wherof nowe he wholy dyd depende, went aparte into the coastes of Galile, whiche parte chaunced vnto Herode the Tetrarche brother to the king that was deade. Here thangell promised all thynge to be safe, also the loue of the countrye was an inuitacion, and the counsell of God wrought withall, that Christ by many occasyons shoulde be deuyded to many, whose comyng was to euery man. Bethleem doth glory of his byrthe, at Jerusalem he was circumcysed and purifyed, Egypt was happy of so great a geste. Nazareth may wel glory of his bryngyng vp. For this was the countrey of his mother, in the whyche she conceaued her sonne, a base and a poore vyllage of Galile, a countrey not regarded but despysed of the Jewes, but

es, but it was a secret corner so muche more meete for the chylde agaynste the crueltie of Archelaus. And this poynte herein god doth teache vs, that there is no nede of helpes, ryches, power, part takynge, or nobilitie of byrth, in those thynges whiche are done by the wyll of God. May these thinges annexed and put vnto, rather obscure and darken the glori of god among men. For that this thinge came not to passe by fortune it may appere, in that the prophecy longe before declared, that the Messias shoulde be called a Nazarene, the whiche to be done, euen the tytle dothe declare whiche Pilate ignorant of the prophecy commaunded to be set vp vpon the crosse. Jesus of Nazareth the kyng of Jewes. And at this daye they that professe Christ be called therfore of many, Nazarenes. And the word it self hath his mistery. Nazareth amonge the Hebrewes hath his name of a floure, because that, that godly and swete floure the sanctifier of all virginitie was borne of a virgin, lyke as Bethleem signifyeth vnto the Hebrewes the house of bread, out of the which came that heauenly breade, whiche who so eateth, shall lyue euerlastyngly. He therfore lyued certen yeres as one vnknowen, with his mother and his foster father, whose sone he was thought of almen, vntyl the tyme he came vnto mannes state; and then he shewed himselfe vnto the worlde by doctrine, myracles, death, and resurrection, beyng knowen or notable in nothinge, nor excellynge other men, but that he went forward dayly and encresed in all kynd of honestie, and heauenlye giftes, that euery man loked for some great and notable thynge in the chylde. He was also in the meane season a diligent obseruer of the lawe, because he woulde geue none occasion vnto the euyll wyllers, of euyll sayinge or backebytynge, but satisfye all men in al thynges. He had rather for a tyme by keppynge of the lawe, to bringe the Jewes to more perfection, than by despysynge it, to alienat and withdraw theyr mindes cleane frome him. Onely once he shewed himself at Hierusalem, beynge twelue yeares of age, at what tyme he pryuely leauyng hys parentes, was founde in the temple sittyng emong the doctoures, hearing them, and by course questionyng with them, in so much that he was a wōder to them all. Euen than his godly disposition had a desire vnto thinges, wherefore he was sente into the worlde: but as this was a prayse of a redy minde, so it was therample of moderation and obedience to tarry the time prescribed of his father.

That it might be fulfylled þ was spoken by the Prophetes he shall be called a Nazarite

¶ The thyrde Chapter,

The texte.

¶ In those dayes came Jhon the Baptyste, preachyng in the wildernes of Jewry, and sayng: Repent ye of your former lyfe. For the kingdome of heauen is at hande. For this is he, of whom the prophet Esay spake, which saith: The voice of a crier in the wyldernes: prepare the waye of the lorde, and make his pathes strayghte. And this Jhon had his garment of Camels heare, and a gyrdel of skynne about his loynes. Further his meate was locustes and wilde hony. Than went out to hym Hierusalem and al Jewry, and all the countrey rounde aboute nere to Jordane, and were baptysed of him in Jordane, confessynge theyr synnes.

Nowe is

NOwe is it worthy the hearyng, to knowe how our Lorde Jesus Christ began & entred with the matter, that he came for. He thrust not in sodenlye to men vnwares, and thynkyng not vpō it. Firste he wolde that all mennes myndes should be prepared and made in a redines by his vsher & messenger John, the sonne of zachary, knowen and alowed of the Jewes themselues, to thintent that the thynge which euer should be beleued, myght by lytell and lytell be instylled and put into the hartes of men. Therfore whan the tyme drew nere in the which it was decreed by the eternal ordeynaunce, that the hole world should be renewed through the doctryne of Christ: John came furthe, the sonne of a priest, and of a prophetisse, whiche John was iudged afterward to be more than a prophete by the testimony of Christ, who also euen in his byrthe and begynnynge, had made men to conceaue great hope of hym. And he came not out of kinges courtes, or out of common resortes of men, but out of wildernes, where from his childhode he lede an angels lyfe, beynge content with a simple or easie dyet, clad with a garment wouē of Camels heeres, gyrde with a letheren gyrdell. His dyet was agreable vnto his apparell. For he lyued with course meate, and easly to be gotten, whiche he founde in the wyldernes, that is to saye, with locustes and wylde hony. This diet, this apparel, suche a place, was most mete for a preacher of penaunce: Whose wonderfull holynes so amased all mennes myndes, that manye supposed that he was Christ: chiefely when many were perswaded the other whiche was thought to be Messias to haue perished in the number of the infātes of Bethleem. But he dyd not chalenge vnto hym the glory of others, insomuche that he shewed Christ openly to all men, and sayde that he was not worthy to lowse the latchet of hys shoes. And yet he rushed not furth of his owne swinge to preache: but whan he was admonyshed from heauen, that nowe was the tyme to playe the preacher. For he came not by chaunce to thys office of preachynge, or by the sendynge of man, but this was he, of whom Esay prophecyed so many yeares before, bothe that he should vtter openly in wyldernes the voyce of his preachynge, & that he shoulde be sent before to prepare the hartes of men to receyue the doctryne of Christ, and because he perswadynge repentaunce of the former lyfe, shoulde make them able to receyue the grace of Christe who by baptisme shoulde pardon all men of theyr synnes. And that (the course of thynges beyng sodenly chaunged) they that wer puffed vp before by the vayne iustice of Moyses lawe, and by the folyshe wysdome of this world, should haue theyr combes cut, and be brought low. And finally that they whyche before semed vyle, abiecte, and vnprofytable because of theyr ignorance and humblenes, shoulde now be made lyuely and strong through the doctrine of the gospel, and ryche with heauenly ryches. And those thynges which by the rygour of the lawe semed harde and intricate, through faith and grace of the gospell, shoulde be made lyghte and easye. And that this health and saluation, shoulde be opened and publyshed not onely to the Jewes, but to all nations of the worlde. All these thynges prophecyed Esaias, the most assured prophete of the lorde. And this is the prophecye.

In those dayes came Jhon the baptiste.

Preachynge in the wyldernesse of Jewrye.

For this is he of whome the prophet Esay spake.

A voyce of the cryer in deſerte, prepare the waye of the Lorde, make hys pathes plaine and euen. Euery valey ſhal be fylled, and euery mountaine and hyl ſhal be brought low. And the croked ſhal be made ſtrayght and the roughe, ſhall be turned into playne wayes, and all mankynde ſhall ſe the ſaluacion of god. And now a certayne rumor & fame of the cumming of Chriſt ſecretly ſpred abrode by many, and farther the conſcience of theyr naughty lyues (for there was no tyme more ſynfull and fylthy than that was) and fynally a certain ſecret inſpiration dyd cauſe & brought to paſſe, that many of them were wery of theyr lyfe, beyng very deſyrous of hym, of whome they had a certayne ſauour and vnderſtandynge ſo ſimple as it was: who ſodenly ſhoulde renewe al kynde of men, and theyr ſynnes ones abolyſhed, bryng them vnto the kyngdome of ryghteouſnes.

Than wente oute to hym Hieruſalem, and all Iewrye.

Wherefore whan they came flockynge vnto John not onelye oute of the cytye of Hieruſalem, but alſo out of whole Iewry, chyefely oute of thoſe countreyes that be nere vnto Iordane: John hym ſelfe cummeth and approcheth to ſatisfye theyr redy wyll and deſyre. And the thing that he preched in wyldernes, the ſame he doth beate into the people, being now more thicke and gathered together nere vnto the water of Iordane, ẏ through repentaunce of theyr former life, they might prepare them ſelfe to Meſſias nowe at hande, and offer themſelues to be healed of him, who ſhould bring helth and ſaluation. He is in the waye of health, that knowlegeth his diſeaſe, and hateth it. For nowe (ſayeth he) the kyngdome of heauen, and that moſt fortunate and moſte to be deſyred, is at hand: yea and that very nere, but there is no entry into it, but to ſuche as be pure and cleane, from thys worldly filthynes. At this preaching, in figure and token that the filthines of the mindes ſhould ſhortely be clenſed awaye, many were baptized in the water of Iordane condemning theyr former lyfe, & acknowledgyng theyr offenſes openly. For ſo it was thought good vnto the wiſedome of god, that John whiche was the bound and border of Moſes lawe, beyng now at an end, and of the grace of the goſpel now cummynge on, with this ſigne and token, ſhoulde go before, not to abolyſhe ſynne, whiche thynge Chriſte properly reſerued vnto himſelfe, but to prepare mennes myndes, that they myght be the more able to receyue the benefyte ẏ ſhould furthwith enſue.

And were baptyſed of hym in Iordane confeſſyage theyr ſynnes.

The texte. (But whan he ſawe many of the Phariſees & Saduces cõming to his baptiſme, he ſayd vnto thẽ: O generatiõ of vipers who hath taught you to flee frõ the vengeaũce to come: Bryng furth therfore the fruites ẏ becummeth penaũce. And be not of this mynde, to ſaye within your ſelfes we haue Abraham to our father. For I ſay to you, that god is able to bring to paſſe, ẏ of theſe ſtones, children ſhal riſe vp to Abraham. Euẽ now is the axe alſo put vnto ẏ roote of ẏ trees. Therfore euery tree, which bringeth not furth good fruyte, is hewen downe and caſt into the fyer.

But whan he ſawe many of the Phariſees.

And this was done in .xv. yeare of Tiberius Ceſar, beyng Emperour of Rome, and Pontius Pilate hauyng rule ouer Iewrye vnder hym, and Herode the brother of hym that dyed, beynge Tetrarche of Galile, where Chriſt made his abode: and his brother Philip Tetrarche of Iturea, and the contrie Trachonitis: and Liſania the Tetrache of Abiline: and Anne, and Cayphas, beynge the chiefe of the prieſtes. And thus the Realme of Iewry beyng deuyded into ſo many rulers: furthe came he whiche ſhoulde call all thinges to the power and rule of one prince. And fyrſt of al a great

number

number of people flockynge vnto him, whan Iohn saw a great multitude of Phariſes and Saduces come to baptiſme, and was not ignorante, how this kinde of people was arrogãt, fierce, and ſtandyng in their owne conceyte, for the notable obſeruacion of Moyſes lawe as it ſemed to theim ſelues, and for the merites of the patriarches, of whome they craked and gloried muche, for ỹ they came of thẽ. For they enuyeng and layeng waite to hynder the baptiſme of Iohn, beyng in vſe and reputacion, ſent a crafty meſſage vnto hym into Bethabaram, (for Iohn at that tyme dyd baptyſe there) demaundyng whether that he were Chriſt. If he had ben: forthwith they wolde haue obiected, ỹ Chriſt had bene promiſed of the tribe of Iuda, where as it was manifeſt that Iohn was of the Trybe of Leui. Further whã Ihon proteſted plainly ỹ he was not Chriſt, no nor no prophete, eſpecially of thoſe olde & auncięt prophetes, whom they thought wolde returne agayne into the worlde, they demaunde of hym further, howe he durſt promyſe remiſſion of ſynnes by baptiſme, which properly was reſerued vnto Chriſt. He anſwered, that there was much differẽce betwene his baptiſme, wherby he dyd ſtirre and moue men to repentaunce and forthynkynge of the former lyfe: and the baptiſme of Chriſt which forth with ſhould folow, wherby all ſynnes ſhould be forgyuen. Therfore when he ſawe many of this kinde of mẽ cum runnyng to baptiſme with others: he biteth their cõſcięce w̃ bytter wordes, wherby he myght ỹ rather moue them to penaũce. O crafty (q̃ he) and malicious kynd of mẽ, nay no mẽ, but rather the ofſpring of vypers, the murderers of your auncetours, ſubtyl & yll mynded toward al men: Seyng that hytherto ye haue vaunted your ſelfes emong men vnder the tytle & name of fathers whiche for theyr holines, be muche prayſe wurthie with them & vnder the falſe pretence of righteouſnes, haue reygned ſo negligentlye & idelly, as though Meſſias ſhoulde neuer haue come, who tolde you and put you in remembraunce, that the ineuitable punyſhmentes was at hand, vnles ye had runne with others to the remedy of penaunce: and howe is it, that now ye deſyre to be baptiſed as ſynners, among whom ye appered as men vnles of great holines: ye haue perceyued that your truſt ſhoulde be but vaine, ye ſhould eſcape from the vengeaunce of god nowe beynge at hande, by the refuſe of penaũce. For neither the meryttes of the fathers, nor the obſeruaciõ of the lawe, deliuereth from euerlaſtynge punyſhment, but euery mãnes owne purenes of lyfe maketh hym commendable vnto God. Seynge therfore that ye repent your former lyfe, hereafter ſo bryngе forthe frupte with godly affections & dedes, that they maye teſtifie, that ye haue repented truely. Hytherto for the groſſenes of men, figures and ſhadowes hath bene ſume what made of, that mennes pronitie to naughtynes, beynge compaſſed in with theſe ſtayes, myght be refreyned from fallyng into farther inconuenyence. Hytherto with enlarged Phylacteries, with lõg prayers, with walſhinges, with often menciõ of father Abrahã the holy Patriarch, w̃ buildyng of the prophetes ſhrynes, of whoſe poſteritie ye deſyre to appere, and to be counted, ye haue obteyned vnto you a certayne coloure and appearaunce of holines emong men. Hereafter becauſe that ſhadowes ſhall vanyſhe awaye at the light of the goſpell, ye muſt go truely & ſincerely to wurke, yf ye will obteyne euerlaſtynge helthe. Neyther brent ſacrifice, ne bloud of beaſtes, is required of

He ſayde vnto them: o generation of vipers, who hath taughte you to flee frome the vengeaunce to come?

Bryngе furthe therfore the fruytes that becummeth penaunce.

you

you for your olde synnes, onelye se that there be penaunce without counterfaytyng, & god wyl frely pardon the offence: further Messias hymselfe wyll teache you, yf he fynde you apte and wyllyng to learne, what be the fruites of true penaunce. In the meane season set a syde vayne trust, and flatter not youre selues thus, we be holy, we cum of the holy father Abraham: the iust Abrahã shall auayle nothing them, that come of hym, vnlesse they folowe his faythe & obedience, whiche wer so muche commended. The blessing that is nowe at hand was promysed vnto Abraham, but cosinage and kinrede be it neuer so nere, is not sufficiente to obtayne this blessyng. Who so euer distrusting god doe leane vnto the succoures of this world, they be fallen from the kindrede of Abraham. And hereafter the posteritie of Abraham shall not be counted by ỹ kinred of blood, but by the sinceritie of faith. And yet god shal not therfore lacke the posteritie of Abraham, to whome he maye performe and paye the blessyng that he promised, though ye swarue from the maners of Abrahã. Nay, be ye ascertayned, yf ye dispise the grace offered vnto you, that god is of power, yea oute of these stones to rayse his children farre better than ye be, to his frende Abraham. And there is no cause why that ye shoulde be the more negligente for that the commynge of Messias hath ben differed hytherto. For nowe the extreme parell cũmeth vpon you, and nowe all the matter is euen vpon the edge of the raser, either ye must cum vnto the kingdome of heauẽ with cleane and sincere myndes, or elles ye must receyue eternall punyshment.

And be not of thys mynde, to saye within youre selues we haue Abraham to our father.

Saluation is present at hande to them that will embrace it, & to them that will refuse it, present payne & vtter destruction is redy at hande. For nowe the axe is sette to the tree, not to the bowes or to the body, but to the rootes whiche shal vtterly cut hym downe with a deadely wound, that can not be recouered, onles it bring forth fruite mete for god. Ther must be no lingerynge, the daunger is so nere at hand. Haste must be made, all impedimentes & lettes quite cut of. Yet ye may chose which ye wyl take. The axe wyl not stryke, yf ye wyl sodenly chaunge your mynd. In the natural tree it is longe & harde to chaũge the iuyce whereof the fruit taketh his taste. Here the matter is brought to passe, by the onely will. But as they ỹ make hast are partakers of health, so they that linger are al partakers of peril. None shal be deliuered hereafter neither by riches, neither by noble byrth neither by wisedom as many hitherto haue supposed: Euery tree that beareth not fruite, & that no meane fruite but excellent good & worthy the kyngdome of heauen, is cut downe and caste into the fyer.

For I saye vnto you, that god is able to bringe to passe, that of these stones chyldren shall arise vp to Abraham.

Euen nowe is the axe also put vnto the roote of the trees.

The texte. ¶ I baptise you with water vnto penaũce: but he that shall come after me, is myghtier than I whose shoes I am not worthy to beare. He shall baptise you with ỹ holy goste & fire, whose fanne is in his hande, and he will purge his floore, and gather his wheate into the barne, but he wyll burne the chaffe w fire that can not be quenched.

Hitherto god hath suffered & winked at mennes sluggyshnesse. Erroure and ignoraũce deserued some pardon. Mankinde was in a maner deafe at the law of nature. Smal profite came by ỹ law of Moises. The threatenynges of ỹ prophetes wer set at nought, their dreames and visions were not heard. Now is he cum after whõ none other shal be sent. Whose cõmynge leste it should be sodeyne & vnwares, I (saieth John) am ỹ messẽger sẽt before. If ye be penitent, yf ye knowledge your disease, yf ye receiue the Physition with feruent desyre, he wyl be with you, profytable & healthful to al: For I am not he whom ye loke for. Truthe it is I baptyse you, but to this

intent

intent onely, that ye beyng penitent maye be mete to learne of hym, & redye to receyue healthe whan he shall cum. For forthwith he wyll cum, yea euen nowe he is cum, and as he is behynde me in the order of preachynge, so he is aboue me and passeth me by all meanes: so that I whom ye thinke to be of sum estimation, am not worthy to be his drudge and slaue, that is eyther to carye his shooes, or to lewse the latchet of his shooes. I am none other thynge but a preacher, bothe trustye and doynge myne office, whiche god hath enioyned me by ỹ prophecy of his prophet. He is the auctoure, he bryngeth with him all myght & power, bothe to forgeue synnes & to confer and geue al kynde of vertues. Let euery man approch to his doctrine & to his baptisme, for he shall baptise you with effectuall and lyuely baptisme, not with water onely, but with spirite and fier. With spirite he shal alter & transforme you, with fyre he shal plucke you vp vnto heuenly thinges. He wyl requite nothing of you but sincere penaunce, without counterfeyting. He wyl geue you his good thinges freely, yt your yll thynges displease you hartely. Only he wylleth that there be no colourynges, which shal preuaile nothyng with him. Ther is nothyng hyd from him, he feareth no mã. The thynge shalbe done with seuere iudgemẽt, which cã not be voided. Hereafter there shalbe no meane, eyther ye must throughly be good, or throughly euil. He wil passe nothing vpõ cloked holines. He hath a fanne in his hãd, he seeth also the inwarde secretes of ỹ hartes. Before him eyther ye must be chaffe or fyne wheate. But in the meane season whether of both ye wilbe, he hathe partlye put it in youre choyse. It shalbe but vayne for the chaffe myngled among the cleane corne to lurke & to be hydden.

I baptise you with water vnto repentaunce.

He shall baptise you with the holy ghost and fyre.

Whose fanne is in hys hãde. And he wyll pourge hys floore.

He shal vtterly cleanse his floore, & ley vp the wheat in his granard, but he shall burne the chaffe with fyre that neuer shalbe quenched. Wherfore eyther ye muste endeuour with al your herte to ỹ high pycke of vertue, that ye maye worthely be receyued into the euerlastynge kyngdome: or elles yf ye dispyse the goodnes of god now offered vnto you, ye must nedes therby be extremely naughte, because ye refuse so great healthe offered to you without your seekyng, & through your owne merite (forasmuch as ye reiecte the heauẽly rewarde,) ye must be appoynted to the euerlasting fire of hel. The myndes of the common sorte wer so moued with the sayinges of this holy man, that a great number which hytherto had put their trust in the obseruation of the lawe, came vnto hym trembling for feare, and sayde: If thus stondeth the case, what then thynche ye beste for vs to do? but he dyd not exhorte them to the ceremonies of the lawe, and the cõstitutions of mẽ, as the Pharisees wer wont to do, but vnto the workes of charitie, saying: The first waye to pacify god is the free weldoyng vnto your neighbour. He that hath plenty of garmentes, let hym geue vnto the naked: he ỹ hath plenty of meates, let hym geue vnto the hungrye. There came vnto hym also the Publicans, the whiche kynde of men the Iewes abhorre, because commenlye either for to pleasẽ the princes, or to satisfye their auarice they are wonte to powle the people. They demaunde of him fearfully, what he thynketh best for them to do. And he doeth not reiecte thẽ from baptisme, & agayne he appointeth them not to geue theyr goodes, who nowe of long tyme were wonte violently to take away other mẽnes: but to thintent they might cum nere by sum degree vnto ỹ perfect doctrine of Christ, he commaundeth

maundeth them that they ſhould exact nothyng of the people, beſyde that that was preſcribed of the Prince. Finally there came alſo ſouldioures, a violent and a diffamed kinde of people. Neyther put he awaye from hym them, declaring manifeſtly vnto the Iewes by that dede, that Chriſt wold deſpyſe no kynde of men. They confeſſe nothyng: For to profeſſe a ſouldioure is of it ſelfe to confeſſe the puddle and ſinke of all miſchefe. They demaunde alſo what counſell he woulde geue them. And he teacheth them beynge ſo rude, rather what ought to be auoyded & ſhunned, ỹ they myght be leſſe yl, thē what was to be done, wherby they myght be perfectly good. Abuſe not (quod he) your wepōs which ought not to be ſtirred but againſt your enemyes, at the cōmaūdemēt of the captaine, beate no man nor ſtrike no man violently, ſyth ye be hyred for this purpoſe, that through your diligence ỹ cuntrey ſhould be quiet. Nor abuſe not your familiarite vnto great rulers, falſely blamyng & accuſynge any man, where by any filthy lucre or gayne myght come vnto you. Finally be content with your wages and defraude & ſpoyle no mā. For princes geue wages to thintent no man by neceſſitie ſhould be forced to take other mennes goodes. So he through eaſy preceptes accordyng to euery mannes capacitie, made al men in a redynes for Chriſt to cum, ſeyng before Chriſt in ſpirite, whom he had not yet ſene with his bodely eyes.

The texte. ¶ Then commeth Jeſus from Galile to Jordan vnto Jhon to be baptiſed of hym. But John forbade him, ſaynge: I haue nede to be baptiſed of the: and commeſt thou to me? Jeſus anſwered & ſayd vnto him: Let it be ſo now. For thus it becommeth vs to fulfyll all righteweſneſſe. Then he ſuffred hym.

Than commeth Jeſus from Galile to Jordane

Therfore the rumour and fame beyng nowe ſpred abrode, & dayly more and more encreaſing, and that by diuers meanes, by the angels, by ỹ ſheperdes, by the Magiās, by the cruel carefulnes of Herod, by the prophecy of zachary, by Symeon, by Anne, by litle & lytle ſecretly, but moſt of al by John hys open and manifeſte ſettynge furthe, beynge ioyned with a great aucthoritie, in ſo muche that yll men alſo beynge nowe amaſed with feare, dyd frame themſelfe, to the commynge of Chriſte, thus declared and ſette furth. For truly it was tyme for hym to come furth into the ſyghte of the worlde, to declare hym ſelfe, not by the teſtimonies of others, but by hys owne vertues, ỹ it might appeare what maner of one and how myghty he was, and that he mighte obſcure & darken all men, by whoſe teſtimonye he was heretofore ſet furth & cōmended. Therfore Jeſus left Galile where he had bene in ſecrete hytherto, and goynge aboute hys fathers buſines, lefte his mothers contry Nazareth, & maketh ſpede vnto Jordane, where he ſhould haue a great company gathered togyther out of dyuers coaſtes of Jewry, to be a witnes of the thynges that ſhould be ſpoken & done. He who alone was dekyled with no ſpot of ſynne, yea who alone ſhoulde take awaye the ſynnes of the worlde, through the myddes of the ſynfull companyes euen lyke a ſynner goeth vnto John, and requyreth to be baptyſed of hym, who alone doth ſanctifye euery baptyſme. John not yet acertayned that Jeſus was that hygh Meſſias, the ſonne of god, but yet obſeruyng and markyng a meruayloufe ſemelynes and honeſty apperynge in his eyes, in al hys countenaunce, and in hys maner of goynge, he dothe excuſe his diſordered offyce and miniſtration, honourynge his dignitie & worthynes as yet with no certayne cōmendation. Onelye he ſayeth it were

Than commeth Jeſus

But John forbad hym.

mete

mete & conueniēt that I which am farre beneth & vnder thy vertues, shuld require baptime of the: And how cōmeth it to passe that thou doest hūble & abase thy selfe so low, to require baptisme of me, syth noman is more pure & cleane frō al synne thā thou? These thinges were thus done by thordynaūce of god, to thintent both ỹ we should haue an example of the mutuailouse modestie & humilitie of Christe, & also that it myght appere vnto all men by the testimony of Jhon, that Christ being without conscience of any synne or euyl, required to be baptised. For he was baptised lyke as he was circumcysed, as he was purified in the temple with his mother, as he was scourged, as he was crucyfied. He suffered all these thynges for vs, & not for himselfe. Wherfore whē John declaring constātly his own vnworthynes, & setting furth the worthynes of Christ, did refuse thoffyce of a baptiser: Christ by no sinister suspicion dyd steyne his owne innocency which it behoued to be knowen & beleued of al mē. Euery parte (ỹ he) of this busynes hath his time. Be thou content in the meane season, that I be baptysed of the, thynke not vncomly for the, yt thou baptyse hym who (as thou sayest) is better then thou. Certaynely it shal becum me, whiche desireth to bryng al vnto me, to fulfyl al iustice. For he that teacheth al and teacheth perfection, muste se that no lykelyhod or apparaunce of vnryghteousnes (be it neuer so litle) be found in his like and maners. I must becum al thinges to al men, that I may wynne & bryng al vnto my father. When John hearde these, he descended into Jordane with Christ, and baptysed him. And here appereth an holsome example of humilitie in Christ, and of obedience in John, but the thyng, and the effecte is of contray order. For baptisme doth consecrate vs, but he through the holy touchyng with his body dyd consecrate baptisme.

Saynge I haue nede to be bapt.

Jesus answered and sayde vnto him: let it be so nowe For so it becōmeth vs to fulfyll all iustice.

¶ And Jesus whē he was baptysed, came straycht way out of the water, & lo, heaue was open vnto him: & he saw the spirite of god descendyng like a doue, and lighting vpon him And lo, there came a voyce frō heauen saying: This is my beloued sonne in whom I am well pleased.

The texte.

And to thintent he might declare vnto vs what we ought todo after baptisme, and what felicitie was geuen vs by baptysme, Jesus goyng out of the water cherefully and spedely as though he had cast of a great burdē of synnes, teachyng vs that we shoulde not tarry nor lynger in wallshynges, nor oftentymes returne vnto thē by synning agayne, but to make haste to the dueties of a spiritual lyfe, the sinnes of the former lyfe once cast of, and buried in baptisme: He kneled downe vpon his knees, and lifted his hādes into heauen, besechyng his father he would vouchesafe that thismatter of sauyng of mankynde, which he toke in hande, myght be happy and fortunate to all men, and that he would commende and set furth his sonne vnto the worlde with his fatherly authoritie: & lest John his authoritie should be of small estimation, albeit this for ỹ tyme was profytable for the grosse and rude people. And behold the father dyd manyfestly auctorise his sōne in the presence of such a multitude of people. The heuēs opened & shewed furth a certayne wonderfull light. John also sawe the heauenly spirite in the visible lykenes of a doue, to descende out of heauen, and to syt vpō his holy hed. From whence the doue came manifest to be sene, frō thence came the voyce of the father soundyng to all mennes eares, sayinge: this is my derely beloued sonne, the delyght of my mynde in whome I haue a singu-

And Jesus when he was baptised came straight waye out of ỹ water

And loo heaue was open vnto hym.

And lo, there came a voyce from heauen saynge.

ler pleasure, heare hym the expounder of my mynde, and the distributer of my goodnes towardes you. And because at ỳ tyme Jesus was vnknowē to the multitude which had a great opinion of Jhon, lest the voyce, which cōming from aboue poynted no man certaynely to theyr vnderstandyng, should be thought to perteyne vnto John: therfore there was added a visible signe of the heuenly doue, which syttyng vpon Christes head, shewed now playnely vnto al men (as a man would point with his finger) to whō that voyce dyd pertayne. Wyth the which signe also John hymselfe was playnely and certaynely monyshed, that he was the sonne of God. And after he dyd openly testifye that this sygne and token was promised him before of the father, to thintent that in suche a multitude of people, he might certaynelye know him that afterwarde shoulde baptise all men in the spirite and fyer. And with these ceremonies the Lorde Jesus was declared and consecrated oure mayster, whose diuinitie who so wyll folowe, he shal be truly blessed.

The fourth Chapter.

The texte

Then was Jesus led of the spirite into wyldernes, to be tempted of the Deuyl. And whā he had fasted foorty dayes & foorty nightes, he was at the last an hūgred. And whā the temptoure came to him, he said: If thou be the sōne of god, cōmaund that these stones be made bread. But he answered & sayde: It is wrytten, man shal not lyue by bread onely, but by euery worde that proceadeth out of the mouth of God.

AND yet these entrees & begynnynges made, he lepeth not furth by and by to preach, although auctorite were gyuen hym from heauen, but sodaynely he withdraweth himselfe frō the sight of the people into wildernes, because that departure frō the cōpanye of people both increaseth auctorite, & prouoketh a desyre. Nowe the spirite (that is the prouoker of the yll) doeth specyally assaulte them which leauyng the desyres of the worlde, do fall into meditation of the pure and heauenly lyfe. Therfore Jesus secretly teachyng vs the same, goeth into wyldernes. And this he doth not by the motion or instigation of any man, but moued of his owne spirite. For he that is baptised, hath nowe caste of carnal affections, & beyng made spiritual by regeneration, is led & moued by the counsel of holy goost: he remēbreth not Bethleem, he returneth not to Nazareth, he goeth not agayne to his mother or to his foster father, but by the vehemency & rauisshyng of the spirite, he goeth into deserte, folowyng the example of the olde prophetes. Solitarines doth quicken & make lusty the mynde of a Christian souldier, and sumtyme it is more sure for a man to commit himselfe to the wylde beastes, than to men. Baptisme taketh awaye all synnes of the former lyfe, but for all that, no mā is sure frō the assaultes of Sathan whiche lyueth sluggyshely. But yet the naughty desyres endeuoure to spring agayne, chefely in them that be rude & yonge and lately entered and cummen to Christ. And that frowarde Sathan enuying as much mannes saluation, as Christ is desirouse of the same: styreth and prouoketh him with merueylouse engins and sleyghtes, to fall awaye and departe: in so muche that he possesseth and vseth him that is relapsed with more tyrannye, then he dyd possesse and vse hym whan he had him before. Agaynst these perylles and daungers Christ sheweth chiefely

Then was Jesus led away.

three re-

three remedies, often and harty prayers, forsakyng of company, auoidyng of excesse, and kepyng abstinence, not without diligent meditacion of holy scriptures: for otherwyse there maye be daunger in vole solitarynes. And because the deuyll goeth aboute to deceyue them chiefely, whyche do endeuour to atteyne vnto this streyght & angelycal lyfe: Christe him selfe lyke a good captayne encountering wyth him, hath taught his champions, by what meanes, that malycyouse and crafty olde fyze maye be ouercum, and howe lytle he can doe agaynst them that be sober and vigilant, and wyth all theyr hart doe leane to the godly scriptures. And this also ỹ lord Jesus in the meane tyme wente aboute, that this mistery myghte, by lytle & lytle appere vnto the worlde after suche sorte, that Sathan (whiche desyred for none other purpose to know certaynly whether he were the sonne of God whom he hearde that the father dyd honour with this title and name, but to let the redemption of mankynde) was brought in suche doubte, that he knewe not certaynly this to be Messias, before he sawe his owne tyranny vtterlye subuerted & ouerthrowen. Christ also putteth vs in remembraũce of this, that no man is mete to preache the gospell, but he that hathe tryed himselfe, and is fyrme & strong agaynst worldly desyres, agaynst excesse & her cõpanions, that is bodyly luste, ambition, auarice, and suche like diseases of the mynde, wherwith oure enemye beateth & shaketh the myndes of the symple & weake as it were with moste violent engins of war. Therfore whan Christ had fasted forty dayes, folowynge Hely, and Moyses, whyche thing was in suche wise aboue mannes power, that yet the Jewes beleued, that it was done of men: at last to shewe a manyfest token of mãnes unbecilitie in him selfe, he made no counsayle but shewed playne sygnes that he felt the tediousnes of hounger. For after the common nature of mannes body, the lacke of humour greued and payned the stomacke.

And whan he had fasted forty dayes.

Whyche thyng whan the crafty temptour perceyued thynkyng hym to be nothyng but a man, although a notable and a wonderfull man, he casteth his hoke bayted wyth the entisment of vayne glory, for ther with chiefely they be taken, whiche seme to endeuour to the hyghest perfectyon. If thou be the sonne of God (q̃ he) what nedest thou to be greued and pyned for hunger. Commaunde rather these stones to be turned in to breade for thy behoke. Thou canst perfourme thy desyre with a becke. Ye may wel know that this is the same lyar in wayt, or tempter which did intice that fyrst Adam into the snares of death, by the baite or traine of glutonie: But Christ the latter Adam being in spirit heauenly, so auoided with his wordes, this craftie and deceytful wayter, that neither he refused the name of the sonne of God, nor yet him selfe to be ouercum with hũger after the cõmon sorte of men. And because he woulde not take vpon him to answere of his owne authoritye: he layeth vnto him a manifest scripture, saying: It is wrytten in the Deuteronomy. Man shall not lyue onely of breade, but of euerye worde, that cummeth out of the mouth of God.

And whan the temptour cam to hym.

But he answered and sayde: It is wrytten, man shall not lyue by breade onely.

¶ Than the deuyll taketh him into the holy citie, and setteth him vpõ a pinacle of the temple, and sayth vnto him: if thou be the sonne of god, cast thy self downe backward. For it is wrytten: he shal geue his angels charge ouer the, & with their hãdes

The texte.

they ſhal bold the vp, leſt at any tyme thou dash thy foote against a stone. And Jesus ſayd to him: againe it is written. Thou ſhalt not tempte the Lorde thy God.

Then Sathan enluded and shaken of with this doubtfull answer, doeth then him ſelf abuſe the wordes of ſcriptures, to do hurt and miſchief. And as he deceyued the firſt parent of mankynde with the bayt of ambicion, promiſing him egall honor and immortalitie with god: by a lyke gyle aſſayling the lorde, the deuyl toke him vp in to the holy citie, & whan he had ſet him vpon the high Pinnacle of the tẽple, he exhorted him, if he were the very ſonne of god, ẽ he would fall downe hedlong, and he ſhoulde haue no harme: For God him ſelf had ſo promiſed in the miſticall pſalme: He wyll geue his angels commaundemẽt and charge ouer the, & they ſhal take the in theyr handes, leſt thou ſhouldeſt hurte thy foote at any ſtone. But the lord Jeſus laying a ſcripture againſt him, geueth a ſecret vnderſtanding, how peruerſely he wreſted the ſenſe of the holy ſcripture. Agayne (ſ he) it is wrytten in the Deuteronomie: Thou ſhalt not tempte the lord thy god. For ſcripture doeth exhorte vs to this poincte, that whan aduerſitie and daunger is at hande, we ſhould haue a good hope, truſting vpõ the helpe of god, and not put our ſelues raſhely in daunger. The miracles of godly men be not tryed by ſeking of perilles, but by auoyding daungers whan they chaunce. For it is no godly poincte for to put any man hedlong in to the ryuer, that by deliuering of him thou mayeſt ſeme to be a greate man, but it is a godly thing to plucke out him, that by chaunce is fallen in. Nor miracles be not to be donne for euery thynge, nor emongeſt all men. Jeſus woulde not ones vouchſafe to ſpeake before Herode, who was deſirouſe of ſuche thinges, muche leſſe would he ſhow any ſigne or token of his godly power, at the requeſt of Sathan. So often as charitie inſpired with the holy goſt, deſireth it, ſo often as the glory of God requirethit, the power of God is to be ſhewed abrode.

The texte.

Againe, the deuel taketh him vp in to a very high hyl, & ſhoweth him al the kingdõs of the worlde, and the glory of thẽ, and ſayth vnto him: all theſe wyl I geue the, yf thou wylt fall downe & worſhip me. Than ſaith Jeſus vnto him: auoyde Satã. For it is wrytten: Thou ſhalt worſhip the lord thy God, & him only ſerue. Thã the deuil leaueth hym. And beholde thangels cam and miniſtred vnto him.

Now to thintent that Chriſt myghte teache ſuche as be his, not to geue them ſelues to a careles ſecurite, after they had the hygher hande ones or twiſe, but alwayes to kepe watche, & to be in a redines for all aſſaultes of Sathã he ſuffered alſo the third tyme, thinportune aſſayling of the temptour: who as he deceyued the firſt Adam with the bayte of curioſitie and auarice, promiſing him the knowlege of good and euyll, ſo in lykewyſe he ſetteth vpon the latter Adam, and toke him from the pinnacle of the temple, and ledde hym in to a very hygh hyll, where he mighte loke at lybertie fatre and wyde, and ſee all the kyngdomes of the worlde, and the wonderfull glory and pompe of eche of them. Suerly he knewe by experience of other men, that there was nothing ſo wicked and ſinful, but they would take it in hande to obtayne rule and dominion. But albeit god is the authour & maker of al thinges in heaue & yerth, & the deuil hath not tytle nor intereſt in the, vnles he hath viciated & defiled any thing: yet as thoughe he were lorde ouer all, he is not afrayed thus to ſpeake vnto Chriſt: I wyl geue the all theſe, yf thou wylte fall downe and honour me. O blynde im-

I will geue the all theſe.

pietie

pietie. The vngratious spirite promiseth an other mans goodes, & asketh honour due vnto onely god. But Jesus who hitherto toke the reproch of him self well in worth, can not beare his fathers ignomine. Hence Sathan (q he): Thy counsel is farre from the doctrine of holy scripture. The scripture sayeth: Thou shalt adoure the lorde thy god, and him onely serue. After that the deuyl had tẽpted him by these and like other waies, finding him alwayes to be valiaũt & an inuincible chãpion, against al inuentions & ingins, he left him at last, beyng disappointed of his purpose two waies. First in that he perceiued that Christ was inuincible. Secondly, where as he came to serche, whether he was the sonne of god or no, he went awaye not so wise as he came. This conflicte was made in the sight of God & his angelles, the which the lord Jesus would not haue vnknowe vnto his, to thintent we might knowe with what a cumberous enemy we should haue to doe, and with what wages and rewardes, he would stirre and prouoke ignorant and vnware mindes, that we should not despeyre, but diligently watche & take good hede. Christ ouercame hym to shewe vnto vs that he was vincible, & taught vs also how we should ouercum. Finally he ouercame for vs, not for him self, purposyng by vs to ouercum the same yt we deserue to haue him prelet with vs. And by vs he shal hear Christ say: hẽce Sathan, and he shall feare the seruauntes of him, of whom he was ouercum. Further like as in worldly warre, thinges haue their course & order, & labours be eased with rest, & sorowful thinges with pleasaunt, and after sore conflictes triumphes be made: so in the warre of Christ, sore stormes of tentation be mittigated with myrthe and ioyfulnes. After the cumberouse frowardenes of the filthy spirite, by and by the angelles be ready to serue and waite vpon Christ the conquerour. Suerly this exãple teacheth vs, how in aduersitie we should staye our minde with hope of better, trusting vpon the goodnes of god, whiche so dothe order al thinges, that now and than he doth exercise and proue the valiantnes of his warriers, wyth trouble and aduersitie: and agayne with sum solace doth prouoke them to reioysinge and thankes geuyng, whiche is the triumphe of Christen men, and in afflictions thorow the helpe of God, they be inuincible, and yf any prosperitie cum vnto thẽ, they ascribe it wholly to the goodnes and bountifulnes of God. And so it cummeth to passe that neyther they be discouraged in aduersitie, nor insolent or proude in prosperitie.

Than sayeth Jesus vnto hym.

Thẽ the deuyl leaueth hym.

And beholde thangels came and ministred vnto him.

And whan Jesus had heard that John was taken, he went aparte into Galilee, and left Nazareth: Went & dwelt in Capernaũ: which is a cytie vpõ the sea coast, in the borders of Zabulon and Neptalim, þ it might be fulfylled which was spokẽ by Esai the prophete, saying: the land of Zabulon & Neptalim, by the way of the sea, beyond Jordane, Galile of the gentiles. The peple which sat in darkenes, & in the shadowe of death, sawe great lyght, and to them whiche sat in the region & shadow of death the lyght is spronge vp.

The texte.

Therfore whan Christ began to be of authoritie and estimation, chiefly after that John had in maner deliuered him and commended him to hys disciples, pointing with his finger, & saying: Beholde the lãbe of god, beholde hym that taketh awaye the synnes of worlde, & after that he had ouercum the deuil, being fully inspired with the holy goste: nothing now remayned, but to take a tyme and place, to begynne and enter his preaching. John wrought no miracle, being content to preach only penaunce. Christ

kept silence so long as he preached, lest any discorde might rise emōg their disciples, being yet rude, carnal, and geuen to worldlye affectiōs. Surely it is the parte of a good teacher, to conforme him self to the capacitie of his audience. But than he entreth into thoffice of teaching, whan the rumour was blowen abrode, that John was cast in to prison of Herode the Tetrarche, enioying ỹ rewarde that they be wont to haue, which dare boldly speake before the Princes of this worlde, and wyl rather speake holsum thinges thā pleasaūt. For he tolde the Tetrarche of his vnlawful mariage, because he maried his brother Philippes wife. And sumtime euill princes desire to haue in howsholde with thē, men of greate and notable honestye, not that they woulde obey theyr counsell, but because they mighte seme to the ignorant people to do by theyr aduyse & counsel, what so euer they do after theyr own lust & appetite. And in other thinges of light importaūce, he had oftentymes ben obediēt to his monitions, but here, where he ought most to haue ben obediēt, at the foule request of a filthy daunsing damsel, and at the desire of her filthy mother, he cast that very good man into prison. And afterwarde with the cruell death of suche a greate man he defiled the feast of his Natiuitie, and the eyes of his nobles. Iesus therfore whā he hearde of this, not because he was in feare him self, but to teach his, not willingly to put thē selues in daunger, if they may conueniently auoyd it, but whan it cummeth, stoutly to neglect it, le auyng Nazareth went a side into Galile of the Gentiles, in the which Salomō gaue vnto Hyere king of the Tyrians. xx. cities, and wēt in to the cytie of Capernaum, therfore taken to be bordering vpon the sea, because it is neere the standing water of Jenazareth in the coastes of Zabulon and Neptalim, whiche were two tribes, and in the first is Galilee, in the seconde that, that is called Galilee of the Gētiles, whereby Christ than as by a figure, in maner thretned that whan the Jewes dyd refuse and persecute the preachers of the Gospell, than the gospel should be brought vnto the Gentiles. And lest that a man might thinke that this thing was donne by chaunce, Esai being inspired with the spirite of prophecy, prophecied longe before that it shoulde so be, saying: in the land of Zabulon and the land of Neptalim, which bordereth vpon the sea in Galilee of the Gentiles, the people which heretofore dwelled in darkenes, hath seen a greate & a merueylouse lyght, and vnto them whiche heretofore were in a thicke darknes, suche as is in hell, lyghte is sprong vp. Therfore as cōcernyng the time, where John left, there Christ begynneth. For at the cleare lyght of the Gospel, the shadowes of Moyses lawe do banishe awaye. And this is spoken directly concernynge the misticall figures of the lawe, and the expresse truth of the gospell. But as touchyng the place: At the first affliction and trouble of the holy preacher the name of the Gentiles is gone vnto, and the lyghte whiche the Jewes blynded with fylthy desyres, coulde not suffer, is set further, passyng ouer to the Gentyles, very Idolaters. But after suche sorte that the coastes of neyther is forsaken, so that of bothe sydes the trumpe of the voyce of the gospell may be hearde. And yet furthermore that contrey was no vnprofitable auditorie, by reason of the commoditie of hauens, and certen notable cities standing vpon the sea side, which by the reason of the course of marchandyse, were frequented and vsed also of farre cummers.

Whan Jesus had hearde.

He went apart in to Galilee, Went & dwelt in Capernaū

That it myght be fulfylled whyche was spoken by Esaye the prophete.

From

¶ From that time Jesus began to preache & say. Repent, for the kingdom of heaue is at hãd. As Jesus walked by ẏ sea of Galilee, he saw two bretherne. Simõ which was called Peter, & Andrew his brother, castyng a nette in to the sea, (for they were fishers) and he saith vnto them: Folow me, and I will make you fishers of mẽ: And they straight waye left theyr nettes and folowed hym. The texte.

Now let vs heare the begynnyng of his preachyng. As it succeded after John, so he beginneth with hys doctrine, which was well knowen and familiar, lest he should haue driuen them awaye from him, whiche had John now in so greate veneration: And he fedeth the weake with milke, that afterwarde he mighte bring furth strong meate to them whan they were of more strength. And truely this is thorder of teachers, whiche desire rather to profit the hearers, than to set furth & magnifie thẽ selues before other. The preching of Christ is not onely more milde & gentle than John his prechyng (for he maketh no mention neither of axe, nor of fanne, nor of fier that neuer shalbe quenched) but also more to be commended, for many benefites bestowed vpõ al men indifferẽtly. Jesus therfore folowing John, cryeth and sayeth: Chaunge your mindes, and repent your former lyfe. For now the kingdome of heauen is at hande, the which as it shall be shut vnto no man, so it shall be open onely vnto them that be pure and cleane, & seke after heuenly thinges, and cut awaye all worldly desires. What can be more plaine & simple than this Philosophy? Let euery man be displeased and greued with his owne nawghtines, and heauenly thynges be redy for him at hand, and that frely. And now the tyme was cum, that Jesus should gather together a company of disciples, whiche should be familiar witnesses of all his doinges and sayinges, and by whom he mighte teache other afterwarde. But marke what maner of men he chose, not Philosophers, not Phariseis, not priestes, not riche men. For he wolde not that the glory of the Gospell should be defiled with any worldly ayde and succour. But as he walked neere the water whiche (as we sayde before) was in the borders of bothe Galilees, he espyed two brothers germayne, the name of the one was Symon, and he was called also Peter, the other was named Andrew, whose fathers name was John. These before that tyme, hearde John, thorough whose prouocation they began to folow Jesus. But they left them both, and returned againe to theyr faculte & crafte, wherby they were wonte to get theyr liuyng. And nowe they were busily occuppyed, casting theyr nettes in to the sea. It was a signe of good luck. First youth, more ready to receyue the newe doctrine: Further, the agreablenes of bretherne one ready to helpe an other: Agayne a crafte and facultye in whiche was no hurte: wherby they gotte a poore liuing oute of the cõmon meare or poole: Finally the fisshyng put thẽ in remembraunce of the new fisshyng, whiche serued not to take fisshes wt nettes to feade the belly, but with the nette of the gospell to catch men drouned with worldly cares, vnto desire of the heuenly life. Therfore as they were occupied aboute necessaries for theyr body, Christ speaketh vnto them, saying: Folow me, & ye shall learne a science of me, better than euer ye learned of your father. And yet ye shall not leaue your science, but ye shall chaunge it for a better. For I will make you hereafter fysshers of men, ẏ ye which wayte for fisshes to destroy thẽ may catche & take men in to euerlasting saluation. They knew the voyce of hym, whome before they dyd beleue, & whose gentilnes they had proued

Frõ that tyme Jesus begã to preache.

As Jesus walked by the sea of Galilee.

For they were fyshers.

Folowe me, & I wyll make you fishers of men.

And they streight waye leite theyr nettes.

before with familiar cõmunicatiõ. But through the strength and efficacy of his voice, he brought to passe, that furth with at the worde of the caller, they forgat not onely theyr fisshe, but also their nettes, as they were they left them there, and not biddinge their acquaintance once fare wel, folowed Jesus euen as he walked. They sawe no greate thynge yet in Jesus, not withstandynge they stayed not, nor lingered nothyng, nor were not carefull howe they shoulde get their liuinge hereafter, but ioyned theim selues to hym, callyng them with his only worde, and folowed hym, and woulde not awaye to dye therfore.

The texte.

¶ And whan he was gon furth frõ thence, he saw other two brethern. James ꝑ sõne of Zebede, and John his brother in the ship, with their father zebede, mending their nettes, & he called thẽ, & they furthwith lefte ꝑ ship & their father, and folowed him.

Jesus going a litill further, espyed other two brothers, James & John the sonnes of Zebedeus, he was the better pleased for that the bretherne and the father agreed so well together. They were all in one bote, endeuorynge one thyng, euen the same that Peter and Andrew were abowte. But these went not spedely forwarde with their busines, because theyr nettes were broken with long wearing, whiche was a token of pouertie. Jesus therfore passynge by as they were ernestly occupyed in mendynge of theyr nettes, spake vnto them, and bad them folowe hym. The ponge men of a plaine confydence and trust, without any tarying, furthwith leuyng theyr nettes, and forgettyng their father also, bende them selues to folowe Jesus: so the preachynge of John had framed and faishioned them so deserued the towardnes and redines of theyr hartes, so had the inspiration of Christ drawen them, who wholly breathed and sauoured of the heauenly spirit, wherwith he was replenished.

And they forth with left theyr shyp.

The texte

¶ And Jesus went about al Galile, teachyng in their synagoges, and preachyng the gospell of the kyngdom, and healing al maner of sycknes, and all maner of diseases emong ꝑ people. And his fame spred abrod through out al Syria. And they brought vnto him all sycke people that were taken with diuers diseases and grypinges, and them that were possessed with deuils, and those that were lunatike. And those that had the palsey: and he healed them. And there folowed hym greate multitudes of people from Galyle, and from Decapolis, and Jerusalem, and Jewry, and from the countreis that lye beyonde Jordane.

Ye see the enterynges of our Philosophy, wherby it was thought good vnto god to saue al mankynde. Ye see the pope and rukkyng of the euangelical schole. Poore Jesus beyng accompanyed with these few fysshers vnlerned, of the cõmen sorte, and poore men, walked ouer all Galilee, not now in corners nor in deserte, but in theyr Synagoges, where as was most resorte: preaching and showynge, that that whiche the kyngdome of heauen promysed heretofore, was now at hande: not putting theim in feare of hell fyer lyke as John dyd, but inuityng and alluringe all men wyth free benefites. For where soeuer he went he healed all mennes dyseases indifferently, and frely, refusyng no man, were he neuer so vile, and of the meanest sorte, and with lyke easines he chased awaye all diseases, were they neuer so incurable: to thintent bothe to set furth and declare by myracles, his power to be greater than mannes, and also thorough free benefites, to purchase and wynne the loue of all men. For hym we gladly trust and beleue, whom we loue. Further wylde beastes also be wunne with benefites. Surelye there is no benefit more godlye, frely than to restore health. By these meanes it cam to passe, that the fame of hym spred

And healynge all maner of sycknesse.

And hys fame spred abrode thorough out all Syria.

abrode

abrode thorough out all Syria, many brought from farre theyr diseased folke incumberd with diuerse dyseases and greefes, & beside these such as were possessed with diuilles, and Lunatikes, & diseased with the palsey, whom Phisitions commonly eyther take not vpon them to cure, or els be wonte to cure in vaine, because the disease passeth theyr arte and cunnyng. But Iesus healed all easelye, not with mannes medycines, but with heauenly vertue, wher with he was hable also to raise the ded. It was a small matter to hym to take away the diseases of the bodyes, whiche toke away the diseases of the myndes. It was a small matter for hym to prolong the lyfe of the body, whyche came to geue euerlastynge lyfe vnto al men. Ther cam therfore frō this parte and that parte, a wonderful numbre of people, not onely from Galilee of the Gentiles where he was, but also out of the other Galile, whyche was beyonde the water, and out of the cuntrey that was called Decapolis because of tenne cities whiche were in it, also out of Hierusalem and the residew of Iury, and out of the places whyche were beyonde Iordane. All men as they haue nede runne to a benefit.

And those that had the palsey: and he healed them.

And there followed hym great multitudes.

Many be moued with nouelties. Sum came for malice with a mynde to wayte displeasure. Iesus (for his parte) draweth all vnto hym, but few be mete for the heauenly Philosophye, for the teachynge and deliuery of the whyche, he chiefly cam in to the worlde. The people is moued with care of the body, & is destroused & deliteth much in newe sightes and galinges. But he deliteth not greatly in suche syghtes that seketh after thynges of perfection, and thinges farre a sondre, from the affections of the common sorte.

¶ The. v. Chapiter.

The text.

¶ And whan he saw the multitude he went vp in to a mowntaine, & whan he was sette, his disciples cam to hym. And after that he had opened hys mowth, he tawght them, saying: blessed are the poore in spirite, for theyrs is the kyngdome of heauen.

THerfore Iesus seyng the people flocking about him more and more, & that of all sortes, he conueyeth him selfe from the low place whither euery mā might haue accesse, & goeth vp vnto the hil, & began now to preach & teach ẏ heauely Philosophy, declaryng by the highnes of the place, that he wouldе show furth & teach no common nor meane thyng, but all high and heauenly thynges, folowinge also the example of Moyses, who publisshing the law vnto the people (as we read) went vp to the hill. His disciples whom he had chosē specially vnto him, folowed him goyng vp, in suche wise yet, ẏ the cōmon people were not let to folow him, if any had so much desire and strength. Therfore Iesus whā he cam to the toppe of the hil, he sate downe not as being weary, but purposing to teach serious and weighty thinges, whiche required a diligent hearer. Whā his disciples perceyueth that, they compassed him nere aboute, that none of his holy doctrine should escape them. Therfore Iesus entryng and beginning his godly and holsome Philosophye, not out of a tower garnisshed with out of a goldē seate such an one as Iarcas the great phylosopher of India had, beyng garnished with preciousstones, not out of the prowde pulpyt of the Philosophers, not out of the arrogant chayre of the phariseis, but out of the seate of grasse, he casteth his eyes, not vpon the commen people,

but

but vpon his disciples, and opening his holy mouth, he beganne to showe furthe the lessons of the Gospell, whyche hytherto hathe not bene hearde, and whiche be farre from the opinion of al men, that appered to be very wyse vnto the worlde. All men promyse blessednes, whiche take vpon them to be teachers of wisedom: All men of what estate or condition so euer they be, desire blessednes. But muche controuersye hath ben emonge Philosophers, & muche errour in the life of men, in what thinges the felicitie of man doth consist: Bycause this is the marke and foundacyon of all wysedome. Jesus first doth open and set furth straunge sentences, but yet very true. And therfore through miracles he obteyned credyte to be geuen to hys saying, though it semed sumwhat incredible, so that they that fownde his power to be effectual in healing of diseases of the body, might trust also hys doctrine to be true, wherby he healed the diseases of the minde. Yet few Disciples there were, that dyd both heare and imbrace this blessednes. Let al men heare, for he spake to all and all shall be made blessed and happy. Of false opinions spryng al sinnes in lyuyng. Therfore aboue al thinges, we muste endeuoure to plucke them awaye. Becaule the fercenes and arrogancy is the most daungerouse disease of the mynde, whyche suffereth not man to receyue the true doctryne. Yea it is the fountayne, from whēce in maner spryng al deadly offenses; First of al Jesus healeth this, saying: Blessed be the poore in spirite, for theyrs is the kyngdom of heauē: whose eares could haue abidden so incredible a saying: but after so many testimonyes of John, of the father, and of the dooue, and finallye vnlesse hys authoritie had ben set furthe, and credit obteyned thorough euidēt signes and miracles? Many be made vyle, abiect, and humble, and be brought in discourage of them selues, by the reason of pouertie, of baselnes of birthe, of lownes of estate, or of aduersitie. Truely these be nere to the blessednes of the gospel, if they folow with their harte, as they be called by their state. But this humilitie of spirites, resteth in thinwarde affection, not in outwarde thynges. But how shal he haue a kingdom, which taketh nothing vpon hym, whiche geueth place to al, which is offēded with him self, which thrusteth out no man, which hurteth no man? For he semeth more nye the seruitute of an asse, than a kingdom. This kynde of men is trode vnder the feete euery where, is hurte and harmed without redresse, lyueth like an abiecte without regarde, poore and comfortles. But it is true, that truthe sayeth. To these onely appertayneth the kingdom, but it is the kingdom of heauen. Thynkest thou that these fierce and violent men do reigne? They be very slaues, they be vnder many tyrānies, they be vexed with auarice, angre, hatred, desire of vengeaunce, with feare, with hope. They vnnethes lyue, muche lesse they reygne. But he that is free frō al these vexations and troubles, and betaketh him selfe to innocency and cleane life: putting his trust in god, lokyng for the rewarde of the worlde to cum, & is very quiet and regardeth not ỹ thynges of this worlde, but seketh after heauenly thinges: hath not he a godly kingdome, far passing the kyngdomes of kinges? Neyther filthy lust, nor auarice, nor hatred, nor angre, nor other worldlye infections of the minde reigne ouer him. And armed with fayth so often as the case requireth, he geueth commaundemēt to diseases, & they flee away, he geueth commaundement vnto the waters, and they be stil, he geueth cō-

Blessed be the poore in spirite,

maundement

maundemẽt to deuils, and they departe. So mighty is the kingdom of the minde whiche distrusting him selfe, putteth his trust in God, and dystrustinge the succoure of man, doth depende wholy of heauen. It is not the dyademe, it is not the oyntment, it is not the garde, that maketh a kyngdome. These be the thynges that make a kynge in deade, and bring him finallye to the heauenly and euerlastinge kingdome, where ther shalbe no disobediẽce nor rebellion. A worldlye kingdom is gotten by violence, and defended by fiercenesse. This kyngdome is gotten by modesty & soberneſſe, and defended and establyshed by humilitie and mekenes. The worlde iudgeth none meete to gouerne a kingdom, but suche as be of a notable spirite and of a stowte courage. But God auaunceth vnto his kyngdome those chiefly, whiche do most humble them selues.

¶ Blessed be they that be meke: For they shal receiue the inheritaunce of the yearth. The texte.

Jesus goeth on and ioyneth vnto thys another sentence as harde to be beleued and taken. Blessed be the meke, for they shal inherit the yerth. And who be the meke? they that vse no man violently nor extremely, and whan they haue any harme, they be redy to forgeue the iniuries done vnto them, they also that had rather lese theyr thing than to contende or stryue for it, and that regarde more concorde and quietnes of mynde, than large possessions, who rather desireth quiet pouertie than troblesome ryches. But thys kinde of men is oftentymes set beside and put frõ their goodes and landes, and he goeth not aboute gredely to get other mennes, but is rather driuen out frõ the possessions of his auncetry. But this is a new fashion of enlargynge of possessions, for mekenesse obteyneth more of them that geue willingly and of their owne accorde, than violence and rauenye can purchase or obtayne by right or wronge. The stowte and fierce lorde doth not possesse the thinge that he hath. But the meke and quiet man will rather geue place and leaue his goodes than contende or stryue for thẽ, therfore is hys possession in all places where as he findeth louers of the euangelicall mekenesse. Stowtnes and stykines is hated of al men, softnes and mekenes is fauored of the heathen. Finally if the meke lese his possession, it is no losse vnto hym, but greate gaine and lucre, he hath lost hys lande, yet he reserueth quietnes of mynde. He hath wel solde hys lande, whyche hath auoyded trouble and busines, and hath kepte stil quietnes of mynd. Finally if the meke man be put from all that he hath, the more sure and certayne is he to possesse the lande of heauen, out of the which he can not be thrust. The worlde lamenteth and counteth them vnhappy which be banished and driuen out of their cuntrey, but Christ pronounceth them blessed, which be banished for the gospel sake. For they be made denisens in heauẽ. They be driuen out of the libertie of one citie, & cast out of their house, and chased out of one cuntry, but the gospel man, hath the whole world for his cuntrey. And the godly men be sure of heauen for their house and their cuntrey. Lacke of children or parentes, and such other as we entierly loue cõmonly is counted a miserable thynge, in so muche that sum lackyng theyr desires, and depriued of theyr affections, as of wife, parentes, brothers, or children, do sumtime kil them selues for sorow. And for that cause frendes vse to repayre vnto thẽ in such cases, to cumfort them, & to mitigate the bitternesse of theyr sorowe.

Blessed

The texte. ¶ Blessed be they that mourne, for they shall receyue comforte.

But blessed be they, ꝑ mourne for the loue of the gospel, whyche be plucked awaye from their wife, chyldren, and other that they loue, and see them that they loue most deerly, to be punyshed and slayne for the righteousnes of the gospel, which also dispyse the pleasures of this worlde, and leade their lyfe in wepyng, watchinge and fasting. With these, the heauenly spirite will be presente, he will be their secrete comforter. He wyll recompense theyr temporal wayling with inestimable hartes ioye, and afterwarde they shalbe translated vnto euerlastyng blisse. Manes comforte intendyng to heale the greefe doth oftentymes make it worse. But the spirite whyche is the true comforter, doth so inwardely refreshe the minde beyng cleare in cõscience and ascertayned of the rewardes of the lyfe to cum, that in most greuouse afflictions of their bodyes, they thynke not them selfes infortunate, but rather ioyfully reioyse.

The texte. ¶ Blessed be they which hũgar & thyrst for righteousnes, for they shal be satisfyed.

Famyn and hungar by the opinyon of all men, is a greuouse thynge, and pouertie is a thinge with all endeuour to be auoyded, and euery man calleth them fortunate & blessed which do notably encrease & establyshe theyr howseholde & substaunce, and haue abundantly to vse and occupy, but it is not the riches whorded and heaped vp that satisfyeth the mynde, & the felicitie of man is not to be measured by the fulnes of the belly. What be they thã in this kynd of men whom Chryst calleth blessed? Blessed sayeth he be they which hungar & thyrst for righteousnes. The thinges wherewyth the body is norysshed and fostred vp, ought to be desyred, but lightly, and yet the cõmen sorte are sore turmoyled with care for thẽ. And sumtime the saturitie doth more vexe them that be ful, than the hunger dyd trouble them before, and by and by after their saturite, thyrst and hunger retourne againe, & must oftentimes be repayred. And these thinges be present euery where to the godly, whyche be content with a little, and desire nothyng but necessaries, without all carefulnes, for he doth geue and minister vnto thẽ, which fedeth the sparowes, & doeth clothe the lyllies. Happy be they which do take this hunger and thyrst from bodely and casual thinges, and apply them to the desire of the euangelicall iustice, where there is euer hungar and euer thyrst, and blessed sacietie & fulnes. And this is one parte of blessednes, to hungar for that bread of the minde, wherof who so eateth he shal liue euerlastingly, & to thyrst for ꝑ liuely water wherof whoso drincketh, in hym there shall springe a well of water, runnynge in to euerlastyng life.

The texte. ¶ Blessed be the mercifull, for they shall obteyne mercy.

The cõmon sorte supposeth them to be blessed, which be holpen with other mennes ayde, & they reioyce & be glad rather for their sakes that be holpen than for their cause that helpe thẽ. But I say: blessed be the mercyfull, who for brotherly charitie do coũt an other mãnes misery to be their owne, & be sory for their neighboures hurte & do bewaile their miseries, & of their own do feede the nedy, & clothe the naked, & monisshe thẽ ꝑ do amisse, & teache the ignorante, & pardon the offender. Fynally what so euer gift or good thing they haue, they bestowe it in helping and refreshing others. And they leese nothyng by it, but they gaine. For the mercyfull & beneficiall man towarde hys neyghboure, shall finde God muche more mercifull and beneficyall,

towarde

towarde him. Thou hast pardoned thy neyghbour of sum light offēce, god wyl forgeue the al thy sinnes. Thou hast paste ouer for thy neyghboures sake a temporal vengeaunce, God wil pardon the euerlasting punishemēt. Thou hast socoured with thy substaunce thy brothers pouertye, God wil restore vnto the his heauenly riches. They that be mercyful ware poore as concerning worldly thinges, for by geuing, theyr riches are consumed, but towardes God they ware ryche, for theyr worldly store beyng consumed, theyr hart is heaped vp wyth the fruites of godlynes.

¶ Blessed are the cleane in hearte, for they shall see God. The texte.

The common sort of men calleth them vnhappy, that be blynde, and because they haue lost theyr moste pleasaunt sense, they saye they be no longar alyue, but that they abide in darknes like deade men. So pleasaunte a thing it semeth to the eyes to loke vpō the light, & to beholde this goodly spectacle & sight of the world. Further also seing it is so pleasaūt a thing for the bodely eyes to loke vpō the sonne, how much more pleasaūt & blessed a thing is the eyes of the mynde to beholde god, the maker of the sūne, and of al thinges? Ye see how they leape for ioy, which haue ben blind, and now do see ỳ sūne againe. Yea they reioyce as much as if they had ben deliuered frō hel. How muche more blessed be they, who beyng delyuered frō blindenes of the minde, inwardly do see God, the fountayne of al ioye whō to behold, is high felicitie & blessednes. As the sunne is to cleare eyes, so is god to pure & cleane mindes. As matter of skūme or a webbe is to ỳ eyes, so are synnes to the myndes. Therfore blessed be they, whose hart is pure and cleane frō all filthynes. For they shal haue this gyfte, whiche is more to be desired than all the pleasures of the worlde. They shall see God.

The texte.

¶ Blessed de the peace makers, for they shall be called the chyldren of God.

The cōmon sorte of men iudgeth thē to be blessed, ỳ haue theyr thynges in good frame and stay, & lyue in rest & quietnes, & haue noman to trouble them. But after myne opinion, they be blessed, whiche after they haue repressed in theyr hartes the rebellion & rage of all theyr fowle lustes, they study & endeuor to make vnitie & concorde emong thē that disagre. And they them selues (if any man hurte them) do not reuenge them selues, but willingly on their owne accorde, prouoke thē to peace, of whom they haue suffered harme. And if any man thinke it harde to be dōne, let hym herken to the rewarde. For they shall be called the sonnes of God. What is more honorable than this title & prayse? Yea what is more blessed? For it is no vaine title. He that is the sonne, must nedes be heyre also. But the vnliknes of manners declareth and argueth a bastard. The folowing of the fathers steppes, declareth a true and a natural childe. God forgeuyng frely al offences, doth styre and prouoke al men whiche hath offended him, to peace and amitie. He offreth himself of his owne accorde very mercyful to al thē that do repent. He wyl not knowledge thē for his children, which do not show thē self to theyr bretherne, as he hath showed him self towardes all. Carnal fathers disherit theyr sonnes, which do not agree with theyr other brothers: So the heauenly father wyl abdicate and put away the haters of peace and causers of discorde from thinheritaunce.

¶ Blessed be they ỳ suffer persecution for righteousnes sake, for theyrs is the kyng- The texte.

dome of heauen. Blessed be ye when men reuile you and persecute you, and speke falsly all maner of euyll for my sake. Reioyce and be glad, for great is your reward in heauen, for so persecuted they the prophetes whiche were before you.

And because there be many froward & euyll men in euery place, peace can not be stayed & continue with all mē, but thorow sufferāce of displeasures: It is the parte of godly men vtterly to endeuour them selues that they be at debate with noman, whether they be good or euyl, they must moue & allure al mē with curtesy, gentilnes & pleasures as muche as may be to loue & cōcorde. But the frowardnes of sume is suche ỹ they wilbe stirred to anger, yea wyth benefites also, and wyll vexe them that do for them, and vse cruelnes againste well doers, and counte them for their enemyes that studye to preserue thē. If in this case, peace cannot be cōserued on both sides. Yet blessed be they for the loue they bear to peace, whō the wicked do persecute for none other cause, but for the rightuousnes of the gospell, which hurteth none but profiteth al. For the selfe same thing prouoketh theyr hatred, for the which they ought to loue, & they do iniurie for none other thig, but for the which they ought to render thankes. Sūme wyll say, who can loue suche that for gentylnes requiteth hatred & ill doinges? It is a great matter I graunte, but greate is the rewarde. And what rewarde? not a crowne of oke or laurell, not a bullocke or a gote, or any suche lyke reward whiche worldely men vse to geue to suche as get the ouerhande in worldly masters, but the kyngdome of heauen. Ye that be my disciples must make ye redy to this wrastling, yf ye esteme the blessed rewardes of the gospell. Ye must not feare the cruelnes of men. No man can hurt you, yf ye sticke stifly to rightuousnes. The persecution of euyll men shall not take awaye your innocency, but shall increase youre blessednes.

In the midde stormes of aduersitie ye shalbe blessed, yea whan they curse you most bitterly, whan they shall assaulte you with all kindes of hurtes, whan they shall rebuke you, and lay al offences against you, & that falsely not for your fault, but for the hatred & displeasure of me, for the summe of the crymes whiche they shall laye against you shall be that ye are christen men. Do not lament and bewayle your selues, as men thrust out, afflicted and beatē, misreported and infamed, but rather for these thinges be glad and reioyce, because the more fierse they be in persecutynge, so muche the more youre rewarde is increased and heaped vp for you in heauen of the heauenly father. God wyll tourne theyr naughtynes to your good. He wyl tourne the hurtes that they do, to your aduauntage and lucre. He wyl tourne ỹ ignominie rebuke & repproche that they put you to, into euerlasting and true glory. He wyl tourne the crimes and reproche whiche they falsly lay to your charges, in to the titles and commendacions of true godlines. He wyl tourne theyr maledictions and curses in to praise and reioysyng, not onely before god (& yet to please him it is sufficiently enowgh, yea though ye displease ỹ whole worlde) but also before mē. For to be rebuked of wicked mē for godlines is a praise, to be tormēted of the haters of god, is to be crowned. Glory is not to be sowght for of men, but glorye of her owne accorde customably doth folow true vertue. Wyl ye haue a redy and plaine example? At this day what is more holy and honourable than the memory of the prophetes? And yet whan they were aliue they were persecuted with al kindes of afflictions, as ye shall be.

For rightoulsnes sake.

Blessed be ye whan men reuile you, and persecute you and speke falsely all maner of yll for my sake.

For great is your rewarde in heauen.

For so persecuted they the Prophetes whiche were before you.

They

They were persecuted for the hatred of my father, ye shall be persecuted for the hatred that men beare towarde me. These be vehement thinges I graunte, and passynge mannes weakenes. But it must nedes be an excellent and a notable thinge, whych by hys might should moue and drawe the whole world, ouerwhelmed with werysshe opinions, and vayne desyres For which of all these worldly mē doth not abhorre the tormentyng of the body who is not afrayed at the daunger of lyfe? Who is not styrred wyth desire of vēgeaunce, whan he is prouoked with sore checkes and rebukes? Who can quietly suffer hys name to be spotted and hindred without any deserte? But to the intent ye maye be blessed, I require more of you, that is rather to haue pitie of your blynde persecutours, than to be agreued wyth them. To say well by them that say euyll by you. To offre them euerlastyng health, that goeth about your destruction. This hygh and excellent vertue ye can not perfourme, vnlesse ye cum vnto it by the degrees whiche I showed you before. If ye cast awaye vtterly the swellyng and pryde of the mynde, yf ye put from you the desire of reuengyng, yf ye dispise all the pleasures of this world, and embrace the sharpe waye, yf ye extinguisshe the desire of worldely thynges and thurst for nothyng greatly, but for ryghteousnes and godlynes, yf ye be full mynded to succour and helpe the greefes of all men, and desire to furder the commodities of all mē, yf ye haue a minde syncere and cleane from al vices and fylthy desires, not regarding nothing, nor delityng in nothing but in god alone: fynally, if ye study and deuise with quiet hartes to nourisshe and to make concorde and peace: then shall ye perfourme these thinges the whiche other men can not yet attayne vnto, nor ones dreame vpon. But yet they that be curable and not vtterly of a desperate mynde, musyng muche at your sufferaunce and godlines, they shall well vnderstande that it is no counterfeyt thing, they shal well perceyue that it is not a thyng of mannes power, and beyng moued thorow your example, shal be turned to better thryft.

¶ Ye be the salt of the earth. But if the salt be vnsauery, wherwith shal it be seasoned: It is hence furth good for nothing, but to be cast out, and to be troden of men. The texte

For I haue chose you few, not to the entent I would allure and bring to the knowledge of the euangelycal wisedom, one or two cities, but ỹ whole world. It must nedes be a lyuely and a pythy thing that can be sufficiēt to sawse and sauour the lyfe of all mankynde, beyng so werisshe and vnsauoury thorow the desires and fond opinions of vayne thynges. For I haue chosen you not to the intent ye should be of the meane and tollerable sorte, but ỹ ye should be the salte of the yearth, it nedeth not to haue muche salte, but such as is good & strong, that what so euer it doth touch it maye season, and of werisshe make sauoury. The land is great and yet the saltnes that it hath, it hath of a litill salt mixte with it. And ye see that a greate deale of meate vnsauory and werisshe, with a lytill salte sprynckled vpon it, is made sauory. It must nedes be that in great numbres of men, many be founde but meane and vnneath tollerable. But in apostelles, in bysshoppes, in doctors, and teachers, that quicke and perfect lyuelines of the euangelicall charitie, must nedes perseuer and abyde. Ye be the salte of the yearth.

Otherwise if your maners be made vnsauoury with the loue of prayse, with desire of ryches, wyth the lust of pleasures, with the gredynes of re- But if the salt be vnsauery.

uenging, with the feare of infampe, harmes, or death, what remayneth thā, wherby the vnsauoury lyfe of the multitud may be seasoned? so it shal cum to passe, that ye shal not onely be vnmete to season others, but also ye your selues not perfourmyng the thyng that ye teache, shall cum in to extreme contempt of all men. Or what is lesse to be regarded than vnsauory salte, which serueth not for so muche as to dung the land? For if it be cast on the grounde it causeth barraynes? So men shall haue you in veneration, yea they also which enuiously and hatefully barked against you, if they ones percepue that your doctrine doth sauour of the lyuelynes of the gospel, yf they see all your lyfe to be agreable to your doctrine.

It is hence forth good for nothing.

Whā ye haue ones taken vpon you this profession, eyther ye must be very profitable vnto all men, or very vnprofitable, eyther ye must haue greate prayse emong men, or greate dispraise. Dispraise and rebuke oughte to be shunned more than death, for it doeth redownde to the infampe and slaunder of the gospel. Wherfore se that ye be on euery side sincere, pure, & very perfect, wherby the imputitie of the multitude may be corrected thorowe your puritie.

The texte

¶ Ye be the lyght of the worlde. A cytie þ is set on a hyl can not be hyd. Neyther do men lyght a candel, & put it vnder a bushel, but on a candle stycke, & it geueth light to al that be in the house. Let your lyght so shyne before men, that they may se your good workes, and glorify your father whiche is in heauen.

Let your lyfe and your doctrine be such that it may be a guyde and a rule of good lyfe to all them that doth beholde and loke vpon it. There is but one sunne of this worlde, but it is of suche myghte & so plentifull of lyght, that frō a farre, it shyneth vpon all them that dwel vpon the yerth. So I haue set you in an hygh place, that what so euer ye speake, what so euer ye do must nedes be spred abrode thorow out the whole worlde. If the clowdes couer the sunne, howe shall men haue light? If your doctrine be darkned with errours, yf þ lyght of your lyfe be dimmed with worldly desires, what thing shal dryue away the darknes of the multitude? Wherfore ye must beware, þ there be no darknes nor folishnes in you. Ye cannot be hid though ye endeuour neuer so muche. Consider wel that ye playe your part in the stage of the whole world, to thintent that carefulnes should sharpē you to be circūspect & diligent. A smal offēce in you, is as much as a great crime. Ye be as a cytie set vpon an high hil, which may be seene of the way goers farre and wyde. It can not be hyd though it would, for þ hyll wyth his high toppe that beareth it, willeth it, nilleth it, maketh it sene of al mē, that it may shewe the waye to them that erre and be out of the waye. This is the nature of the euangelycall doctrine, it suffereth not the professoures of it, to be hyd and vnknowen, although they fleyng the fame of men, seke dennes to hyde thē in. And why should that be hyd, which is ordeyned for this purpose, to do good to al mē indifferently? salt is geuē to season with, the sonne is geuen to the world to geue light, the citie is built in the toppe of the hyl, to be sene of al men. In the night men light a candle in the house to geue lyght to all them that be in the house. And therfore they hyde it not vnder a bushel, but set it vpon a candle sticke, that the light therof may the better cum to al, and the vse of one light may reche to many: So ye ought not to seke for a fame and opinion amonge men, onely be carefull that ye

Ye be the lyght of the worlde.

A cytie that is set on a hyll cā not be hyd.

Neyther do men lyghte a candel, and put it vnder a bushell.

darken

darken not the lyght which I haue lyghtened in you, and that ye perseuer and continue vpon the candle stycke where I haue set you. The salt can not but season. The lyght can not but shyne. Therfore let your lyght shyne, yea rather my lyght and the lyght of my father vnto al men, that they consyderyng youre lyfe vtterly pure and blameleſſe, and verye heauenly, may glorify youre heauenly father, to whome is due al honoure and glorye. For of all your good workes and myracles be they neuer so wonderful, ye shall chalenge nothyng vnto your selfe, but ye shall referre all glorye and prayse vnto him, from whom cummeth what so euer mē do worthy prayse. It shal be your part, to haue none other care, but manfully and faithfully to perfourme the office committed vnto you. He shall geue the rewarde in time conuenient, and that a great rewarde, to whose glory ye do seruyce.

Let your lights so shine before men.

¶ Thynke ye not that I am cum to destroie the law or the prophetes, no I am not cum to destroye, but to fulfyl. For truly I say vnto you, tyl heauen and earth passe, one iote or title of the lawe shall not passe, tyl all be fulfylled.

The texte.

Whan ye heare these newe preceptes, which nether Moyses did deliuer nor the prophetes taughte, suppose not that I bryng lyke matter, as the Pharisees were wont with theyr additions and mannes constitutions making the law heauy and sore, and the very pyth and chiefe of the law neglecting and abolyshyng. I came not to diminishe and abate the lawe or abolisshe it with newe preceptes: But I came rather to fulfyl and make perfect the lawe. For it doth commaund nothyng that any man can complayne that I haue not obserued and kepte. And yf the shadowes gyue place whā the lyght cummeth forthe, yf I perfourme in dedes, that which the prophetes sayd before shoulde cum to passe, the lawe is nothyng hindered but rather made perfecte. The law had his time, it had his honoure, it dyd shadowe with certayne figures, that which now is represented & open to the world: the lawe did in maner hedge aboute the desires of men, with ceremonyes and carnall preceptes, as it were with certayne barres, that they shoulde not fall without any stay into euery synne, to thintent they myght be the more apte to take the doctrine of ỹ gospel, but nowe that that is perfect, is shewed furth. The carnall and grosse lawe was profytable to this intent, that men myght acknowledge theyr synnes, but nowe grace whiche washeth away synne is geuen vnto vs without ceremonies. Therfore the lawe is no more offended, than yf the kynge himselfe beyng alyue should cum in place where his ymage was paynted, and allure all men rather to loke vpon him than vpon his ymage: or elles yf a weake childe in processe of tyme shoulde growe to be a man, or yf the rype fruyte shoulde succede after buddes and leaues, or yf the sonne sprynging vp should darke the moone & the starres. What the law promysed is now performed, what it did shewe before, is now done. What it dyd shadow is nowe made open to al mennes eyes, what it endeuoured to perfourme and could not, is now brought to passe at full. This lyghte is promysed vnto all men, but yet so that ỹ Iewes haue no cause to cōplaine of vs. The grace of the gospel is first offered to them, neyther shall they haue the lesse therfore, yf they haue ben common to manye with them. This is certayne that we breake not the lawe wherin the Pharisees do glorye, in so much that not the least iote, no not one pricke of the whole lawe shal perysshe for there is nothing

I am not cum to destroye.

For trewly I saye vnto.

wryten in it, but it shall be fulfylled. It were a folysshe thyng to loke for that hereafter, which is now presente, it were a mad thing so to delyghte in shadowes, that ye should so sticke to unperfect thinges that ye should dispise perfect thinges, dispise the true thinges, so to imbrace carnall thinges, that ye loothe heauenly this, so to be geuē to worldly thinges, that ye neglect heauenly thinges.

The texte

¶ Who so euer therfore breaketh one of these lest cōmaundementes, & teacheth men so, he shal be called the lest in the kingdō of heauen. But who so doth, & teacheth the same, shal be called great in the kyngdō of heauen. For I saye vnto you vnlesse your rightcousenes exceede the rygh teousenes of the Pharisees, and Scribes, ye can not entre in to the kyngdom of heauen.

Ye shall be called lest.

Among the Iewes he is not regarded ne counted a good keper of the law, that doth omitte or let passe anye of those thynges whiche the Pharisees haue added of theyr owne prescribyng, washinges of hādes, of pottes and vessels, & yet these additions and patches profyt so lytle towardes the perfection of the lawe, that they oftymes withdrawe frō the obseruatiō of the same. But in the kyngdome of heauen which is muche more perfect, he that breaketh but one of these small preceptes which I now adde vnto the prescripte lawe of Moyses, although he teache the thing to be obserued whiche he himselfe through weakenes and frayltie dothe not perfourme, he shall be counted the lest and most dispised, insomuch that vnlesse he profite and go forwarde vnto better thinges, he shal be vtterly excluded from the felowshyp of the gospel. But who so euer teacheth these small thinges not to be despysed, whiche driue men farre from those thinges, whiche the lawe doth forbyd, & doth perfourme that which he teacheth, he is to be had in veneration, & shalbe counted great in the kyngdom of heauen. And yet they that be the chiefe and the hyghest in the Synagoge dispisynge suche thinges, thinke it ynough yf they do commit none of those thinges which be punishable by the lawe, and yet in the meane season they fauour, and flatter, & pardon them selfes in the naughtye desires of the mynde. Truely this is the iustice of the whiche by the feare of payne be refrayned from yll doyng. But they that be moued to thinges of more perfection by charitie,

For I say vnto you, vnles your rightcousnes,

& by that heauenly spirit, they wyllynglye wythdrawe the selues from the approching to yll doynges, & they do not onely forbeare to hurte any mā, but they wyll no hurte to noman. And that ye maye perceyue what differēce there is betwene a Iewe & a Christen mā, betwene Moyses disciple & myne, this I do ascertayne you, yf ye do perfourme what so euer the lawe doth prescribe, what so euer the Pharisees that be nowe do perfourme whiche nowe be accoumpted & thinke thē selues verye righteous, and yf ye adde nothing of more perfectiō, ye shalbe so farre of frō being great in this profession, that an entry shall not once be geuen you into the kingdome of heauen. For this profession doth so farre excell, that they that be the chiefe there, haue not so muche as the least place here.

The texte.

¶ Ye haue hearde that it was sayde vnto them of the olde tyme: Thou shalt not kil, whosoeuer killeth, shal be in daūger of iudgemēt. But I say vnto you, that who so is angry w̄ his brother vnaduysedly, shall be in daunger of iudgement. And who so euer sayth vnto his brother Racha, shall be in daūger of a counsell. But who so euer sayth thou fole, shal be in daunger of hell fyre. Therfore yf thou offre thy gyft at ỹ aulter, & there remēbrest that thy brother hath ought a gaynst the, leaue there thine offeryng before the aulter, and go thy waye fyrste, and be reconcyled to thy brother, and cum and offre thy gyft.

And

And yet that it maye be more euident, how muche we adde vnto the Pharisaicall iustice, and that oure commaundementes be not againste the preceptes of lawe, but rather ayde them: we shall make the matter manifest by certaine examples. Ye haue heard that a commaundemente was geuen in tymes past vnto the elders: Thou shalt not kyll. And yf a mã doe kill, ones conuicted and iudged, he shall be punished. Therfore hitherto he thinketh hymselfe to haue fulfylled the lawe, which hath slayne no man, and so hath escaped the thretenynges of the law, this mã as a iust and an innocent man shalbe receyued into the Synagoge. Now harken how much I adde here vnto. Truely this I ascertaine you, who so euer is angry with his brother shalbe in daungre of iudgement. For the dignitie of the professiõ doth encrease the faulte, in so muche ỹ what homicide is in the olde lawe, the same in the newe lawe is the vehement motyon of the mynde to be reuenged. For the first degre to homicide is to be angrye. For he hath not yet committed homicide, but nowe he begynneth to go towardes homicide. Therfore he ỹ willeth yll to his brother, euen now hath committed a greuouse offence before god his iudge. And yf he doe not furthwith represse his fearce mynde but beyng ouercome with anger, doe burst oute with sum worde whyche toucheth not his brother in dede, with any euidente, & plaine reproche, but maketh hym sad with a manifest token of contempte, as yf he shoulde saye Racha, or some other like thinge, which declareth the yll wyll of the mynde: now he is nerer to homicide, and in daunger not onely to iudgemente, and shall suffer lyghter punyshment, & yet as great as the homicide mencioned in the olde lawe deserueth: but also he is in daunger to a counsel, wherfore he shal be the more greuously condempned. Furthermore if the disobedyẽt motion of the mynde doth burst oute so farre, that a man strike his brother with a manifeste and a certayne rebuke & calleth hym foole, or suche other lyke, now he shal be in daũger to that most greuous payne, that is to say, to ỹ paine of hell fier. So many wayes is he punished which is not yet cum vnto homicide & murder. But he is nere vnto homicide, whoso euer is fallen frõ brotherly charitie. Whosoeuer willeth ill in anger, though he hath not pulcked out his swerde, yet he hathe striken in mynde. Who so euer hath rebuked in anger, hathe striken with the tonge, & peraduenture wold haue slayne but that he feared punishement. Therfore the lawe of the gospell which punissheth the angry man, is not against the precept of the law: Thou shalt not kyll, but it driueth and putteth of a man further frõ that, that the lawe commaundeth to be punished. He is more safe and farther from murther, that vtterlye plucketh oute frõ his harte anger and hatred, of the whiche roote sprygeth homicide and murther. Therfore who so euer hath gotten to hymselfe the charitie of the gospell, whyche wylleth wel to them that wylleth yll, whyche recompenseth iniury with wel doyng, he hath lytle nede of the thretenynges of Moyses law, for the auoydynge of murther. The vttermoste degree of hatred is to kyll and sleye, and the vttermost degre of charite is to wyl well to the kyller and sleyer. Among the Iewes he is counted godly and deuoute, whiche bering yll wyl to hys brother, bryngeth his offerynge to the aulter, where as no sacrifice is accepted vnto god, without brotherly charitie and concord, wherfore chyef-

Ye haue heard that it was sayde vnto them of the olde tyme: Thou shalt not kyll.

Who so is angry with hys brother

Shall be in daunger of iudgemnt.

And who so euer sayth vnto hys brother Racha,

But who so euer sayth thou foole,

Therfore yf thou offer thy gyfte at the aulter,

lye ye must regarde peace and mutuall concorde. And if any displeasure chaunce amonge brethren, as by the weakenes of mannes nature it dothe happen, all thynges layde aparte, se that atonemente & concorde be made, in so muche as yf by chaunce thou makest in a redines any gyfte to offer vnto god, & beyng now nere at ỹ aulter, doest remẽber ỹ thy brother and ỹ be at square, eyther because he hath offended the, or els because amitie is broken through the griefe of both parties, differ not, linger not, but leaue the gifte at the aulter, make hast home, and bryng to passe, that before al thynges sweete amitie maye be restored and made vp betwene the and thy brother. That done, returne vnto the aulter and do thy sacrifice. So no gyfte is more acceptable to god than consent and agremente of men. God

And than cum, and offer thy gyfte.

suffereth no dammage, if his gyfte be differred, but muche peryl and daunger hangeth ouer bothe partes, by the breche of concorde. For displeasures prolonged & differred, ingender hatred, of hatred springeth homicide and murther. And no seruice is acceptable vnto god, whiche is not furnisshed with charitie. And if thou wylt saye vnto me: I haue offẽded nothing let hym bowe firste and make suite that hath offended, thou arte not to be hearde. He that is commaunded to loue his ennemye, wyll not stycke to restore and make vp loue and concorde thoughe it wer broken throughe another mannes default. Forgeue the trespasse of thyne owne accorde and ease thy brother of hys heuynes, whyche dyd suppose that thou were angry with hym. Thou shalte not fynde god mercyfull vnto the, vnlesse thy neyghboure fynde the mercyfull vnto hym. Thy gyft shall obtain no thanke ne fauour at all before god, excepte thou beare perfect fauour and loue towardes thy brother.

The texte. ¶ Agree with thyne aduersarie quyckely, whiles thou arte in ỹ waye with hym, lest at any time the aduersary delyuer the to the iudge, and ỹ iudge deliuer the to the minister, and thẽ thou be cast into prisõ. Verely I say vnto the: thou shalt not come out thence, tyll thou haue payde the vtmoste farthyng.

If the concorde and agrement of men is so highlye estemed of god, that he wyll suffre hymselfe to be defrauded of his gyfte nowe in a redynes for hym, so that concorde and agrement maye be restored and made vp, howe muche more meete and conuenient is it for man, whome this matter specially doth touche, to redeme peace & amitie with the losse of his substãce?

Agree with thyne aduersarye quyckly.

But perchaunce some maye be founde so vniust, that wrongfullye of hys owne accorde doth drawe men in to the lawe, redy to make ruffelynge and businesse vnlesse he haue his wyl & praye of the. And now they beyng bent of bothe sydes, with burnynge hartes they prepare theyr accusementes, they runne to the iudges. You wold knowe of me what I should do in this case. Shal I pursue my right by the lawe? If thou wylt folowe my counsell, in the waye as thou goest with thy aduersary, thou shalte spedely fynysshe and make an ende of the matter, eyther with equal and indifferente conditions, or els with vnequall and vniust conditions. Ende the matter with hym, the conditions beynge neuer so vniust, yet thou shalt haue auauntage and gaine. There shalbe sum losse of money. But the thynge is conserued whiche is moste precious, that is peace and amitie: the quyetnes and tranquilite of the mynde is conserued, the whyche yf thou haddest bought with al thy hole goodes, yet thou haddest payde but lytle for

Whilst thou art i the way.

it.

it. Thou shouldest haue wayted vpon the atturneyes and the clerkes, thou shouldest haue runne busely vp & downe, thou muste haue sued for the fauoure of the iudges. Thou shouldest haue done and suffered many thynges vnseemely and vnmete for the. And where as nothynge is more precious than tyme, consider how muche therof thou shouldest haue spente and loste. Wherfore marke well what greate gaine and auaũtage thou shalt haue, yf thou fynyshe thy sute spedely, seynge the issue of the lawe is vncertayne. For he that hath the better matter hath not alway the higher hande, and there is daunger lest thy aduersarye haupnge the vpper hand delyuer the to the iudge, and the iudge delyuer the to the common officer, who shal leade the into prison. Where yf thou be ones layde, it is not now in thy power to finisshe the matter with thy aduersary, and so thou shalte purchase not onely affliction and punishmente of the bodye with shame, but also thou shalt not escape vntyl thou hast payed the whole sũme euery farthyng whiche thy aduersarye dyd demaunde, where as thou myghtest haue cõpouned with hym for lesse, whan he was yet more gentyll and lesse angrye. So in makynge of concorde and amitie, waye not sowrelye nor extremely whiche is more in faulte. Let this onely be thy endeuoure, yea though thou gyue ouer parte of thy righte, that concorde and amitie suffer no dammage.

Least at any tyme thy aduersary delyuer the to the iudge.

Thou shalte not come outo thence.

¶ Ye haue hearde that it was sayd to them of the olde time. Thou shalt not commit aduoutry. But I say vnto you: þ whosoeuer loketh on another mannes wyfe to lust after her, hath now cõmitted aduoutry ẅ her in his hart. And yf thy right eye hinder þ, plucke it out & cast it frõ the. For better it is vnto the, that one of thy membres perisshe, than þ thy whole body should be cast in to hell. And yf thy right hand hynder the, cut it of & cast it from the. For better it is vnto the, that one of thy members peryshe, than that all thy body should be cast into hell.

The texte.

Hytherto we haue treated of loue and hatred, of the whiche one is the roote of all euangelicall godlines, the other is the pestilence and poyson of the same. But next vnto murther is aduoutry, and ther is no loue more tẽder and streight than the loue of matrimony. Let vs therfore treate of this matter also, what the lawe hathe commaunded to youre elders, and howe muche we do adde thervnto. Ther was nothyng more sayd vnto them in the lawe, then: Thou shalte not commytte aduoutrye, yf thou doest, thou shalte be stoned of the people. Therfore hytherto amonge the Iewes he hath bene counted holy and perfecte, who beynge contente with hys owne, hath absteyned from another mannes wyfe. But after the lawe of the gospell, whiche I brynge, he doth not onely commit aduoutry whiche doth defyle another mannes wyfe, and embraceth her bodye with his, but also he whiche with vnchaste eyes doth beholde another mannes wyfe. For as he that is angry with his brother is nigh vnto murther, so he bendeth toward aduoutry, whose mynde is nowe vnchaste, & whose eyes be aduouterouse. The husbãd can not punish the for aduoutry, but god hath for to condẽne the for aduoutrye, before whome he that hathe wylled, hath committed the offence. Therfore as it is in murther to be angrye, so is it in aduoutry to lust: As it is there to say Racha or foole, so is it here to delight the eyes, and throughe the wantonnesse of them, to intise the mynde of another mannes wyfe to vnclennes. But here a carnal man wyll saye, no man can forbeare to lust and desire in his harte the thynge that he loueth. But who can loue another

Thou shalte not commite adultry.

Whosoeuer loketh on an other mannes wife.

And yf thy right eye hinder the

another mannes wyfe, with his owne daunger, and with the iniurye of her husbande: which is so bent in his mynde not onelye to forbeare to hurte or to harme him that is innocent, but also to requite pleasure for displeasure, to them which hath hurt hym: perchaunce he wyl saye I can not shut mine eyes. Yea it were better to plucke oute thyne eye, than throughe it to take losse of godlines. For there is no parte of the body that ought to be so dere vnto man, but that it is better to cut it awaye, than by the occasion therof to loose any of the vertues of the mynde. So we must make spede vnto the high perfection of the gospell, that what so euer doth let oute iourney thytherwarde, we must vtterly caste it awaye, be it neuer so swete, be it neuer so well beloued. It is a great lucre & gaine to purchase the precious margarite of the euangelicall charitie by the losse of anye thynge what soeuer it be. Wherfore yf the righte eye be a let vnto the in this behalfe, consyder not how dere a thinge the eye is, but consider from what a more precyous thynge it doth hinder the: and wythoute any delaye dygge out thyne eye that hyndered the, and caste it awaye, and so make spede as thou dyddeste begyn. Where the hole man is in daunger of his life, it is best to saue the rest of the whole body by the losse of one parte therof. Thou wylte saye: I shall lyue hereafter, an one eyed man. And what of that: Is it not rather to be wished to lyue with one eye, than to dye with both:

For better it is vnto the, that one of thy members perishe.

Then that thy whole boyde shoulde be cast into hell

There is no member more deare or more necessary for many purposes, thā the ryght hande. Who can this deny: And yet yf it be a let vnto hym that maketh spede vnto the hyghe perfection, wherof deppendeth the helthe and the saluation of the whole man, cut of the ryghte hande that hyndereth the, and caste awaye the burden that thou mayeste make spede and expedition thither as thou dydst purpose. In thys peryll and daunger it is farre better to haue the losse of one mēber, though it be verye dere, than with the hole bodye to fall into the destruction of hell fyer. If men alowe this policy, when there is none other daūger but of the body, howe muche more is this to be done, when both the body and soule be in peryll: But these thinges I haue spokē to teache you by a similitude. For I meane not this that any man should cut of any membre of his body. For the nature of the membres is not yll, but the abuse of them is to be reproued, but I meane of the membres of the mynde: for the mynde hathe her noysome membres, and it is a godly thyng spedely to cut them of. If a member of the body be cut of, beside the payne, this harme cummeth of it, that the parte once cut of, can neuer be restored agayne.

And yf thy righte hande hynder the,

For it is better.

But when the noysome members of the minde be cut of, as hatred, anger, fleshlye lust, ambitiō, & auaryce, the mynde is not maymed, but made more perfect, by reason, that the monstruouse and noysome partes be cut away. And after a short griefe of cutting of, foloweth a continual pleasure. I wil speake more playnelye to the intent ye maye vnderstande what I meane. Thaffections be the membres of the mynde. There be some affections which of their owne nature leade vnto vngodlynes, as yre, hatred, enuy, desire of other mennes goodes. Yf any of these begin to springe in the mynde, furthwith it must be cut vp, for so the yll that begynneth to springe, shall be the more easelye and safely taken awaye.

Againe there be affections of themselfe not vtterly yll, but yet by occasyon they

they withdrawe sumtyme from that that is good, as the loue toward oure contrey, thaffection to wyfe, childzen and parentes, oz elles to kynsfolkes & frēdes, they care foz a good name. Ther is no cause why to cut of these mēbzes so longe as they serue and make foz the perfection of the gospell. Foz my doctryne is not agaynst naturall affections, but doeth restoze nature to her puritie. But in case thaffection towarde thy parent, oz wyfe, oz childzen by occasion doth withdrawe the from the loue of the euangelical godlines, and plucketh the to wozldlynes: cut of that noysome natural affection. Lyke as he that cutteth of noysome thoughtes, cutteth not oute the hearte where they growe, but onely the nawghty desires: so he that nowe beholdeth an other mannes wyfe chastely, lyke as he loketh vppon his syster oz daughter: he hath well cast out his noisome eye, and taken foz it the eye of a doue, a cleane and a single eye: And he that was wonte to exercise hys hande in robbynge of other, and now dothe laboure to helpe the nedines of other, he hath well cut of his rauening right hand, that in stede therof, hath taken a beneficiall and a liberall hande.

¶ It was sayde: whoso euer putteth away his wyfe, let hym geue her a letter of diuozcement. But I say vnto you: that whosoeuer doth put away his wife, except it be foz foznication, causeth her to be an aduoutresse, & whosoeuer marryeth her that is deuozced, committeth aduoutrye. The texte.

Nowe go to and let vs shewe an other example. The lawe of Moyses dothe sufferr the husbande yf he be offended with anye faulte of hys wyfe, to put her awaye after hys owne deuyse, so that he geue her a wrytinge of diuozce, wherby she maye be marryed to another, and wherby her fozmer husbande maye not lawfullye require her agayne: whome he hath caste of.

Wherfoze that man hath satisfied the lawe, the whiche hath cast of hys wyfe foz anye cause, so that he hath geuen her a wrytynge of dyuozcement: neyther shall he be taken as an aduouterer, noz noman shall note her as an aduoutresse. And yet the lawe wysheth and desyreth perpetuall amitie and concozde amonge marryed personnes: notwithstandyng the same lawe knowynge the hardnes of the hartes of the Iewes, suffered diuozce to be vsed least anye wozse thynge myght chaunce that no poysonynge noz murtherynge shoulde be commytted and done. But I wyll haue Matrimonye obserued moze holyly and vndefyledly amonge them that professe the new lawe. Foz whoso euer leueth hys wife but foz aduoutry, foz than she is his wyfe no lenger, because she hath intermeddeled with another man, he compelleth her and dziueth her vyolentlye to aduoutrye. Foz yf she marry another she marrieth not an husbande, but an aduouterer. And who so taketh her so cast of, into mariage, he taketh not a wyfe, but an aduoutresse. The lawe of Moyses punnysheth none of these, but the lawe of the Gospell doth condempne them. And yet this is not contrary to that. Foz the law of Moyses hath geuen the husbandes lybertie to diuozce, least they should be moze fyerce & cruell to theyr wyues that they hated, and yet it restrayned this libertie by the boke of deuozce both ỹ they should not do it prtuely, & that they should not require againe, so often as they fantasyed, the wyues whome they had cast of vnadusedly. And ỹ law durst not require moze in matrimony because it durst not cōmaūd those thinges ỹ we taught before.

But I saye vnto you: that who so euer dothe put away hys wyfe excepte it be foz foznication

Foz

For a man indued with the mekenes of the Gospell, eyther wyll soone correcte and amende the manners of his wyfe, or elles he wyll pacyentlye beare the same, for whan wyll he seke debate with his wyfe, whyche wyth his ennemyes is at peace? Whan wyll he seke the destruction of hys wife, whiche is not angry whan he is harmed, and when he is offended, he wylleth no man yll? Or how shall not he abyde his wyfe, whyche is in daylye companye with hym, whyche suffereth his enemye kyllynge hym? And yf the purpose of the lawe be thus, that Matrimonye shoulde be holy, and diuorces not commonlye graunted, we breake not the lawe, but helpe and susteyne it, whiche wolde haue no deuorce except in case of aduoutrye, whiche is contrarye to the nature of Matrimony. For Matrimony was made for this intent that the woman once appoynted to the husband, should bryng forthe children to him onely, & hym onely obeye. Further she nowe turneth away frō her husbād, which hath geuen another man the vse of her body. Therfore emonge Christian spouses let there not be greuouse displeasures and offences, neither let him nor her seke any deuorce or seperatiō for light displeasures, but the one muste be reconcyled vnto thother yf any thynge chaunce through the weakenes of men.

The texte. CAgayne ye haue heard, how it was sayd to them of the olde tyme: Thou shalt not forsweare thy selfe, but shalt performe vnto ꝓ lord, those thynges that thou sweresi but I say vnto you: Sweare not at al, neither by heauē for it is goddes seat, nor by ꝓ earth, for it is his foote stoole: neither by Hierusalē, for it is ꝓ citie of ꝓ greate kyng: neyther shalt thou sweare by thy head, because ꝓ canst not make one heare whyte or blacke. But your cōmunicatiō shal be, yea, yea, nay, nay. Further whatsoeuer is added more than these, it commeth of euell.

Now ye shall heare another thynge. Commaundement was geuen vnto your elders none otherwyse, but yf they had made an othe, they shoulde perfourme it, and not be forsworne, for nowe they are bounde to god & not to man onely. Wherfore emonge the Iewes, onely periury is punyshable. But he ꝓ deceiueth his neighboure wout any oth made he is vnpunished: but yet the lawe of the gospell condempneth hym, the which, that ye should be the more sure from periury, doth vtterly condempne all maner of othes, that it is not now lefull so sweare neither be god nor by those thinges which seme to the common sorte to be thynges of lesse religion, that is neither by heauē, because it is the seate of god, nor by the earth because it is his foote stole, nor by Hierusalem, because it is the citie of the great kynge, that is to saye of hym which hath made, and doth gouerne all thynges. Neyther as the Heathen sweare by the heade of another man, wherof thou haste no authoritie, but it is consecrate to god which hath made all thynges as he wolde, for thou canst not make one blacke heare white, nor one white heare blacke. And because al thynges be consecrate to god the maker, thou owest to be fearfull to sweare by any thynge. And what nedeth any othe emonge them, where no man, because of their simplicitie, can distruste, nor no man can desyre to deceyue, though they might do it frely, suche is their sincerite and perfectnes, specially in those thynges, of the whiche they declare themselues to be dysppysers. Therfore amonge you, playne and simple speche ought to be more holy and more sure, than the deuoute and solempne othe emong the Iewes. For emonge you, whose hartes and lyppes oughte to agree, there is no nother vse of speche but to expresse youre myndes

Sweare not at all neyther by heauen.

neyther shalt thou sweare by thy head.

eche

eche to other. In your bargaynes ye nede none othe, ye nede no execracion or curlyng or suche lyke to bynde the promyser, or to allure hym to whom the promyse is made. Two wordes be sufficiet: Nay and yea, wherby thou denyest that whiche thou doest not promyse, and whereby thou deost performe that which thou dyddest promyse by playne worde, that thou wouldest do. For there is no man lesse bounde with his simple and bare worde, than the Jewe swearyng by all holy thinges and he whome: thou makest thy promyse vnto, doth trust the aswel as if thou haddest made a solépne othe. Yf there be any mo besides these, it must nedes cum of euil and sinne. For he that sweareth, other he thinketh yll of him to whome he sweareth, or els he that requireth the othe doth distruste. But none of these ought to be in you, whom I woulde haue perfect in al poyntes. Therfore when I vtterly forbyd swearyng, I do not abolysche the lawe, whiche doth prohibite periury, but I make the lawe more full, & I withdrawe men farther from that, that the lawe doth punysche.

But youre cõmunication shall be yea, yea, naye, nay.

Further what so euer is added more than these it cõmeth of euyll.

¶ Ye haue herd how that it was sayd: eye for eye, and toth for toth. But I say vnto you: resyst not agaynst euil. But whosoeuer geueth ỹ a blow on ỹ ryght cheke, turne to him ỹ other also. And if a mã wyl sue the at ỹ law, & take away thy coote let him haue thy cloke also. And yf any compell the to go a myle, go whim twayne. Geue to him that asketh the, and turne not from him that is desyrouse to borowe.

The texte.

Ye haue heard what ỹ law hath graunted vnto our forfathers in reuenging of wrong doinges. It sayth eye for eye, & tothe for tothe. For it knew that theyr myndes were ful of reuengyng. Therfore hitherto it hath bridled the desyre of reuengyng, that the faulte myghte be recompensed with the lyke punyshemente after the deuyse and discrecion of Judges, and he that hadde put out an other mannes eye, shoulde loose an eye, and he that had striken out an other mannes tothe, shoulde be punished wyth the losse of a tothe. For yf the reuengyng of the iniurye had bene lefte to the myndes of him that was hurte, oftentymes it shoulde haue chaunced to haue loste hys lyfe for strykyng out of a tothe. Therfore the intente of the law was, that vengeaunce should not go to farre. And I do not abolisshe this lawe, but establysche it. For my doctrine is, that ye shal in no case reuenge iniuries, be they neuer so sore, that ye shal not geue tawnte for tawnte, nor hurt for hurte, nor wronge for wronge, yea yf a man gyue you a blowe vpon the cheke, which is counted commonly an vntollerable rebuke, ye shall not requite it with a blow, but rather offer the other cheke to be beaten to, and desyre rather to sufferr a double displeasure, than to requite the lyke. And yf anye man wyll go to lawe with the, to take awaye thy cote, stryue not with him, but rather euen of thy selfe gyue hym thy gowne to. Agayne yf anye frowarde person wyll force the to go wyth hym the space of a myle, walke wyth hym two myles, rather than to fall at contencyon wyth hym. By this gentylnes and sufferaunce it shall cum to passe, that he whiche is redye to hurte, shall not be further prouoked, and that thou shalt the soner be delyuered from griefe, than yf one euyll shoulde spryng of an other, and a great thyng made of a small, and many matters of one: And further thou shouldest not be disquieted in thy mynd, and perchaũce throughe thy gentylnes, of an enemy thou shouldest make the a frende. It is a great matter that ye do enterpryse. Ye must apply youre whole study to these thynges, and lyttle regarde these trifflynge thynges in gettynge

Eye for eye & tothe for tothe

I saye vnto you resyst not agaynst euyll.

But who so euer geueth the a blowe on the right cheke.

And if any cõpel the to go a myle, go wyth him twayne.

and increasyng, or in auoydyng of the whiche, other men do bestowe theyr whole lyfe, vnto whō it chaunceth often tymes, that whyles they hunte for these thinges, they lese the heauēly goodes: And yet they liue no pleasantly here, for they heape vp griefes vpon griefes vnto themselues, intāgling themselues with sundry stryfes and hatredes. Through the dyspysyng of these thinges, whiche when you haue thē, make you not godly, and whan you haue them not, they make you not vngodly, you shal both auoyde hatred, and also obteyne you loue & good wyl, & cause your doctrine to be of more authoritie & better beleued. Therfore yf any man doeth moleste ỹ for a garmēt or a vessel, or for any other lyke thig, wherof he is gredy & wold fayne haue it frō the, rather thā he should go about to do the a displeasure other wayes, graunt him his request, & so thou shalt bynde hym vnto the through thy good turne, & delyuer thy selfe from molestacion & grieke. Agayne yf any man requireth to borowe money of the, let it not greue the to geue it him, yea though it be so that nothyng of it shal returne vnto the agayne, neyther of the vsurye, nor of the stocke it selfe, for he that lendeth money to vsurye doth rather hunt for other mennes, than geue his owne. And why shoulde it greue the to lende him thoughe thou shouldest neuer haue it againe, vnto whome thou oughtest to geue frelye where thou haddeste plenty & he lacked? So through your example men shal learne vtterlye to neglecte these thinges, for whose sake they suffer and do al thynges.

Geue to him that asketh the

Turne not away frō hym ỹ is desirous to borowe.

The texte. Ye haue hearde how it was sayd: Thou shalt loue thy neyghbour and hate thin enemye. But I say vnto you: loue your enemyes. Blesse thē that curse you. Do good to thē that hate you, praye for them which hurt you and persecut you, that ye may be the childrē of your father, which is in heauē: for he maketh his sunne to arise on the euyl & on the good, and sendeth rayne on the iust, and on the vniust. For if ye loue thē which loue you, what reward haue ye. Do not ỹ publicās euē ỹ same: And if ye make much of your brethren only, what great thing do ye: do not also the publicans lyke wyse: ye shall therfore be perfect, euen as your father which is in heauen is perfect

Nowe hearken you that commaundement whiche is counted chiefe in the law. Thou shalt loue thy neyghboure and hate thyne enemy. It requireth good wyll towarde well wyllers, and them that haue deserued well, but it suffereth to wyll them yll that do hurt vs. Consyder howe I do not hynder this precept, but howe I adde vnto it. For I am not contente with mutuall beneuolence emong frendes, but this I require of you that be the folowers of my doctrine, that ye loue your enemies, and that ye do not onlye not hate thē that hate you, but prouoke thē vō good turnes to loue you And if they be so farre out of frame, that they wil not vse your good turne, but cōtinually trouble you & prouoke you with yl sayinges & yl doynges, yet se that ye in the myddest of your troubles, turne not your good minde frō them, but praye vnto god for them that they may chaūge their mindes & repent. Yf ye vse this gentylnes towardes all men both good & euyll, ye shall declare your selues to be ỹ kindely childrē of the heauēly father, who desiring all men to be saued geueth so manifolde benefites vnto the worthy and the vnworthy. For he suffereth his sunne indifferently to shyne vpon them that worshyp him, and he and vpon them that despise him, suffereth his raine to profit both ỹ iust & the vniust, prouoking ỹ yl through his benefite to repēt, & styrryng ỹ good to rēdre thākes. The likenes of manners shal bryng you to the heauenly father, and men wyl beleue that your

But I say vnto you: loue your enemyes.

Do good to them that hate you.

That ye maye be the children of your father which is in heauen. For he maketh hys sunne.

doctrine

doctrine commeth from him, if they espie in you his notable goodnes. For yf ye loue thē that loue you, if ye do for them, that do for you, yf ye wyl wel to thē which beare you good wyll, ye haue escaped blame: but ye haue not deserued praise. Not to requite one good turne for another is counted a detestable vnkyndenes euen emong the heathens and the Publicans, whose fashion is euyl spoken of, euen of the common sorte. To loue hym that loueth the doth pertayne vnto nature, and not to the vertue of the gospell. And yf ye shewe your selues curteyse & gentle in speche toward your kinsfolkes or contrey men onely, and disdayne to salut others, as though they were straungers, what great thyng do ye? Doth not the heathen men the same: these be common thynges whyche do not shew men to be good, but that they be men onely. And those thynges cannot seme excellēt, whyche do chaunce also vnto yll men. Wherfore I would that ye should be perfecte and resemble your heauenly father wyth wonderfull lyghte of goodnes, who beyng omnipotent, yet of his goodnes doth good to all men, lokynge for rewarde of noman. He is meke and gentyll towardes all men, and yet he is able yf he wyl, out of hande to punishe all men.

to arryse on the euyll and on the good.

Yf ye loue thē whych loue you.

Yf ye make muche of your brethren onely

Ye shal therefore be perfect

¶ The syxt Chapter.

The texte.

¶ Take hede that ye gyue not almesse in the syght of men, to thintent that ye wolde be seen of them, or els ye haue no rewarde with your father which is in heue. Therfore, whan thou geuest thin almes, let not trūpettes blow before ỹ, as hypocrites do in the synagoges, and in the stretes, for to be praysed of men. Verely I say vnto you: They haue receyued theyr reward. But whē thou wilt geue almes, let not thy left hand knowe what thy ryght hande doth, that thine almes maye be in secrete, and thy father which seeth in secrete, shal rewarde the openly.

I Haue declared vnto you in what thinges ye ought to passe & excel the righteousnes of the Scribes & the Pharisees, if ye wyll be my disciples. Nowe shall I shewe you what ought to be auoided in those thinges, which seme cōmon & belongyng vnto you both. For there is a certayne pryuye poyson, which doth infect al the good dedes of the Pharisees, ỹ they deserue vtterly no prayse of god. It is an holy thing to releue the nedy. It is a godly thing to talke with god by pure prayer. Fastynge is a deuout thing: And ỹ Pharises through the setting furth & bosting of these thinges, do claime & obteine an opinīo of high holynes before men, wher as they displease god, who doth behold not the outward face, but the inwarde hart. And they do worthely displease, becuase theyr harte is fouly infected with vaine glory. They hunt for vaine praise of the people, rather thā for a good cōscience before god, & whilest they catche after a vayne reward here, they be disapointed of that, whiche onelye aught to be desyred. This poyson creppyng in by secret vnderminyng, lyeth in wayt priuely also, for thē which be sumwhat entred in the rase of vertue. Wherfore I wyl in this behalfe, that ye be ware & circūspect, that whē ye go aboute to do any godly worke, ye desyre not rather to do it openly, than in secrete, to thintent ye myght be sene of men, and so hunt after prayse & glory of man. Ye ought alwais to do wel, whether mē se you or se you not. For god doth euer beholde you, of whom you loke for rewarde. But yf ye go aboute to get the praise of mā for your good dedes, ye lese ỹ reward of your heauēly father. Your good worke must not alwayes be kept priuye, but ye must

Take hede ỹ ye geue not almes in the syght of men.

Or els ye haue no rewarde wt youre father whiche is in heauen.

not playe your pageant in the syght of men, like as players in the stage do playe they playe, whose desyre is nothyng els, but to please the eyes & the eares of the people. But he can not alwayes folow the best which doth apply himselfe to the iudgement of the common sort: For ye must please men in such sorte, that ye mai allure them to your maners and fashions, and not you to go out of kynde and fal to them. Though prayse be fled & shunned yet it foloweth vertue of her own accord. And ỹ liker is true prayse, which doth chaunce without ambicious seking for. And the whole glory that riseth of wel doing, must be holly gyuē to god. Ye shal displease him as sone as ye stand in your own concept & please your selues, chalēging vnto your selues ỹ which is wholy of his boūteousnes. Therfore whosoeuer thou art that wilt folow the law of the gospell, when thou entendest thorough thy lyberalitie to releue the nedines of the pore: do not as Hipocrites be wont to do, which be men lyke players coūterfeted & disguysed, which when they appere lyberal and mercyful, in harte they be both couetous and cruel.

Therfore whē thou geuest thyne almesse.

For the misery of they neyghbours moueth them nothing, but beyng desirous of glory and renoune, they bye with a lytle money the prayse of the people & would geue vtterly nothing if they wer alone, & saw their brother wel nere dead for hunger. Therfore as oft as they geue any thyng to the poore, they seke not to be secrete and alone, but they cum abrode in the stretes, and where as men resorte: And lyke as players should play their pageaunt, they cal furth a nūbre of people with the sounde of the trumpe, to roote and to gaase, both casting the poore and miserable in the teethe with they misery, and huntyng for them selues a vaine and a folishe prayse of men. Wyll ye heare what they gayne? Let the people prayse them neuer so muche, they haue lost they reward of they good dede at goddes hande, which doth measure the godly worke of the sincere affection of the mynde. He that geueth for prayse and glory, he selleth his good turne, he geueth it not. Truely thou must be so farre from the affection of these men, that whē thou geue any almesse thy lefte hand must not knowe what thy right hād doth, and thou must not desire to be loked vpon of man, yea and if it were possible thou thy self shuldest not know that which thou doest aright, and shouldest forget thyne owne dede, and not impute it to any man, that thou hast dōne wel, nor stand not in thine own conceyte, because thou hast geuē thyne almes, but onely reioyce inwardly, that the poore, and nedy is refreshed. What if men know not, yea what if he that is succoured knoweth not hym that succoureth him? It is ynowgh for the to haue a witnes of the father, from whose eyes nothyng can be hid. He wyll rewarde the, although thou haue no thancke at all of man.

Let not trumpettes blow before the

Verely I saye vnto you, they haue receyued they reward

And thy father whiche seeth in secret.

The texte.

¶ And whan thou prayest thou shalt not be as hypocrites are. For they vse to stāde praying in the synagoges, & in the corners of the stretes, that they may be seen of mē Verely I say vnto you: they haue they reward. But whan thou prayest, entre into thy chambre, & whan thou hast shut thy dore, pray to thy father, whiche is in secret: And thy father which seeth in secret, shal rewarde the openly.

Semblable whan ye make your prayers to god, do not folow the guise & vsage of hipocrites, whose special delyte is to stand in cōpany of men, & in the corners of stretes, so oftē as they pray, for none other entent, but to be seen of mē, at whose hādes they hunt & loke for ỹ prayse of deuout & holy cōuersacio. Let thē please thē self & others also, wt such glorious prayers

This

This I assure you, now they haue theyr reward, whych they loked for. And what is more vaine thā this reward? & for a cōterfeit & a false glory, they frustrate & set beside thē selues that blessed reward which god woulde haue geuen, if they had offered in his syght, the pure & sincere oblacion of theyr praiers. Do thou therfore contrarywise. When thou prayest, forsake the multitude, enter in to the secrete chamber, & shut the dores, & in secrete vtter thy sincere prayers before thy father. It is ynough, that he doth beholde and see thy godlines, from whō nothyng can be hyd. He wyll render vnto the, the euerlastyng reward. These thinges haue I set furth, to teach you by plaine & homely examples. For it is not yll to geue almes sumtime before men, or to praye in a multitude, and where as men resorte: but than knoweth not the left hand what the ryght hande doeth, when the worke of charitie is not defiled with any affection of worldly vanitie. Then thou art secrete in thy chambre, when thou speakest vnto God with suche perfect clerenes of mynde, as though no man dyd behold the. He that prayeth in a multitude of men as earnestly, yea paraduenture more vehemently than yf he were alone, he prayeth in his secrete chamber. For the ryght hande and the left, or the secrete chamber standeth not in the thynges, but in thaffections and desires of the harte.

They haue theyr reward

But when thou prayest

¶ But whā ye pray, bable not much as the heathen do, for they thinke it wyl cum to passe, ỳ thei shal be heard for their much bablinges sake. Be not ye therfore like vnto thē. For your father knoweth what thinges ye haue nede of, before ye aske of him.

The texte.

This also must be considered in prayer. It is thaffection & the harty desire that moueth god, not the noyse of the lyppes. And it skilleth not howe longe and howe lowde the prayer be, but howe feruent and sincere thaffection and desire is. Wherfore let the example of the heathen men, be farre from you, which do recite and say long prayers, and full of many wordes, redy framed and prescribed vnto them, as who would say, they should obteyne nothing except they wery ed God with babling of many wordes, repetyng one thyng oftentymes, and prescribing and appoyntyng wyth recitall of many wordes, what, when, and how, they woulde haue the thyng perfourmed, which they praye for. And yet oftentymes they pray for thinges noysome & hurtfull. We ought to aske of God the best thynges, and not al thinges, and we ought to pray often, rather than muche, and vehemently rather than longe, finally wyth the harte rather than wyth voyce: Neyther alwayes with prescribed & purposed wordes after the custome of the heathen, but so muche as the feruency of the mynde, & the rauishement towardes god, doth styre & prouoke. Truely your father loueth to be called vpon, but not to be taught with long prayer what your necessitie doth require, but to be prouoked thorough your godlynes to geue the thyng, which the slothfull and sluggyshe deserueth not to haue: For he knoweth what your necessitie doth require, yea before that he be called vpon.

The texte.

¶ After this maner therfore praye ye. Our father which art in heauen, halowed be thy name. Thy kyngdō cum, thy wyl be done in yearth as it is in heuē. Geue vs this day our dayly bread. And forgeue vs our trespaces as we forgeue thē that trespasse agaynst vs. And lead vs not into temptacion, but delyuer vs from euell. For thine is the kyngdome, and the power, and the glory for euer. Amen.

Therfore be ye vnlyke to the heathen men, both in life and also in maner of praying. And if ye wil haue a fourme & maner of the euangelical praier

prescrybed and set furth vnto you, this is the worthy prayer, wherewyth the true and natural children ioyned with brotherly charitie, maye speake vnto the heauenly father, father vnto all men indifferently: of whom although ye haue all thinges, yet those chiefely ought to be required whych make for the attainement of the euerlastyng lyfe. For all other thinges he wyl cast vnto you, euen of his own accorde, as an increase and auauntage accordinge to the desires of his children, as he is a most bountifull father. Whose glory ye ought to regarde aboue al thinges, to whom all glory is due in heauen and in yerth. To perteyne vnto his kingdom is to conquere the tyranny of the deuil. To be subiect vnto hys wyl, is to rule and reigne. Of whose free lyberalitie it cummeth, who so euer doth norysshe and reuiue mennes hartes to the perfection of the gospel. But he wyll not heare you vnles ye accorde and agre in one: and concord and agremẽt can not lightly be, vnles ye forgeue eche others offences, without which men do not lyue in thys world, although they endeuour towarde thattaynment of perfection. And thorough this concord ye shal be safe by the ayde of your father against the frowarde temptour, yf ye watche well, and busyly call for the helpe of your good father agaynst that nawghty one. Wherfore in vayne calleth he vpon the father with this fourme of prayer that I teache, which is not of this sorte, which neyther feareth, nor loueth God, whiche liueth to himselfe, which followeth his owne glori more thã goddes, which gapeth for worldly goodes & authoritie, which had rather haue thinges pleasaunt to his owne appetite, thã thinges pleasaunt vnto God, whyche sueth after earthli thinges more thã heauẽly, which setteth lesse by the qualities of the mynde, than bodely commodities, which is at variaunce with his brother, which thorough ryot & displeasures vseth him selfe sluggysh against thassaultes of ỹ deuil. And the maner of prayer is after this sorte. Our father which hast regenerat vs to heauẽ, who were once vnluckely borne of Adã, & hast prepared for vs (forsakinge erthly thinges) a kingdom & inheritãce euerlasting: which arte sayde to be in heauen because thou dost repleniſhe all, and hast no maner of drosse or erthly infirmitie: graunte that thy name may be honorable and glorious emonge men thorough vs, whiche by thy benefit, be perfect and pure. For it is not our glory, but thy gifte, what so euer is well done of vs. Let the tyranny of Satan be abolyſshed, that thy kyngdome daply maye preuayle more and more, whiche doth not stande in riches or worldlye strength, but in mildenes, chastitie, softnes, sufferaunce, faith and charitie, that vices & yll desires once chased awaie, thy heauenly vertues may florisshe, and shewe thẽ selues emongest men, and that it may cum to passe at length, that like as in heauen all thinges be peaceable and quiet, and all creatures there do obey most humbly thy cõmaundementes: so likewise there be none in yearth whiche be not obedient to thy most holy wyl, euery man as farrefurth as the weakenes of nature doth suffer, diligently recordyng nowe, that whyche shall cum to passe perfectly in lyfe to cum. O father norisshe that that thou hast brought furth, see vnto vs, ỹ the breade of thy heauenly doctrine doe not fayle vs, that we maye be daylye stayed, growe vp, and made lusty by the takyng therof, to the obseruacion and keping of thy commaundementes. And alienat not thy mynde away from vs being offended with our trespasses, but for thy clemẽcy & mekenes

Our father whiche art in heauen halowed be thy name

Thy kingdom cum.

Thy wyll be done in yearth as it is in heauen.

Geue vs thys daye our daily breade.

And forgeue vs our trespasses as we for-

pardon

pardon our offences, whiche we cõmyt thorough infirmitie and weakenes that we may haue peace with the, like as we emong our selues forgeuyng eche other, if one hath offended an other, conserue mutuall concorde and amitie. Thou beyng mercifull we feare nothing, and beyng vnder set with concorde, we be made the stronger agaynst oure cõmon ennemy. Vnto whõ we beseche ỹ, (if it be possible) deliuer vs not to be tẽpted. For we know his malice, we know hys frowardnes and craftines. And if thou suffre vs to fall in temptacion, to thintent to trye the constauncye of our mynde, o thou mercyfull father, deliuer vs from that nawghtye euill. Vouchesafe of thy goodnes, to graunte and make sure these our desires. See therfore howe many thinges this shorte prayer doth comprise, that nedes he must be perfect who so euer doth rightly pronownce thys prayer, that is who so doth pronownce it with mowth that the harte & affection agree vnto the same. Fyrst it teacheth you to depend wholy vpon none other, but the heauenly father, to whome ye owe that ye be made, to whome ye owe that ye be redemed from sinne, to whome ye owe what so euer vertues ye haue. He is called father, that ye maye vnderstande he is ful of mercy & bounteousnes, he is sayde to dwell in heauen, that ye should lifte vp your hartes thyther, dispising earthly goodes. Ye cal hym youres, that no man should vendicat any thinge proper vnto himself, seyng that what so euer they haue cũmeth vnto all men of his onely liberalitie. And in this behalf there is an equalitie of kinges and seruauntes. Ye wishe onely his glory, that no man in the earth ascribe vnto hym selfe praise of any thynge wherof aryseth insolency and stowtnes of mynde. Ye wishe that he should reigne, that he should be obeyed and not you. For the vertues be hys whiche do worke by you. It is his doctrine whiche ye shal deliuer vnto men frõ me. And it is not ynowgh to persist & abyde in his vertues, but ye must dayly increase & go forwarde in goodnes, and for thys ye aske of hym, that wonderfull breade whyche hys wyl is that it should be dayly asked, because he doth dayly geue it, and he willeth it to be asked of hym, to put you in remembraunce that all good thinges cum from hym. Finally that ye should be the more ware to fall frõ the charitie of so bountious a father, he doth monishe you of that froward Sathan, whiche neuer ceasseth to lye in watche for the godly, to plucke thẽ backe in to hys tyrannye.

geue them that trespasse agaynst vs.

And leade vs not into tentacion.

But delyuer vs from euyll.

Amen.

¶ Therfore if ye forgeue men their trespasses, your heuenly father wil forgeue you. But if ye wyl not forgeue men their trespases, neither wil your father forgeue you your trespases.

The texte.

Wherfore, before ye speke vnto your father with this prayer, cõsidre with your selues, whether ye desire truely the thynge that ye aske, and whether ye be meete persones to be heard of youre father in suche thynges as ye praye for. But chyefly thys ye must duly serche with your selues, whether ye haue amitie and concorde with your neyghboures. Euen suche a father shall ye finde hym towardes you, as your neyghbour findeth you towardes him. He will not knowe hym for his sonne, whiche doth not agree with hys brother. If ye forgeue thẽ that offende you, your heauenly father will forgeue all that ye trespasse agaynst hym. But if ye wyll be hard and sore against other men, your father will not forgeue you your offences. Wilte thou not forgeue thy felowe seruaunt, whom on thy behalfe at one tyme or

other thou hast offended againe and requirest thou of God forgeuenes of thy trespasse, whom thou art hable by no meanes to recompence with forgiuyng agayn his offence made to the.

The texte. ¶ Further whan ye fast, be not sory as hipocrites be. For they disfigure their faces, that it may appere vnto men that they fast. Verely I say vnto you, they haue their rewarde. But whan thou doest fast, anoynte thyne head, & washe thy face, that it appere not vnto men, that thou doest fast, but vnto thy father, who is in secrete, and thy father that seeth the in secrete, shall reward the openly.

Now ye perceyue what difference ought to be betwene your almesse, & the almesse of the pharises, & betwene your prayers & their prayers. Now harke what difference ought to be betwene your fastes & theyres if ye wyll haue them acceptable to the father, & profitable to your selues. It is not the forbearing of the meate that commendeth fastyng vnto god, but the pure and cleane affection of the minde, feruētly desiring to please god onely. Wherfore as often as godlines shall prouoke you to fast, folowe not certeyn men which be not fasters but counterfeyters of fastyng, setting furth the colour and cloke of fastynge with a sower countenaunce, not intending ꝑ in dede, wherfore fasting should be vsed, ꝑ is to say, either to pacify god, or to chastice the body, whereby the mynde myght be the more free & redy to apply & ensue holy thinges: but by this colour they hunte for vaine praise of men, for whose sake dispising god, they playe thys pagent. For to thys purpose they disfigure theyr faces with paleneſſe and sowernes, that by the behauioure of their body, men may see that they do fast. This is certen: Ther is no cause why they should loke after any reward of God for these good dedes: For now they haue theyr rewarde atteyning ꝑ whiche they hunted for with their fasting. But so oftē as thou dost fast, appeare rather not to fast, and appeare to be mery annoynting thy hed and washing thy face, lest men perceyue that thou doest fast. And thynke not that fast to be vnprofitable, whiche is hyd from men. It suffyseth to the, ꝑ thy father seeth it, frō whom nothyng is hydde. And he that seeth in secrete, in ꝑ steed of vaine prayse of men, wyll reward the w̄ the perfect rewarde. Againe I say not thys, that it should be wicked that men should knowe of thy fastinge, but that the mynde should abhorre from the desire of vaine prayse. Than no man seeth thy fasting, whē thou dost fast not to thintent to be seen of any man. Than onely god doth see the fastyng, whē thou dost fast with this intēt, that thou woldest as gladly fast though no man should see the when thou dost fast.

whan ye fast be not sowre as hypocrites be.

Verely I saye vnto you they haue their rewarde

And thy father that seeth the in secret.

The texte. ¶ Laye not vp for your selfes treasures vpō yearth, where the rust and moth doth corrupte, and where theues breake thorough & steale. But laye vp your treasures in heuē, wher neither rust nor moth doth corrupt, & wher theues do not breake through nor steale. For where your treasure is there wyll your harte be also.

The cōmon sorte of men not considering these thinges whyles they hunt for small and bisible rewardes of men, be disapointed of the inuisible and true rewarde, whiche for well doyng God doth geue abundantly. In lyke case be they whiche with muche thoughte & care, do gather to gether and heape vp riches, and hyde them in the ground for losynge, albeit thys is euen to lose them in deede. He that dealeth and bestoweth his riches rightly, it is he that laieth them vp surely. For that that thou hidest in the groūd is not profitable vnto the, but is in daunger of mothes, rust, and theues, so that thou hast nothing of them, but a miserable carefulnes to get them & to

And where theues breake through.

kepe

kepe them. These thynges must be gotten neyther carefully nor vnmesurably. And when they be gotten or cum by chaunce, they muste be redely distributed if any haue nede, or elles so bestowed, that necessitie of nature may be holpen, and not ryot mayntayned, nor any disease of the mynde be serued and satisfyed. And yet all men for the most parte vnto thys thing apply their whole study and care, as though pouerty made men miserable, and riches indued them with felicitie. And whyles they folowe after these false goodes, whiche wyll shortely forsake theyr masters, they forsake the eternall goodes, whyche indue them with true felicitie, and can not be taken awaye. But ye of thother syde hastyng with all indeuoure to the best and most perfecte thynges, wherby ye shalbe riche in dede, laye vp youre treasures in heauen, the keping of the whyche, can not trouble you with cumberouse carefulnes. For neyther rust nor mothe doth destroye suche maner of ryches, nor theues doth not digge it vp nor steale it, of whyche chaunces, worldly goodes be in daunger. If ye lay vp these goodes wyth your father, he will kepe the safely for you, and your mynde shal not sticke grouelynge on the grounde beyng oppressed with these fylthy cares, but it shall dispise these vile and fadinge thynges and be rayshed vp vnto heauenly thynges, for where as a mānes treasure is, which he loueth intierly, there is his harte also. Therfore they haue no high nor heauenly thought, whiche hath gathered riches & hyd them in the grounde. They walke and wander hyther and thyther, but theyr harte is in the hole, where the mony is hyd. And if the mynde be corrupt, eyther by the disease of vaine glory, or auarice, what so euer is done, must nedes be vicious.

But laye vp youre treasures in heauen.

For where youre treasure is, there wyll youre harte be also.

¶ The light of ꝑ body is the eye. Wherfore if thyne eye be single, al thy body shal be ful of light. But if thyne eye be naught, al thy body shalbe ful of darknes. Wherfore yf the light that is in the, be darknes, how great is the darkenes?

The texte.

For first it is to be considered, what is chiefly to be desired, & wherby we may obteine ꝑ whiche we do aske: farthermore as the cādel is in the house, as the eye is in the body, so is the mynde in man. If the light of the mynde be not faultie thorough the darknes of false opinions, & yll desires, if the eye of the mynde doth loke none other way, thā to the true marke, what so euer is done thorough out all the lyfe, is acceptable vnto God, and euery thyng helpeth towardes the heape of felicitie. Lyke as if there be a greate candell in the howse, there is no stumblyng nor fallyng: so if thyne eye be cleare and hole, it geueth light to al the mēbers, and no parte stumbleth or wandereth, the eye beyng the captaine and guyde. Agayne if the eye of the body be faultye, no mēber doth his dutye well. For there is no right iudgemēt when that parte of ours is faultye, by the whiche onely we do iudge. Therfore if that parte of the whiche is gyuen the for light, be turned in to darknes, how greate shall the darkenes of thother partes be, whiche haue no light of them selfes. If reason be blinded with desires, and iudgeth that to be good whiche is miserable, and iudgeth ꝑ chiefly to be desired, whyche is to be dispysed, or not to be regarded, in to what darkenes shall man be drawen thorough ambition, fylthy lust, auarice, folyshnes, angre, enuy, hatred, and other perturbations and troubles of the mynde, whyche of their owne nature be ful of darkenes? Therfore let your eye be cleane & sincere, that it may beholde the best, and let it also be single that it beholde and loke

If thyne eye be single.

But yf thyne eye be naughte

If the lyghte that is in ꝑ be darkenesse.

vpon

vpon the best thynges, eyther onely or chiefly.

The texte. ¶ No man can serue two maisters. For eyther he shal hate the one & loue the other, or els leane to the one and dispise the other. Ye can not serue god & Mãmon. Therfore I say vnto you, be not carefull for your lyfe, what ye shall eate or drynke, nor yet for your body what garment ye shal put on. Is not the life more worth than meate: and the body more worth than rayment? Beholde the fowles of the ayer, for they sowe not, nor reape nor, nor cary in to the barnes: and your heauenly father feadeth them. Are ye not muche better than they.

Thincke not those men worthy to be hearde, whyche diuide thẽ selfes betwene God and men, betwene the yearth & heauen, & so folow thinges eternall, that they wil not dispise thynges temporal. For they do nothyng els, but where as they woulde catche bothe, they obteyne neyther of bothe.

No man can serue two maisters.

Thys heauenly Philosophye lyke as it doth promise greate rewardes: so it doth require the whole man. And emonge men a man shall not finde two of suche gentill condicions, that one seruaũt can be hable to please bothe. So it cummeth to passe, that thone must be forsakẽ or elles neyther can be satisfied. And if the maisters be of contrary appetites, and do square within them selues by sum greuouse debate: it must nedes be, that the seruaunt yf he wyl please the one, must not onely forsake thother, but also sticke vnto the one, and hate the other, whom he hath forsaken. And if he will go frõ this agayne vnto thother, he must nedes translate and tourne his loue, and seruyce vnto him onely and dispise thother, whom he hath forsakẽ. And who be so contrary one to another, as God and Mammon: howe can one serue two, whan they commaunde so diuers thinges: God commaundeth the to geue that thou hast to the neady. Mammon cõmaundeth the to take away other mẽes by right and by wrong. God cõmaundeth the to prouyde for thy brother whiche is in daunger. Mãmon cõmaundeth the to lyue to thy self. God cõmaundeth sobrenes. Mammon teacheth excesse & ryot. Wherfore ye flatter your selues in vayne, yf ye beleue that that thyng maye be done, which is vnpossible: y is to serue both God & mãmon. His seruaunt is eche man to whome he is wholye geuen. Ye see howe ryches do possesse them ful & whole, which do trauayle for it with so great tumult & busines, whiche defende them and kepe them with so great carefulnes, whiche forgo them with so great grieke for these then suffer all thynges, for these they do all thynges. Who so hath bounde hym selfe to thys seruice, can not be the seruaunt of god: he requireth the whole man, and can not abyde the felowshyp of so fowle and filthy a maister, nor can not abyde a dimy seruaunte, whiche is partaker with his aduersarye. But the common sorte of ryche men are wonte to excuse the sore of auarice, by the pretence of mannes necessitie. They saye by these thynges men prouyde for agaynst hunger and nakednes. So speke they whych do not depend wholy of god, but put their trust in their owne defence and ayde. My wil is, ye shoulde be voide from this carefulnes, lest it withdraw you frõ the desire of better thinges. The necessitie of nature is content with very lytle, and euery wher it is to be had, that maye suffice, for as I wyll my seruauntes to be. For eyther the liberalitie of good men alwayes readye shal suffice, or elles diligence & labour shal prouide that thing which may ease necessitie. Finally yf none of these helpe, the father wyll not forsake those that be his: for he that geueth the greater thynges, wyll cast the smaller thynges to them, whiche with al

Or els leane to the one & despise the other.

Ye can not serue God and Mammon.

Be not carefull for youre lyfe.

What ye shall eate or drynke, nor

their

their heartes desire after heauely thinges, although they be not carefull for the worlde. Therfore lay not vp nor hoord not for a long time, be not vexed with carefulnes of meate, without whiche ye can not liue, neither with carefulnes of apparel that couereth your bodye, & kepeth you from colde. Is not the life more precious thā meate? Is not the bodye more precious than the garment? He that hath geuen these better thynges, & hath geuen thē to suche as were not careful, shall it greue hym to norysh & preserue ẏ, whiche he hath geuen, with these thynges of lesse value & estimacion? If ye desyre an example, loke vpon other liuyng thynges, whiche the maker of al thinges hath made for your sake. Hath he not prouided a liuing for al thynges that he hath made? Consider the birdes of the ayer: they sow not, they reape not, they lay not vp in barnes, careful for tyme to cum, they liue frō day to daye without al carefulnes: what so euer they get, they take it ioyfully, and yet the heauenly father geueth meate vnto them al. And wil he disapointe you whome he esteemeth farre aboue the byrdes? And yf he be carefull ouer you (as he is in dede) is not your carefulnes in vayne?

yet for your body, what garmeute ye shall put on.

Is not the lyfe more worthe then meate?

Beholde the fowles of the ayer.

Are ye not muche better than they.

The texte.

Whyche of you by careful thought, can adde one cubite vnto his stature? And why care ye for rayment? Consider ẏ lillyes of the fyelde how they growe. They laboure not, they spinne not: And yet I say vnto you. No not Salomō in al his roialtie, was apparayled like one of these. Wherfore yf god so apparayleth ẏ grasse of the fyelde whiche standing this day, to morowe is cast in to the fornace, shal he not much more do the same for you, o ye of litle faithe?

If he forsake you, what shall your carefulnes preuaile? As he hath geuē a body after his owne deuise, so wil he geue a liuing after his owne deuise.

Will ye see how vnprofitable the carefulnes of the mynde is aboute suche thinges? What man is there (be he neuer so carefull) that can adde one cubite to the stature of hys body? But euery mannes body thoughe he thinke nothing vpon it, groweth with certen encrease vnto a quantitie appointed of god. If thou cast away all care, thy body shal be nothinge the shorter. If thou be vexed with care, thy body shal be nothing the higher. Therfore he that maketh the body bigge and strong without thy carefulnes, he wyll prouide for the liuyng without thy carefulnes, who doth withdrawe the from care of those thynges, whiche be not gotten without our diligence. It is great folishnes therfore to feare lest ye should lacke foode. For as much as ye see that birdes be prouided for sufficiently. And now lest ye should be carefull for prouision of apparell for the body, consider the lillies which do spring and grow in the fieldes without the care of any man. They labour not, nor spinne not, & who doth prouide them of apparell? as seemeth good to him. Who but the heauenly father? And he doth so prouide, that neyther Salomon the notable riche and gaye kynge was euer so appareled, when he chiefly dyd set forth the glorye of hys ryches, as one of these poore lylies, finally regarded & set by, which grow not onely in gardens, wher man bestoweth sum labour & diligence, but grow also in medowes of their owne accorde? For ẏ labour & care of man can make nothing so elegante & feete as the prouidēce of nature. And if the heauely father doth garnishe & clothe so freshlye the vile grasse, whiche shortely shall perishe, & to daye is freshe in the fieldes, and to morowe cut downe, & dryed, and cast into the furneese: why haue ye so litil trust in him, sithe he hath geuē you thinges of greater excellency, & sith he hath made you to be immort all: and sith also he hath specially

whyche of you by careful thoughte, can adde one cubite vnto hys stature.

And why care ye for raiments Consider the lillyes of the fyelde.

No not Salomon in all hys royalitie was apparelled lyke one of these.

Wherfore if god so apparelleth the grasse of the fyelde.

specially prepared you for the glory of hys name, that ye wil thynke that ye shal lacke apparell, whiche ye ought to seke for and prepare, not for adournynge and gaynesse, but for necessitie and nedefulnes.

The texte. ¶ Therfore take no thought, saying: what shall we eat, or what shall we drinke, or wher with shal we be clothed. After al these thinges the gentiles seke. For your heauenly father knoweth that ye haue nede of al these thynges. But rather seke ye first the kyngdom of god and the, righteousnes therof, and all these thynges shal be cast vnto you. Be ye not careful for to morow, for to morowe shal care for it selfe: sufficient is vnto the daye, his owne trauaile.

Therfore ye that haue god to your father so benignely prouidyng for the birdes, prouidyng for floures and grasse, of the whiche thone lacketh reason, the other hath no felyng: sithe ye see and perceyue that he tendereth & maketh so muche of you, enduing your body, whiche is made with meruelouse prouidence, with a soule reasonable, & like vnto thangelical myndes, not disdayninge that ye should be called his children: choosynge you out from emongst all men thorough his free charitie, by whose pure lyfe and sincere doctrine he might be knowē & glorified thoroughout al mankinde, whom he hath appointed to thinheritance of the euerlastynge lyfe: Cast away this carefulnes of vile and filthy thinges, & say not doubtfully and fearefully what shal we eate, or what shal we drincke, or what shal we put on. These be the sayinges of ỹ heathen & not of Christē mē, for they either beleue not ỹ god is, or elles beleue not that he is careful ouer men. Neither haue they lerned that there is any other better life, to set their mynde and care vpō. Therfore distrustyng goddes help & putting mannes felicitie in thinges of the body, they prepare with much carefulnes those thiges, that do perteine to their liuing & apparel, or other cōmodities of the body. They leape for ioy when these thynges chaunce vnto thē, they sownde for feare, when these thynges be in daunger: They be vexed with sorowfulnes, and sumtime hang thē selues, when these thinges by taken awaye. And thus thorough carefulnes cleauyng vnto these corruptible thinges they neither liue pleasantly here, nor can lift vp their hartes vnto the study and desire of heauēly thinges. Emōg mē, who is so wicked a father, ỹ wil not prouide for his children thynges necessary for the sustentatiō of their life. Ye haue a father so riche, so boūteful, so circumspect, ỹ he is sufficiēt for al, to enriche all, and leue nothing vnprouided for, be it neuer so litill or vile. And feare ye ỹ he wil not prouide for his children these thynges, without the whyche they can not lyue. Lay this carefulnes vpō him, he knoweth well that ye haue nede of al these thinges. And he is not so harde that he wil withdrawe thynges necessary from suche as be occupied in his busines. But sum wil saye: what then: Shall we not get vs with our handy worke wherby we may norisshe our selues, our wife and our chyldren: wherby we may ease the pouertie of the poore: Yea truely, but without all carefulnes.

Therfore take no thought, saying: what shall we eate: or what shall we drynke:

For your heauenlye father knoweth that ye haue nede of all these thynges.

For truely the common people doth double their misery, both laborynge with the body, & beyng also carefull in the mynde. They sowe, beyng carefull lest that whiche they sowe should not cum vp, they mowe beynge careful lest the warrier or the theefe should take away that which is cut downe before it be laied vp in the barne, they ley vp in their graner, being careful lest any infection should hurte their corne, or least any fyer should rise and

destroy

destroy it. Finally because they haue an eye to plenty, and not to the present necessitie: they heape vp for a longe time, and they neuer haue ynough, as though they were sure to lyue longe. Wherfore if the matter so requireth, ye must labour, but wout al carefulnes. Yf ye chaunce to haue money wout fraude and muche busynes, take it: but in suche wyse, that the carefulnes therof, withdrawe you nothyng from the busines of the gospell. For your matters are greater thā that the carefulnes of light, trifelyng, & corruptible thinges should withdraw you from them. Let your chefe care be aboute that good thyng, in comparison of the whiche, these worldly thynges be of no value nor reputaciō. The kyngdō of god must be set vp, that is to say, the doctrine of the gospell, by the which we attayne vnto the heauenly inheritaūce. Wherof I haue chosen you to be the preachers and setters furth, & haue showed you what excellent vertues be nedeful to the doyng of this thyng, that is both to loue youre ennemyes, and to wysh well vnto them, who seketh your destructiō. These thinges because they be the chefe and hyghest, whiche cum not vnto you from youre father without your diligence and carefulnes: ye must fyrst & chefely seke for them. The other smaller thinges whyche pertayne vnto the necessitie of this lyfe, the good and gracious father wyll cast vnto you as an augmentacion, & that of his owne accorde, wythoute any carefulnes on youre behalfe: that for bothe causes ye shoulde render thankes vnto hys bountefulnes, bothe because he hath geuen you those high & chefe thinges, you endeuorynge vnto the same: and also because he hath cast vnto you these thynges, wythoute any carefulnes on your behalfe. He wyll not haue you greued with cares, whiche make you more troubled, but not the better. And this busines that ye take in hande, is so great & weighty, that it requireth the whole mynde, tyd and voyded from al cares. Wherfore as men that lyueth from daye to day, beyng content with thynges present and at hande, be not greued nor vexed with carefulnes of thinges to cum, lyke as the commō sort of men doth doublyng theyr affliction, both doyng what they can to prouyde for the present necessitie, and trouble themselues with feare of thinges to cum. What so euer this day offereth vnto you, receyue it with thankes geuyng. Let thē morowe care for it self, what so euer it bryngeth. Yf it bryng anye good, ye shall not hange in hope: Yf it bryng any yll, ye shall not preuent your trouble, with feare of yl to cum. This life hath his afflictions, which it nedeth not to double with feare. For it is ynōwghe to suffer them, when they cum: so that it is not nedefull for feare to make them presente before they cum. Tyme doth alter and bryng these thynges in mans lyfe mynglynge ioye wyth sorowe, and yet all shall tourne you vnto good, yf ye take well in worthe what so euer shall chaunce, and sette youre care wholy vpon the heauenly kyngdome,

But rather seke ye fyrst ỹ kyngdō of god

And all these thinges shalbe cast vnto you.

Be ye not carefull for to morowe.

For to morow shal care for it selfe.

Sufficient is vnto the daye his owne trauayle.

¶ The.vii. Chapiter.

¶ Judge not, that ye be not iudged. For as ye iudge so shall ye be iudged. And with what measure ye meate, wyth the same shal other men measure to you.

THere is an other thyng also, wherin I would ye should be farre frō the manners of ỹ Scribes & phariseis. For they pardon thēselues in great & greuouse synnes, but agaynst theyr brother beig an offēder, thei be most vnmercyful iudges, yea falsely reprouing thinges ỹ be well, sinistrally expondyng thinges ỹ be doubtfull, makyng very muche of thinges ỹ be lyght & smal: Finally if they see a man fall into any greuouse crime, they endeuoure more to distroye him, than to heale & saue him. And yet hereof they seeke for a name of ryghtuousnes, because they be verye stowte and sore against other mennes faultes, where as they do it neyther for the loue of theyr neyghboures, (whō they desire rather to be dystroyed than corrected, and to be slaūdered openly, rather than amended,) neyther for the hatred of vice, where as they mainteyne & pardon their owne vices farre greater than ỹ others. But the iudgemētes that ye haue, must sauour of the euangelycal charitie, whiche redely doth forgeue, whiche mysdemeth no man rashly without cause, which doth expownde euery doubtful thing to the best, whiche dothe gently tolerate and sufferr many thinges, whiche desireth rather to heale than to punysshe, whiche considerynge her owne infirmitie & wekenes, so iudgeth other mēnes offences, as she would be iudged offēding her self. Finalli she taketh not vpō her an high coūtenaūce in chiding & checking other mennes faultes, if she finde her self gyltie in like or in greater: First she becummeth her owne iudge, before she blameth or monisheth other. And in the meane season it chaūceth to those high minded men that the exāple of an vniust iudgemēt, lyghteth vpon the iudges thē selues & they find other like iudges ouer their like, as thei werouer others. Iudge not ye therfore after suche sorte, lest ye be iudged in like maner of others. For els it shal cum to passe, that as ye iudge other men: so other mē shal iudge you. And as ye measure to other mē, so other men shal measure to you. For like as a good turne prouoketh a good turne, and mercifulnes prouoketh mercifulnes: so reprofe prouokethe reprofe, & cruelnes prouoketh cruelnes. He that speketh il by his neyghboure, shal be as yl spokē by

Judge not ỹ ye be not iudged,

For as ye iudge so shall ye be iudged,

And wt what measure ye mete.

The texte.

CWhy seest thou a mote in thy brothers eye, & markest not the beam in thine owne eye? or how sayest ỹ to thy brother: suffer me to plucke out a mote out of thine eye & behold a beam is in thin own eye? Thou hypocrite, first cast out ỹ beam out of thine owne eye, & than shalt thou clerely see to plucke out a mote out of thy brothers eye.

For no mē be so sore against ỹ light offenses of theyr neighboure, as they that swarme with much greater vices. One slaūdereth his brother because he weareth a loose garmēt, where he him self is ful of enuy. An other speaketh euyll of his brother, because beyng ouercum with weaknes of ỹ flesche he vseth a concubine, where as he him self is wholly the seruaunt of Auarice and ambition. An other abhorreth hys brother because he is a greate bibber, where as he him selfe hathe in hys harte a numbre of murders and sorceries, beyng so blind that he can not see his own bunches, & yet can spye a littl warte in his neighboure. What a wrong & wayward iudgement is this? Euery man ought to be a sharpe iudge in his own faultes, and more milde in other mennes. Euery mā ought to loke narrowli to his own faultes & not to be ouer busy in other mennes. And euery man ought fyrst to be hys owne physycyon, before he laye handes on an other man. Why doest

Why seest ỹ a mote in thy brothers eye

thou

thou see a mote in thy brothers eye, and canst not see a blocke in thine own eye: or with what face doest thou saye to thy brother: Let me caste a mote out of thine eye, where as thou carriest a blocke in thine owne eyes? Thou hypocrite whiche doest hunt for prayse of holines emong men, not of thine owne goodnes, but of other mennes euylles, fyrste caste the blocke out of thine owne eye, & then loke wt thy pure and cleane eye, whether there be any mote which thou maiest cast out of thy brothers eye. Lyke as with the eye we iudge the thinges of the body: so with the mind, we iudge, the thinges of the mynd. Therfore that must be faultles, where wt we iudge another mannes faulte. And he must fyrst teache himselfe, whych taketh vpō him to teache others: and he must be hys owne iudge, whiche entendeth to gyue sentence of other: and he must monyshe him selfe, which goeth about to monyshe others.

Thou hypocrite firste caste out the beame out of thyne owne eye.

The texte.

¶ Geue not ye ꝑ which is holy vnto dogges, & cast not your perles before swyne, le they treade thē vnder theyr feete: and the other turne agaynst you & all to rent you.

And these thynges pertayne chiefly vnto them, which take cure & charge of the people. And although I woulde ye shoulde be prompte and redy to do all men good, and to suffer them that do you wronge: and to be mylde, gentyll, and indifferent towardes them that fal by mannes infirmitie and weakenes: finally to be suche towardes them whiche be peruerse and frowarde, that ye had rather to amende them, then to distroye them: yet I woulde not that the misteries of the euangelicall wysedome, should be vttered and declared indifferently to the worthy and vnworthy.

Geue not ye ꝑ whiche is holy vnto dogges.

For yf the Iewes dooe so esteme theyr mysterves and holy thinges, that they kepe from them the dogges, whiche is a fylthy cattall: Yf ryche men so regarde theyr precious pearles, that they wyll not cast them to the hogges lyke madde menne: ye whyche haue in possession the holy thynges in dede: whiche do passe all precious pearles, be they neuer so high of price: beware that ye cast not the riches and treasure of the gospel vnto suche, as be vnworthy. For they be dogges, which beyng wholy geuen to prophane and worldly thinges, abhorre those thinges that sauour of holynes. They be swyne, whiche beyng wholy drowned in fylthy pleasures, do detest the pure and chaste doctrine of the gospell. Rotten karcases and fylthy vomeyng is more pleasaunt vnto dogges, than all sawses and swete spices. The swyne had rather haue myre, than precious stones. Therfore who so euer doth openly dispise hollsome doctrine, beyng without all hope of anye good fruyt: ye ought not to put into thē the secretes of the heuēly doctrine, lest by occasion they may be prouoked to be worse, than euer they were before: & lest the same chaunce by them, which should happē yt a man should cast margarites to swyne, or holy thinges to dogges. For dogges wyl not onely vnreuerently vse the holy thing, but also beyng prouoked if they be cast at, wyll run vpon you, and teare you with theyr teethe. And the swyne will treade with theyr feete the precious stones like rubbel & rubbish. So the dogge is not the holyer for the holy thyng, but doth prophane & defyle the holy thing: and the swyne is not the trymmer for the precious stones, but doth defile ꝑ purenes of thē. Likewisemē of desperat malice, do skorne the holy doctrine as a folishe thyng, when they knowe it, and do falsely reproue it as a wycked thyng: & do trouble and put thē to busines, which do

And caste not your perles before swyne.

Lest they tread them vnder theyr feete.

And the other turne agaynst you and all to rente you.

teache it. Wherfore the wysdome of the gospel must be communicated and deliuered vnto them, that be desirouse of it, or at the least to such as be curable. All thinges must not furth with be cõmitted to al men, but as euery man showeth a proke of his towardnes and prokytyng: so certeyn secretes must be opened vnto him.

The texte. ¶ Aske and it shall be geuen you: seke and ye shall synde: knocke and it shalbe opened vnto you. For whosoeuer asketh, receiueth, and whosoeuer seketh, findeth: & to him that knocketh it shal be opened. Is ther any mã emong you which yf his sonne asketh breade, wyl geue him a stone? or if he aske fysh, wyll he offer him a serpent? If ye than being euyl can geue your children good gyftes, how much more shal your father geue good thinges, yf ye aske of him.

Aske & it shall be geuen you. These excellent iuelles lyke as ye ought not to cõmunicat thẽ to al men: so they cum not from god ỹ father to suche as be sluggishe & ydell. He geueth these thynges but vnto suche as gredely craue them: he denyeth not these thinges to them that seke thẽ diligently: he restreyngneth not frõ this treasure, them that knocke importunatly. Aske therfore of the father not gẽmes or golde, but these true and inestimable riches of the minde: aske I saye, and ye shall haue your askyng. Seeke and ye shall finde, knocke and it shal be opened vnto you. Your father is riche and bounteful, he denieth none, he enuieth none hys riches, but he wyll haue theyr pryce and value knowen. But he doth not knowe the price of them, which desireth faintly.

Who so euer seketh, findeth. Therfore whoso doeth aske as he ought, he receyueth: who so seeketh gredely, he fyndeth: who so knocketh at the doore instantlye, to him it shall be opened. It is he that asketh well, whyche asketh holsome thynges, and whiche asketh with a sure trust: he seketh well, whyche seeketh with continuall desire: he knocketh well, whyche dothe prouoke and moue goddes goodnes with good workes.

And in case ye receyue not furthwith that ye aske, yet distrust not ỹ bountifulnes and liberalitie of youre father. For he wyll geue whan nede shall require, and asmuche as shallbe nedefull, yf ye perseuer and continue. For god is as sone entreated of his chyldrẽ, as man beyng a father is intreated of his children. For what father is there emonge you so vnkynde that yf his sonne require a profitable thing as is breade, wyl he not geue him that he requireth: but for breade wyll he gyue hym stones? Or yf he aske hym fyshe for to eate, wyll he geue hym a serpent in stede of fyshe? Truely he would denye it, yf his sonne should aske him a stone, or a serpẽt, or some other noysome thyng. Ye therfore which be naturally geuen to yll, and also in other thinges yl for the most part, yet in this behalfe, not by vertue, but through the instigatiõ of nature, ye kepe this honest and natural affectiõ, that ye can geue profytable thinges vnto your chyldren: How much more than wyll your heauenly father beyng naturally good, do the same? wyll not he geue vnto you his chyldrẽ, his good thynges, yf ye stryue & call vpõ with feruent and continuall desires, his bountefull goodnes?

Is there any e man amonge you, whiche yf his sonne aske bread wil geue hym a stone?

If ye than beynge yll, can geue your children good gyftes.

The texte. ¶ Therfore whatsoeuer ye wyl that men shulde do to you, do ye the lyke to thẽ also: For this is the lawe and the prophtes.

And as touching the lyfe of man whiche is hurte or holpen wyth mutuall gentylnes and iniuries of bothe sydes, because it were to longe to geue preceptes and lessons of them seuerally, I wyll geue you a generall rule, which is naturally planted & graued in al menne. Euery man wel aduysed wylleth well to himselfe: but the common sorte of men so loue them selfes,

that they

that they wyl prouyde for theyr own cõmoditie to other mẽes hurt & hinderance. But ye must not do the lyke: but as ye woulde wyshe others to be towardes you: euen so be ye towarde others. Euerye man that is in ignoraunce desyreth to be taught: euery mã that doth amysse, desyreth louyngly and secretly to be monyshed, rather than to be openly blamed: euery mã that is nedy, would gladly haue ayde & succoure: no man would be backbyted, nor slaundered, nor hyndered of hys good name. Therfore of thys common wit and vnderstandyng, which is geuen to all men, let euery man take counsel of hym selfe, how he should vse him selfe towardes his neighboure. Let him not do to another that which he would not should be dõne to hymselfe: and that he desyreth to be done to hymselfe, let hym do to another. This is the very bryfe and sum of all thynges, whiche are taught by the law & prophethes: The which yf a man for lacke of leysure or for lacke of staydfulnes can not turne ouer and reade, trulie euery man hath a rule at home in himselfe, by the whiche he maye direct and ordre his actes & dedes so that he desyre rather to folowe ryght reason, than lustes and desyres.

For this is the lawe, and the Prophetes.

¶ Entre in at the strayte gate: For wyd is the gate, and brod is the way, that ledeth to destruction: And many there be which go in therat. But strayte is the gate, & narrow is the waye, which leadeth vnto lyfe, and fewe there be that fynde it.

The texte.

If these thinges seme harde vnto them that loue this worlde, yf ye se the moste part of men folowe the contrary, yet let nothyng trouble your myndes. The better the thinges be, the harder is the way to them. Consider ye rather whither this waie doth leade, than the easy entrye into it. Let it be, there be two gates, the one a narrowe gate, where no man can enter but by a strayte and a narrowe waye, but this gate leadeth by & by to euerlasting lyfe: And another gate large & brode, where al men may enter by a brod & a playne waye, but it leadeth by and by, to euerlastyng destruction. Enter ye therfore by the narrowe gate, and desyre rather to go to euerlastyng lyfe wyth a fewe, than to euerlastyng perdition wyth many. For the large waye restrayneth no man wyth the lawes of godlynes: and fawneth vpon men with those thynges which delight the senses of the body, and do please the lustes of the mynde: and therefore it doeth allure manye vnto it, and within short time it sendeth them so intised, throughe the large gate into miseries, that cannot be tolde, and delyuereth them beynge deceyued with false goodnes, vnto extreme and verye ylles. Howe narrowe is the gate, how streyght is the waye that ledeth to lyfe: For it sheweth furth nothynge that is pleasaunt to the flesshe: it is roughe, and displeasaunte to many, and furthwith it doth offer vnto them, thynges that be paynfull to nature: as pouertie, fastyng, watchynge, sufferyng of wronges, chastitie, sobernes. This gate receiueth not thẽ that swel with glory of this worlde, this gate receyueth not thẽ, that be puft vp with pryde, this gate receyueth not them that be bollen with excesse and riot: this gate receyueth not them, that be ladẽ with the burdẽ of ryches: Finally this gate receyueth not thẽ, that drawe with them other abundaunce of worldly thinges. It receiueth none, but such as be naked & vnburdened of all the desyres of this world, and as a man would say, their bodies beyng put of, extenuated and fined into the spirite. Whereby it commeth to passe, that this gate is found but of a few, because it is not spied but with cleare eyes, which do clearely see

Wyde is the gate and brode is the wai that leadeth to destruction.

Streight is the gate, & narrow is the wai which leadeth vnto lyfe.

And few there be that finde it.

The texte. those thynges that be spirituall.

¶ Beware of false prophetes which cum vnto you in shepes clothyng: but inwardly they be rauenyng wolues. Ye shal know them by theyr fruytes. Do men gather grapes of thornes, or figges of thistles? so euery good tree bereth good fruites, but a rotten tree beareth yl fruites: a good tree can not beare yl fruytes, neyther can a rotten tree beare good fruytes. Euery tree that beareth not good fruytes, is hewen downe and cast into the fyer. Therfore by theyr fruytes ye shal know them.

But as touchyng such men, as do dayly with lust, excesse, pryde, auarice, and wyth suche other fylthy desyres, and laughynge lyke mad men, go hedlyng into theyr owne destruction, ye be in no peryll of those men: for in folowyng of them it is rather madnes, than erroure. Ye must rather beware of them whyche companye with you hauyng a cloke of godlynes, where as they be ennemyes of godlines. They be alwayes talkyng of god the father, of the euangelical doctrine, of the kyngdom of heauē, theyr apparell is course and simple, theyr chekes be leane with fastynge: theyr bodye is worne awaye with leanesse, they praye long, they geue to the poore, they teache the people, and expounde the holy scriptures: and beynge disguised with the cloke of these thynges, they cum vnto you apparelled as though it were with a shepe skynne, where as inwardely they be rauenyng wolues, and deuourers of the euangelycall flocke. It can not be hard to knowe the wolfe from the shepe, yf eche of them vtter his owne voyce, and yf eche of them be couered with his owne skinne. But what shal a man do, where as the wolfe counterfeytyng the shepe both with the shepes skynne, and the shepes voyce, crepeth into the shepe fold, not to becum a shepe, but more cruelly to rent and teare the shepe? The wolfe chaungeth his voice & professeth the name of Christ, he professeth the doctrine of the gospell, but to the intent he maye poyson with hys herelye, them that be vnwares and negligent. He counterfeyteth godly workes, to thintent he may the rather abuse the simplicitie of other to his desires. Therfore ye whome I haue chosen to be the kepers and feders of my flocke, must diligētly take heede of these. Ye shall easelye fynde out this counterfeyted iugglyng, yf ye loke narrowly vpon, not the tytle and vesture, but the very deades whiche do disclose the corrupt mynde. For albeit they teache well, yet they do not in dede the thing that they teache. Euery tree hath hys peculiar and proper fruite, whiche by the taste doth declare the stocke. If ye obserue and marke diligentlye theyr lyfe and manners, ye shall fynde that they stande in theyr owne concept: they loke for theyr owne profyt, proude, reuengers, enuiouse, backebiters, desyryng of glory, geuen to the belly, and alwayes more diligent in theyr owne matters, than in the matters of theyr flocke, or the gospel. I haue shewed you which be the fruytes of the euangelicall tree, that is to saye, a mynde farre from al pride, full of gentylnes, and not desyrous of vengeaunce, a mynde dyspysyng all pleasures of this world, a mynde despysynge ryches, and gredelye desyrynge the godlynes of the gospel, a mynde prompt and redy to do good to all men, a mynde pure and cleane from all lustes and desyres, nor hauynge no nother eye but to God onely, a mynde refusyng no affliction or trouble so that he maye promote and set forwarde the doctrine of the gospell, a mynde lokynge after no rewarde in this worlde for his wel doynges, neyther glory, nor pleasure, nor riches, a mynde that wylleth well euen vnto his yll wyllers, & doeth good

Beware of false prophetes

which cum vnto you in shepes clothyng.

Ye shall know them by theyr fruytes.

to them

to them whiche do him hurt. Whosoeuer truelye in dede bryngeth furthe these fruites, he is the euangelicall tree. Therfore they that shewe them selues to be prophetes, and boaste them selues of this title, they that feyne them selues by religyouse apparell to be shepe, where as in harte and affection they be wolues, they must be estemed and iudged of these fruites. Regarde not the boughes and the barke. These oftētymes be cōmon to thē that growe in the fielde and them that growe at home, to the holsome and vnholsome: the fruite once tasted doth declare the iuyce of the tree. And yf ye se in these, auarice, arrogancy, enuy, desire of vengeaunce, dissemblinge, and suche other, whiche are cleane contrary to the fruites of the euangelicall mindes: thinke not that any good frute wyll spring of the same trees. For what man is so mad to gather grapes of thornes, or fygges of brambles: that is to saye, of rough and wylde shrubbes, most plesante fruite? Lykewyse it is emong men. A very good tree, and bearing gentill iuyce in the roote of the mynde, bryngeth furth good fruite. On the other syde a very ill tree, what leaues and barke so euer it hath, yet it bringeth furth yll fruites. And these can not be turned nor chaunged, seyng their nature is vtterly repugnant. For he that hath a cleane and a sincere minde, must nedes expresse in deades, the sincerenes of his hearte and affection: and agayne, he that hath a faultie and an infected mynde, can not expresse in dedes, those thynges whiche declare a very good man.

Do menne gather grapes of thornes, or fygges of thystles?

A good tree can not beare yll fruytes.

Although by the iuglynges and coloure of holynes, sumtyme he deceyueth vnware men, truely he can not deceyue god: Therfore they that be colourably good, let them leaue of theyr coloure, and become good in dede.

For emong men, of an yll tree, maye be made a good. But yf he continue in his frowarde counterfeytynge, let hym feare, leaste he suffer the lyke of god, that wyl reuenge it, that the vnfruytefull tree suffereth of the tyllman. And what doth it suffer? It is cut downe & cast in the fier. So, whosoeuer beyng in the kyngdome of god bryngeth furth no fruite, or suche fruite as is vncomlye for his profession, vnlesse he repente, he shall be cast into the euerlastyng fier. Therfore by this token, ye shal knowe them, ỹ is to say of the fruites, which yf ye finde in them to be euyll, ye shal remoue them from the cure of the flocke: and shall not receyue them into the kingdome of heauen, nor count thē for Christians, but for ennemyes: not to thintēt to hurte them, but to beware leaste they hurte the flocke, beyng myngled among thē. For there is nothyng more daungerouse than vngodlynes, yf it getteth faith and authoritie, thorough the false coloure of holynes.

Euery tree ỹ beareth not good fruyte, is hewen downe, and caste into the fier.

Therfore by their fruites ye shall knowe them.

The texte.

¶ Not euery one that sayeth vnto me, Lorde, lorde, shall entre into the kyngdome of heauē, but he that doth the will of my father which is in heauē. Many wil say to me on that day: Lorde, lord, haue we not prophecyed in thy name? and haue we not caste out deuils in thy name? and done many miracles in thy name? and than wyll I confesse vnto them, I neuer knewe you, departe from me ye that worke iniuiqtie.

All they that professe me onely with wordes, shall not be counted worthy the kingdome of heauen, for it is not the title ỹ maketh the Christian man, but the lyke. And I wyll not furth with knowledge them for my disciples, which say vnto me religiously, lorde, lord, when in dede they serue diuerse other lordes: that is to saye, Mammon and riches, the belly and ambition. Whome therfore shal I thynke worthy the kingdome of heauē? Thē that haue vtterlye refused worldly desyres, and hartely do obeye the will of the

But he that doeth the wyll of my father.

father whiche is in heauen, whose wyll I preache vnto you. For whatsoeuer I teache you, it commeth from hym. And truely my name shal nothing profite them whyche lacke my spirite and workes, specially in that day whā rewardes shall be appointed accordyng vnto euery mannes desertes, not by mannes iudgemente, whiche oftentymes dothe fayle, but by the iudgement of god: and ꝑ shepe shalbe secluded frō the gotes: so that those thinges shal not profite them, whiche now seme amongest men a certaine godly thyng, and passynge the doynges of man. For than when they shal see euerlastinge lyfe prepared for them, whiche folowynge the doctryne of the gospell, haue declared them selues to be my true disciples: and againe whē they shall see euerlastyng punyshmēt prepared for them, that shal be remoued from the companye of the godly, many beynge sore afeerde shal come & desire now to be knowen of god, where as they haue counterfeyted before mē the chiefe and most excellēt disciples of Christ & preachers of the gospel, and they shal say vnto me, lord knowest thou not vs thy seruaūtes? Haue not we prophecyed in thy name? haue not we chased awaye diuels in thy name? haue we not reised vp deade mē in thy name? haue we not put away poysons & diseases in thy name? haue we not wroughte other wonders in thy name? and by these dedes glorified thy name? we haue declared vs to be thyne by so many argumētes and tokens, & now doest thou not knowe vs? Thā shal they heare this answere of me. Truely I neuer knew you, no not thā when ye dyd these thinges. I hearde you saye lorde lorde, but I neuer perceyued in you the hearte of faythfull seruauntes.

Many wyll saye vnto me on that daye, Lorde lorde, haue we not prophecyed in thy name.

And than wyll I confesse vnto them: I neuer knewe you.

I heare much spekyng of my name, but I neuer felt my spirite in you, I heare of myracles whiche were done in my name, but I heare not of those speciall fruites, by the which the true disciple of Christ is knowen. Wherfore seyng that than, when ye dyd set furth your selues amongest men in my name, ye were not myne in dede, but vnder the coloure of my profession ye serued the dyuell, departe nowe awaye from me, and go vnto hym whose spirit ye haue receiued, & whose wil ye dyd obey. What title or name soeuer they haue, yf they worke vnrighteousenes, they shall not be partakers of my kyngdome.

Departe from me ye ꝑ worke iniquitie.

The texte. Euery one therfore that heareth these wordes of me, & doeth the same, I wyl lyke hym to a wyse man, which buylt his house vpō a rocke, & a shower of rayne fel, and the floudes came, & the windes blew, and bette vpon the house, and it was not ouerthrowē, because it was grounded vpō the rocke. And euery one ꝑ heareth of me these wordes, & doth them not, shall be likened vnto a foliche man, which built his house vpō sande: and a shower of rayne fell, & the floudes came, and ꝑ windes blewe, and bette vpon the house, and it was hurled downe, and the fall of it was great.

But lyke as the fruyte of the tree can haue no good taste, vnlesse the roote haue a good iuyce: So the buyldynge, be it neuer so gorgiouse, hyghe, and galaunte outwardelye, shall not be sure, vnlesse it be stayed vpon a sure and sounde foundaciō. He that hath my spirite, that is to saye a sincere affection regardynge noughte elles but the glorye of god, he is a tree of a good roote: So he that stayeth not vpon the vayne thynges of this worlde, but vpon the true good thynges of the mynde, and dothe continue constantly in the same: he very polytykelye buyldeth the buyldynge that neuer shall fall. Therfore whosoeuer heareth my wordes, and not heareth onely, but reposeth them inwardely in his harte, to thyntente

he

he maye expresse in hys deades that, that he hath lerned: I saye that he is lyke a man both wyse and polytike, who to thintent he maye buylde a sounde and a sure buyldynge, firste of all he deuiseth and lokethe for a sounde and a suer foundacion, where vpon he maye set hys buyldinge to endure againste all tempestes of wethers. For in a calme wether euery buyldynge standeth sakelye, but the wynter proueth the soundnes of the buyldynge. Sometyme aboundaunce of rayne fallethe downe and beateth vpon it: Sometyme the fluddes increased with rayne, all to shake it with great violence: Sometime the hurlinge of wyndes beateth against it, and beynge beaten and layde at by so many wayes, it standeth styll and moueth not. Why so? Because it standeth vpon a sure foundacyon.

I wyll lyken hym to a wyse man, whyche buylte hys house vpon a rocke.

And a shower of rayne fell

Because it was grounded vpon ỳ rocke.

The buylder dyd forsee all these thynges, and therfore he set it vpon a sounde rocke, thorowghe whose ayde it neded nothynge to feare all those assaultes. Agayne whosoeuer heareth my wordes, and heareth thē onely, and doth not repose them in hys harte, nor expresse them in hys dedes, is lyke vnto the retcheleße buylder, who not forseynge the stormes and tempestes, setteth hys buyldynge, vpon the sande, whyche is a foundacion euer fletyng and faylynge and nothynge truste. Afterwardes falleth aboundaunce of rayne, the violence of ryuers runnethe vpon it, the storme of wyndes rūneth agaynst it, and the house is leused and plucked vp from the foundacyon, and falleth downe with a great crashe. Why so? Because the buyldynge was goodly and gaye to see to, but it stode vpon an vnprofittable foundacion. Therfore your principal chiefe care and consideracion muste be of youre foundacion, fastyng, almesse, prayer, symple apparell: Finally miracles be lyke a gaye buyldynge. But yf the mynde of him that doth thē, loke after vaine praise of mē, after lucre, or after pleasure, all shall fall when the sore storme of temptacion draweth nere. But whose affection and desire is surely fastened in the doctrine and promyses of the gospell, lokynge for the rewarde of his well doinges of god onely, he shall be able to stande agaynste all displeasures and iniuries, agaynst the cruel persecutions of the wicked, against the crafty assaultes of heretikes: Fynally agaynst al the engyns of Sathan, and against deathe it selfe shal he be hable to stande styffely, without discouragement, vntyl that day whē that Perseueraunce the conqueroure of all euels, shal receyue her crowne.

And euery one that heareth of me these wordes and doth them not, shall be lykened vnto a folyshe man, whyche buylte hys house vpō sande:

And it was hurled downe and the fal of it was greate.

¶ And it came to passe that whan Jesus had ended these sayinges, the people were astonyed at hys doctrine. For he taught thē as hauynge power, & not as ỳ Scribes.

The texte.

Whan Jesus had ended these sayinges, the multitude mused muche at thys newe trade of doctrine. For they heard no suche thyng of the Scribes or Phariſes, whiche yf they added any thynge vnto Moyses law to bryng them selfe in estimation with the people, they vsed to bringe furth certaine weryshe constitutions, of washyng their handes before meate, of washing the body, yf any came home from market, of washing of cuppes, of paying of tythes, that came of myntes and of rue. Jesus taught no such thing, but where as he set furth by miracles what he coulde do in dedes, he declared hymself to be the same in doctrine, forbydding with authoritie that whiche the lawe fauourablye dyd suffer, and requiringe that, whiche the lawe dyd not require. The lawe suffered diuorse for euery cause: Jesus forbad al diuorces vnlesse it were for aduoutry. The lawe forbode nothing but to kil:

For he taught them as hauyng power.

Jesus

Jesus required ꝑ we should not be angry with our brethrē, & declared euidently ꝑ he was not onely the interpreter, but the lord of the lawe also: not the minister, but the author. Finally a certain lyuelines of his perfecte doctrine, & a certayn natural strength of truthe, touched & inspired the simple multitude which was desyrouse to learne, and neuer had experience of the lyke in their Scribes and Phariſes.

And not as the Scribes.

The. viii. Chapter.

The texte.

¶ And whan he was cum downe frō the mountayn, much people folowed hym: And beholde ther came a lepre, & worshypped hym, saying: Lorde yf thou wylte, thou maiest make me cleane. And Jesus put furth his hād, & touched him saying, I wyl, be ꝑ cleane. And furthwith his leprosy, was clēsed. And Jesus saieth vnto him: See thou tell no man, but go & shew thy selfe to the priest, and offer the gift, that Moyses commaunded to be offered for a wytnes vnto theim.

Therfore whā Jesus had spoken these weyghty & high thinges in ꝑ mounte, not to euery man, but chiefly to his disciples, and to suche as were able to folowe them with cherefulnes of the spirite: he doth abase hymselfe agayne to the humilitie and lownes of the cōmon sorte, whiche had many vnweldy, weake, lame, and sycke, whome he thought to allure to the desire of heauenly thynges, through corporall benefytes. And in healynge of them he dyd the same by significacyon, whiche he dyd by his doctrine in healynge the dyseases of the mynde.

Eyther of these thinges gaue credite and aucthoritie to other. We beleue hym the more willingly, whome we loue, & loue is wunne by benefites. And his saying weyeth well with vs, whome we see & perceyue to be so myghtye in dedes. Therfore when Jesus left the hyll and came into the playne, diuerse companyes of mē drew vnto hym on euery syde, to thintent ꝑ many might beare witnesse of the miracles that he should do. Wherfore a great numbre beyng gathered together, behold: there cummeth furth a certayne man geuynge occasion of a miracle, & teaching them withal as by a figure, from whence and by what kaythe, they that were dyseased with the lepry of the soule, should seke remedy. For there came furth a certayne man hauing his body infected with ꝑ lepry. This disease emong the Jewes was counted muche abhominable, and is thoughte to be suche, that no phisicion can heale it. The iudgement of this disease as of a sacrate thinge, was appointed vnto the priestes, whiche searched out by meruaylouse and diuerse obseruations, whether the bodye of anye man were infected with the verye lepry or not. It was not lefull for thē that were iudged to haue this disease, to cum in the companye of men, neyther was it lefull to touche the bodye whiche was defyled with this disease. This man therfore iudged of the priestes & beynge fowle with the very lepry, durst yet cum to Jesus, which is the purifier and clenser of all. The desyre of health toke awaye shamefastnes, the approued goodnes of Jesus towardes al mē made hym bolde. So many examples of other, which returned home beyng made hole, made him to trust wel. Therfore whē he kel downe before Jesus and worshipped hym, he saide: Lorde if thou wilt, ꝑ mayest clense me. What wold a proude phariſe or one of Moyses priestes haue done in this case: he wold haue abhorred the vncleane and fylthy man, and wouldē haue dysdayned to haue talked wt him. But Jesus playeng the parte of a good shepeherde, hauing

Muche people folowed hym.

And beholde there came a lepre and worshypped hym.

Saynge lorde yf thou wylte thou mayste make me cleane.

delyght

delighte in the mans fayth, whiche was ioyned with so greate modesty and coldenes, which also durst not desire to be clensed, vnlesse it myght stand w the pleasure of hym, who knoweth what is meete for euery man: But yet he doubted not but ꝑ he was able yf he wolde, Jesus (I say) refused not the vncleane man, but reched out his hande and touched hym. And here he dyd neglecte the lawe, as touchynge the letter. And spake suche wordes wherby he declared bothe the goodnes of hys wyll, and the greatenes of hys power. Because (ꝙ he) thou doeste beleue that I can yf I wyll, I wyll: Be thou hoole. And as soone as he had spoken, the lepryne was chaunged, and the disease left hym, the people beyng wytnes of the same.

And Jesus put forth his hand, and touched hym, sayinge I wyll thou be cleane.

And forth with hys lepro sye was clensed.

After this to the intente the myracle myght the better be beleued, and also the priestes haue no occasyon of reproke to reproue or miscõstrue that he shoulde take vpon hym auctoritie to iudge of the lepry e, and to plucke vnto hym the lucre, and gayne which was wont to cum vnto them of such as was clensed of lepry e, he sayeth vnto hym: See thou tell no man that thou arte purged of the lepry. For it is not thy parte to iudge of thy selfe, and I take not vpon me the office of the priestes.

And Jesus sayethe vnto hym: See thou tell no man.

But go and shew thy selfe to the priestes.

Therfore first of all go vnto the priest and showe thy selfe vnto hym, & yf he declare the to be cleane, which heretofore hath declared the to be leprose, then shalt thou offer the gifte whyche Moyses commaunded to be offered of them, who chaunced to be clensed of the lepry e: least afterward they laye vnto thy charge, and blame the which cameste amonge the multitude: & me also whiche could not geue perfect health. For the gifte whiche they receiue as of the pure and cleane, shall reproue them yf hereafter for hatred of me, they begyn falsely to blame that, that is done. For yf thou wer not leprouse before, why dyd they remoue the from the congregacion? If thou be not nowe cleane, why haue they receyued of the thy gyfte, as of hym that was purged and clensed? Jesus wolde that the people should testify how much profyte the Leaper had by his fayth, and howe lyghtly with a worde he toke awaye all hys disease, to thintente they myght geue eare vnto hys doctrine with the same fayth, whereby they myght be healed of the dyseases of the mynde.

And offer the gyfte ꝑ Moyses commaunded to be offered.

For a wytnes vnto the.

¶ And whan Jesus was entred into Capernaum, ther came vnto hym a Captayne and besought hym, sayinge: Lorde my seruaũt lieth at home sycke of the Palsey, and is sore vexed. And Jesus sayth vnto hym: whan I come I wyl heale him. And ꝑ captaine aunswered, and saied: Lorde I am not worthy that thou shouldest cum into my house but onely speke the worde, & my seruaunt shalbe healed. For I also my selfe, am a man vnder the auctoritie of another, & haue souldiers vnder me, and I say vnto this man, go, & he goeth, and to another cum, and he cummeth, and to my seruaũte do this, and he doth it. Whan Jesus hearde these wordes, he merualled, and said to them that followed hym: Verely I saye vnto you, I haue not foũd so great fayth in Israel. And I saye vnto you ꝑ many shall cum from the East and weste, and shall sit with Abraham, Isaac, and Jacob in the kingdom of heaue. But the childre of the kyngdom shalbe cast out into the vtter darkenes: there shalbe weppynge and gnasshynge of teethe. And Jesus sayde vnto the Captayne: go thy way, & as thou beleuest so be it vnto the. And his seruaunt was healed in the same houre.

The texte.

Therfore after that he had taughte the Jewes by this fact and dede, that the waye vnto health was easy by the sincerenes of faith: So forthwith he teacheth in the captain of an hũdred me, that the way vnto health, not was stopped frõ the Gentiles, so that they haue fayth mete and worthy

for the

for the gospell. For whan he was entred into Capernaū: which is a towne not farre from the poole of Genesereth in the borders of Zabulō & Nephtalim: There came vnto hym a certaine captayne, the whiche kynde of men, the Iewes abhorred for two causes. First because they be vncircumcysed for the most part, & alienes from Moyses lawe: Secondly because ꝑ kinde of life is defamed commonly. But the good Iesus which came to heale all men, turneth not hym awaye neither. The captayne maketh a request vnto hym, saying: Lorde I haue a seruaunt at home, whome I loue interely, for that he is faithfull & profitable in seruice: He now wholy vnprofitable, lieth vpon his bed, diseased with the palsey: and he is not onely vnprofytable vnto me, but also he is sore vexed with the rage of his disease, beyng nowe at deathes dore. And this kynde of disease, lyke as it is daungerouse and greuouse: so is it not lyghtlye cured by the arte of Phisicions.

There came vnto hym a captayne

Lorde my seruaunte lyeth at home sicke of the palsey.

And is sore vexed.

Iesus delightynge in the faythe of the man (which doubted not but that with a worde he was able to heale his seruaunt beynge absent) to thintente he might declare vnto all men, the faythe and trust of the man ioyned with greate humilitie of harte, aunswered: I wyll cum and I wyll heale hym.

And Iesus sayeth vnto hym: whan I cum I wyll heale hym.

Where vnto (quod the Cayptaine) Lorde: I am no Iewe, I am a captayne to be abhorred of the Iewes, for two causes, and therfore muche vnworthye, that thou shouldest enter into my howse, and be defyled wyth my companye. There is no nede of thy bodelye presence: Onelye saye the worde, and (suche is thy power and myghte) furthwith my seruaunte shall be healed. Thou haste aungels and messengers to whome thou mayeste commit suche busynes. I knowe by my selfe, I haue a ruler to whome I am subiecte. I am obediente to his commaundementes, neyther is it nedefull for hym to do all thynges. It is sufficient for hym to cōmyt hys matters with aucthoritie, Agayne I haue souldiers vnder my rule, by whom I do those thinges which be not mete for me. Onely I geue my cōmaūdemente, & they obey the same: I cōmaunde one to go some whyther, & he goeth. I commaunde another to cum, and he cummeth. Agayne vnto myne owne priuate seruaunte I saye, do this or do that, & he spedely doth what he is commaunded. If my seruauntes obeye me beynge a synner and an abiecte: how muche more ought youres to be obedient vnto your cōmaundementes? Iesus hearynge these thynges merueyled, not for that he was ignorant of mannes faythe, but because he woulde cause all men to meruayle at it, and turninge vnto the Iewes whiche folowed hym, and as it were castynge them in the tethe with their vnbelefe, sayde: Thys I assure you, hitherto haue I not founde so great faith in my people of Israell, as I haue founde in this straunger: whiche neyther knoweth the prophetes, neyther hath receyued my doctrine, nor hath sene my miracles.

For I also my selfe am a man vnder the authoritie of another. And haue souldyars vnder me.

And I saye vnto this man go, & he goeth.

And to my seruaunte do this, and he doeth it.

Whan Iesus heard these woordes, he marualled and sayde: &c.

I haue not found so great fayth in Israel.

Ye stande in youre owne concepte, because ye be the chyldren of the patryarches, whome god loued, because ye are the peculiare people of god to whome this health and saluation is promised. But this I assure you: the tyme shalbe, that many shall come on euery syde from the vttermost partes of the worlde, whome ye do lothe and abhorre as straungers and alyans, whyche shall enter in by fayth, and syt in the kyngdome of heauen wt Abraham, Isaac and Iacob: and youre fathers shall acknowledge them for their euangelicall fayth, as their lefull chyldren and shall take them

And I saye vnto you, that many shal cum from the east and west. &c.

to

to theyr table to be partakers of the euerlastyng felicitie. Contrary wyse the chyldren of the kyngdome, whiche touchyng the fleshlye kynred, commeth of the stocke of Abraham, Isaac, and Jacob, for theyr vnbeleke, shal not onely, not be receyued to that goodly and happye feast, but they shal be thrust out into the outwarde darkenes, because they woulde not se before the lyght that was offered them. There shall they be punysshed for theyr vnbeleke, wepyng and gnasshyng with tethe: hauyng intelligence nowe to late from what great felicitie they be falle by theyr owne malyce, and enuy shall make theyr sorowe the more, what tyme they shall se straungers and aliens to be receyued to the felicitie and honoure, whyche was promised vnto them.

But ꝑ chyldrē of ꝑ kingdome shall be cast out ꝛc.

There shall be wepyng and gnasshynge of tethe.

When Jesus had spoken these thynges vnto the Jewes, to the intente they shoulde geue the more credite vnto his saying throughe the miracle, turnyng vnto the captayne, sayth: Go thy way, and as thou hast beleued, so be it done vnto the: Clerelye declaryng that helth is not geuen, neyther to the stocke and kinred, neither to other merites, but to faith onely which he required, and founde lacke of, in most part of the Jewes. And as he sayde, so the thing folowed.

And Jesus sayde vnto the captayne: go thy waye and as thou beleuest, so be it vnto the.

For it was tried, that the selfe same time the Capitaynes seruaunte was sodeynlye delyuered from his disease, that no manne shoulde suspecte that it was done by chaunce, or by the helpe of Phisicions. For as no man is sodenly delyuered from the lepry after the course of nature: so the palsey forsaketh no man sodenly.

And hys seruaunte was healed in the same houre.

¶ And when Jesus was cum into Peters house, he saw his wyues mother lying in bed, and sycke of a feuer. And he touched her hand, and the feuer lefte her: and she arose, and ministered vnto them. Whan the euen drewe nere, they brought him many that were possessed with deuils: And he cast out the spirites ẅ a worde, & healed all ꝑ were sicke, that that might be fulfylled, which was spokē by Esaye the prophete, when he sayeth: he toke on him our infirmities, and bare our sycknes.

The texte

When he had showed furth these and certayne other myracles, he withdrew hymselfe for a tyme frome the multitude, and wente into a house that was common to Symon Peter and Andrewe his brother. There folowed on James and John. There he knewe that Peters mother in lawe hadde so great a feuer, that she kepte her bed: and he beyng desyred to heale her tarryed not but toke her by thande, and lyfte her vp, and furthwyth her whole feuer went awaye, lyuelines and cherefulnes returned, in so muche as she ministred and serued them of meate so clerelye was she delyuered from all grudgynge of the Ague. Truely no parte of the feuer remayned, where as they whiche be healed by the arte of phisicions be troubled long tyme after theyr disease with feblenes and lothsumnes. Nowe whan night drewe on, a great multitude cummeth thycke and swarmeth at the dores: lokyng that after his meate, he would returne agayne vnto his wel doing. As he came furthe, they offered vnto him a meruelouse numbre that were vexed wyth dyuerse diseases, and also demoniakes whyche were possessed with deuylles, he castyng out the spirites, and puttyng away the dyseases, healed them all: wherein also he did agreablye vnto his name. There was none so fowle and so horryble kynd of disease, whyche Jesus woulde lothe and turne awaye frome. There was none so vehement or incurable which furthwith at his commaundemente dyd not forsake the man.

And he touched her hande and the feuer left her.

Whan the euē drew nere they brought vnto him many that were possessed wyth deuils.

And healed all that wer sicke

With a worde he healed all, frely he healed all, doyng nowe the selfe same thyng in takyng awaye indyfferently the diseases of the bodyes, which he went aboute to do in takyng awaye synnes, whiche be the more ferse diseases of the myndes. Truly for this he came into the world: and this was it, that Esay prophecyed of him many yeares past: he toke our infirmities wyllyngly vpon him selfe, and he dyd beare our diseases.

That that myght be fulfylled whiche was spoken by Esaye the prophete.

The texte.

¶ Whan Jesus sawe muche people about him, he cõmaunded that to go vnto the other sides of the water. And a certayne Scribe came, and sayde vnto him: Master I wyl folowe the whether soeuer thou goest. And Jesus sayth vnto him: the foxes haue holes: and the byrdes of the ayer haue nestes: but the sonne of man hathe not where to reste his head: And another of the number of his disciples, sayd vnto him: Mayster, suffer me fyrst to go & bury my father. But Jesus sayd vnto him: Folowe me, and let the dead bury the deade.

And a certaine Scribe came & sayd vnto him: Master I wyl folow the whether thou goest

And when Jesus sawe that the multitude woulde not departe, thoughe he had healed all the sycke and diseased, and though night were at hande for now ỹ sunne was gone to glade, but that they came thicke about him on euery syde more and more: he cõmaunded his disciples to prepare hym a shyp, to go ouer the water, that by that meanes he myghte be delyuered from the multitude. This once heard, certayne of them departed home. But a certayne importunate Scribe folowed Jesus vnto the water syde, desyryng to be receyued into the numbre of hys dysciples: whome he had seen so magnifyed of the people for his power in shewyng of miracles: not to thintent he would folowe his doctrine and lyfe, but that he might get him renoune and lucre of his miracles.

He therfore cumming vnto Jesus, sayd: Mayster I wyl folow the whether so euer thou goest. It was a worde mete for him that shoulde haue bene a disciple, if the worde and the harte had agreed. He put furthe hymselfe of his owne accorde, and offered himselfe vnto al thynges, nor made no pretense of tarrieng. But Jesus neyther repelled the mannes importunitie, neyther layed vnto his charge his corrupte mynde, but secretelye monyshed him that he was no mete disciple for him, nor himselfe likewise no mete mayster: for whosoeuer loketh after the cõmodities of this world, ioyneth himselfe vnto him but folyshly, whyche neyther had nor soughte for, neyther ryches nor glory, nor kyngdome in thys worlde: but imbraced extreme pouertie, ignominy and afflyction: in so muche as he had not those thinges whiche the byrdes and beastes lacketh not. The foxes (ỹ he) although they haue no houses, yet haue they holowe dennes to hyde them in. The byrdes fleyng and wauoring in the ayer, in the stede of howses haue nestes to rest them in. But the sonne of man is so destitute of all succoures of this world, that he hath no place to lay his haede in. Yf anye man desyer suche a Mayster, yf he wyll, lette hym folowe me: but wyth harte and affection, and not onelye wyth the steppes of the feete. So the Scribe knowyng his owne conscience, dyd forbeare to folowe hym.

And Jesus sayeth vnto him: the foxes haue holes.

And byrdes of the ayer haue nestes.

But the sonne of man hathe not wher to rest hys heade.

Agayne one of them which began to be in the numbre of his disciples, moued by frayltie and weakenes, when he heard of the extreme pouertie of Christe, seking an occasyon by sum coloure to slyppe awaye from the disciples of Jesus: lord (quod he) before I folowe the wholy, whether so euer thou goest, suffer me first to returne home and burye my father. The cause to the apperaunce semed godly, but Jesus wyllyng to teache that al thinges shoulde

And another of the number of his disciples sayd vnto him Master, suffer me first to go and burye my father.

ges should be set a part in the matter of euerlastyng health, and that herein all tarieng & lyngeryng is daungerouse: suffered not the yong man beyng of a good mynde, but yet feble and weake, to be intangled with busynes of testamentes of the dead, vnder the pretence of godlynes, and whiles he prouydeth for the vyle inheritaunce of the worlde, to fall frome the inheritaunce of heauen.

But Jesus sayd vnto him folowe me.

Naye quod he thou shalte nowe nothyng haue to do wyth thy deade father, which hast profest thy selfe to the heauenly lyfe, there wyl be ynow to burye thy father. Suffer the dead to burye theyr deade, and let them put them in the yearth, which loue yearthly thinges, let thē burye him whyche is dead in the yearth, which beyng a lyue be bothe dead and also buryed. They be alyue to men: they be dead to god.

And lette the deade burye theyr deade.

Be thou carefull to lyue, and departe from the companye of the dead, yf thou wylt lyue in dede.

The texte

And whan he entred into a shyppe, his disciples folowed him. And beholde there arose a greate tempest in the sea, in so much that the shyp was couered with waues, & he was aslepe, and his disciples came vnto him & waked him, saying: Lorde saue vs we perysshe, & he sayeth vnto thē, why are ye fearefull ye of lytell fayth? Than he arose, and rebuked the wyndes, & the sea, and there folowed a great caulme. And the men meruayled, saying: what maner of man is thys, þ both wyndes & sea obey him:

Therfore when Jesus had sent awaye the multitude, and was entred into the shyppe his disciples waytyng vpon him, as he rowed sodenly there rose a tempest, & the water was so moued, that the waues ouerwhelmed the ship. Jesus in the meane season slept vpon a pillowe, signifiyng as it were by a fygure, what peryll there is in thinges here in the worlde, as often as they slepe beyng delyghted with cōmodities and pleasures of this world, which haue taken vpon them to be in stede of Christ. But in these tēpestes & troubles the disciples do shewe where we should seke for succoure. For they beyng amased with feare, plucke at Christ, and wake him of his slepe Lord (q they) saue vs, we be lost. For yet they beleued he was but only mā and that they coulde not be safe, vnlesse that he were awake. Therfore Jesus minding to make thē bolde and without feare, & conquerours against al assaultes of the most sore and vehement troubles: rebukyng theyr great feare: Why feare ye (quod he) ye men of lytle fayth? Ye whiche haue sene so many miracles, and haue hearde my doctrine, ought to be put in feare with nothyng, as though the helpe of God woulde fayle you in any place, yf so be that fayth and trust neuer fayle you, which as yet I se not in you so much as ought to be. After that Jesus had thus monyshed hys disciples he rose & to thintent, to shewe himselfe the Lorde of all the elementes, he rebuked the wyndes, and the sea, and furthwyth the tempest ceased, and there folowed a meruelous calme, because it myghte the more appere, that it was done not by the strengthe of man, but by the power of God.

And his disciples came vnto him and waked him, saying: lorde saue vs.

And he sayth vnto thē why are ye fearfull ye of litle faith

Thā he arose and rebuked þ wyndes and the sea, and there folowed a great calme.

For there is nothyng more dysobedient or vnruly, than the sea once troubled, and yet at the Lordes commaundement, it was sodenly turned into a greate calme. Further the disciples and other which were in the shyppe, muche musyng at so merueylouse a matter, sayde: what myghtye man is this? for vtterly he semeth to be more than man, for not only diseases and deuils, but also wyndes & the sea obey his commaūdementes. And by this example, Jesus oure verye good lorde hath taught vs, that as oftē as the

And the men meruailed, sayyng: what maner of man is thys that both wyndes, and sea obey him.

stormes of tentacions and persecucions rage agaynst vs, that we should seke for helpe no nother where but of him. Euery tumult and trouble sha be made cawlme and quyeth, yf that he awake in vs.

The texte

¶ And whan he was cum to ỹ other side of the water, into the countrey of the Gergesites, there met him two possessed wyth deuyls, cummyng out of the graues, and they were out of measure fyerce, so that no man myght go by that way. And beholde they cried out, saying: O Jesu the sonne of God, what haue we to do with the? Arte thou cum hyther to tormẽt vs before our tyme? And there was a good way of from thẽ, an heard of many swyne feadyng. And the deuils besought him, saying: if thou cast vs oute, suffer vs to go in to the hearde of swyne. And he sayd to them: go youre waye, and they goyng out, went in to the hearde of swyne, and the whole hearde of swyne, was caried hedlyng into the sea, and perysshed in the waters. Than they that kept them, fled and went theyr wayes into the cytie, and tolde al thinges, and what had happened vnto the demoniakes. And behold the whole citie came furth to mete Jesus. And whan they saw him, they besought him to depart out of theyr coastes.

Therfore when Jesus had passed ouer the water, he came into the cũtrey of the Gergesites, and beholde there was offered a matter & an occasion of a greater wonder. There met him two mẽ, which of long time had ben possessed with the warst kynd of deuylles, which eyther wandereth in the wildernesse, or elles hid them selues in dead mennes graues, which were wont to be made and set vp by the hygh waye.

Theyr rage was so great, that no cheynes coulde holde them, but breaking all their bondes, ranne vpon the waye goers, so that no man coulde safely passe that waye: No man durst bringe them vnto Jesus, as I haue tolde you howe they dyd wt diuers other but the secrete myghte of Jesus drewe them against their willes. The wicked spirites were sore vexed, and could not abyde the diuine power, in so much that being giltie in them selues, they felte a certayne new & a secret tormẽt, yea before that Jesus spake vnto them, they feared lest the day were now at hande in the whiche they shoulde be sent into the dungeon of hel, there to be punished eternally, and not to be suffered hereafter to molest and trouble men. Therfore torment and feare forced them agaynst theyr wylles, to speake and to beare witnes of the diuine power in Christ. They cryed out therfore by the mowthes of the miserable men. Jesu, the sonne of God (qᵗ they) what haste thou to do with vs? Art thou cum hither to torment vs before oure tyme? we knowe what misery and wretchednes abydeth for vs accordynge to our merites, but suffre vs for a tyme. That day shal cum to vs to soone. We desyre delaye and not to be delyuered. Not farre from the place where these thinges were donne, there was an herde of hogges fedyng, than the deuilles feling them selues to be sore vexed, by the power of God, lest they shoulde departe without any hurt doing (so greate was theyr malice) they made thys petycion vnto Jesus: Yf in no case thou wylt suffer vs to dwell and abyde in this house, suffer vs at the lest, that we maye depart hence and enter in to the hogges, a beast bothe filthy and abhominable. As sone as Jesus had geuen thẽ this libertie, which thought it sufficient to prouide for the helth and saluation of man, the multitude of deuylles wente furthwith into the hearde of hogges. And beholde furthwith the whole hearde dryuen in to a fury, ranne downe hedlong from the hyll in to the water, & there perisshed in the water. This suffered Jesus both to showe the notable malice of the deuilles, and to geue occasion that this miracle myght be bruted abrode.

And they were oute of measure fierce.

And beholde they cried out.

Saying o Jesu the sonne of god what haue wr to do wt ỹ.

And ther was a good way of frome them an heard of many swine feading

And beholde ỹ whole hearde of swyne was

For

For the swyne heardes seing this horrible sight, ranne away for feare, and went in to the citie of Gadera, and tolde the citizins what they had seene, and what had happened to the Demoniakes nowe commonly knowen, to whome it chaunced to be healed, and what had happened to the hearde of hogges. The whole citte of the Gaderenes being amased at this tidinges, went furth to meete Jesus, fearyng lest he shoulde cumme to them. They sawe their hogges killed. They sawe two men that were naked, nowe appareled, they saw them healed of their frenesy and quiet out of theyr rage, insomuche that they sat at Jesus feete knowlegyng hym to be the author and cause of theyr helth. But because these Gaderenes were grosse & euill, they feared more the might of Jesus, than they loued his goodnes, & they regarded more the losse of theyr swyne, than the health of men. They went vnto Jesus and desired him to depart from theyr coastes: who if they had thoroughly knowen him, they woulde haue desyred hym instantly that he would haue vouched safe to cum in to the coastes of theyr cuntrey, to do ỹ same thing in their heartes, which he did in the two Demoniakes. For the hogges declare what was theyr lyke the whyche the deuills desired to possesse in the stede of men. Therfore Jesus taught them nothyng, content onely to put them in feare Notwithstandyng he hath taught vs, by thys example, that there is no pestilence, nor poysone of the mynde so sore, that we should despeyre of helth, yf we chaūce to cum to Jesus. For ther be certayne desires so vnbrideled, so vehement, & so wilde, that they dryue & force him that hath thē, vnto witche craft, mā slaughter, to slaughter of his dearest frendes, and to other wicked dedes not to be named, and sumtime they dryue him vnto suche madnes, that he kylleth himselfe. No meanes of mā can heale and helpe these thinges, onely Jesus can geue healthe, yf he wyl vouchesafe to cum vnto them. There is no despeyre, he wyll vouchesafe yf they agayne wyll cum to him.

carryed heds longe in to the sea.

Thē they that kept them fled and went their wayes into the cytie.

And behold the whole cytie came furth to meete Jesus.

And whan they sawe Jesus, they besoughte him to departe of of theyr coastes.

¶ The. ix. Chapiter.

The texte.

¶ And entering into a shippe he passed ouer, and came into his owne cytie. And beholde, they brought to him a man sicke of the palsey, lyeng in a bed. And whan Jesus saw the fayth of thē, he sayd vnto ỹ sicke of the palsey: sonne be of good chere, thy synnes be forgeuen the. And behold certayne of the scribes sayde wythin them selues: This mā blaspheneth. And whan Jesus sawe their thought he sayd: wher fore thincke ye euyl in your hartes. For whether is it easier to saye: thy synnes be forgeuen the, or to say, arise & walke: But that ye may know that the sonne of man hath power to forgeue sinnes in yerth: than sayth he to the sicke of ỹ palsey: arise, take vp thy bed and go home: and he arose & went home. But the people that sawe it, maruayled and glorifyed God who had geuen suche power vnto men.

IEsus therfore not minding to geue that that is holy vnto dogges, nor to cast pretiouse stones vnto swyne, entred in to the shippe, & went ouer the water agayne, returnyng in his cytie called Capernaū, for there he had a howse at that tyme. And whē he was entred into the house, many gathered about him, emong whō were also doctors of the lawe, that came frō Galile, Jewry, and Hierusalē, and as he sat, (Scribes & the doctors sytting by him) he taught them. And when there came aboute him so greate a number of men, that the howse was nowe to litill, nor the entree was not hable to receyue so greate a multitude, certayne there were,

whiche brought vnto him a certayne man greued and vexed with so vehement a palsey, that he was carried of foure men bed and all, whiche was rather a karcas of a man, then a man. Who when they knewe that Jesus was within, and that they coulde not entre for the multitude, they clymed vp vpon the house top, and remouyng the tyles of the house, let downe by ropes through a hoole, the bed with the sycke man, before the feete of Jesus. Jesus not offended, nor greued with thisimportunitie of ỹ seruaũtes but rather allowing the feruency of their fayth, and albeit the fayth of the sicke man ought to be no lesse, whiche eyther commaunded that he should be let downe, or els willingly suffered it: turning vnto the man beddred, to thintent that he might cõmende his faythe verye muche to them that stode about: be of good courage my sonne (q he) thy synnes be forgeuẽ the, first deliuerynge that parte of the man from disease, frome whence the disease of the body came: and yet meruelouse gently he calleth hym sonne, beyng a man wretched and miserable bothe in bodye and soule, prpuely casting the Pharisei̇s and Scribes in the teeth with their pryde and arrogancy. The multitude keping silence & marueling, certaine of the Scribes whiche remembred ỹ god sayth in holy scripture: Jt is J that put away the synnes of men, where as in such a great resort of the fauorers of Jesus they durst not openly murmur againſt him, they spake secretly with them selues: this is a blasphemer of God, whiche beyng but man, taketh vpon him the power of God. But Jesus whiche had sumwhat declared his godly power vnto the Pharisei̇s in forgeuing of sinnes, declareth ỹ same also by a speciall signe, opening and showyng that it is not hyd from him, what euerye man doth thincke.

Therfore makyng answere vnto those thynges, whych they spake w̃ thẽ selues in theyr secret thought, sayeth: Why do ye enuye at well doynges thynkyng yll in your heartes? Suppose ye because the disease of ỹ minde is not seene with bodely eyes lyke as the healthe also: that J take vpon me vntruly, and promyse vnto other that J can not perfourme? But whether thynke ye more easy to saye to him that is in sinne, as J sayde euen nowe: thy sinnes be forgeuẽ the, or els to say vnto the man diseased with the palsey, whom ye see wholly bounde with diseases, aryse and walke.

Therfore to thintent that by the reason of thinges that ye see, ye may also beleue the thinges true that ye see not, & that bothe are indifferently easye to the sonne of man, with a worde to take away the disease, and to pardon the sinnes, J wyll geue you a signe and a token manifest and open to euery mannes sense and vnderstandyng. And in case ye shall see these wordes whiche J shall speake nowe not to be vayne, but to haue theyr present efficacie and strength, doubte not but that the sonne of man hath power in yearth, to forgeue sinnes, and that not by sacrifices, or by holocaustes, but by simple and playne word. And therwith turnyng to the diseased of the palsey, sayed. Aryse, take vp thy couche and departe into thy howse, that they whiche haue knowen the sicke, and dispayred of thy healthe, maye see and perceyue that thou arte sodaynlye made whole and strong, in so muche that thou art not only hable to go vpon thy feete, which a lytle before wast borne of .iiii. porters, but also the course of thynges nowe chaunged, thou art hable to beare thy bed, whiche hytherto hath borne the.

They brought vnto him a mã sicke of the palsey.

And when Jesus sawe the faithe of them.

Sonne be of good chere.

And beholde certayne of ỹ scribes said with in them selues This man blasphemethe.

And when Jesus sawe theyr thoughtes, he sayde: Wherefore thinke ye euyl in your hertes.

Whether is it easyer to saye thy synnes. &c.

Aryse, take vp thy bed, and go home.

And

And furthwith as he spake, the thyng came to passe, the diseased of the palsay ryseth vp, & laying the bed vpō his shoulders, departeth into his house after an other maner of fashyon and pompe, than he was caryed out a lytle before. When the multitude sawe this euident and manyfest myracle, & playnely perceyued that it was a thyng not of the power of mā, but of god they glorykied god whiche gaue suche power vnto men in yearth, sayinge that they neuer sawe suche a thynge done of them, whyche are counted the chyefe and the moste excellente men emong the Jewes. But the Scribes were so put to silence, that they were the more styrred and exasperate with enuye, because they sought more theyr owne glory than the glory of God: by the whiche increasyng and shynyng furth dayly thorough Jesus, they sawe them selues to be diminished & darkened. For lyke as the sūne darkeneth the candle: so the glory of god darkeneth and causeth to vanish away the vayne glory of men. But the enuy of these men profyted to none other ende, but thorough resistaunce, to make the glory of Chryste more manifest and notable. For god can vse the malice of men, vnto his glory & renoune. Therfore Jesus to geue place to the enuy of the Scribes, departed thence, and returned vnto the meere and poole, wher he taught the multitude gatheryng about on euery syde.

But the people that sawe it meruayled.

The texte.

¶ And as Jesus passed furth from thence, he sawe a man named Mathewe, syttyng at the receyte of custome, and he sayeth vnto him: Folow me. And he arose and followed him. And it came to passe as Jesus sat at meat in his house, behold many publicanes also, and sinners that came, sat downe with Jesus and his disciples. And whā the pharises saw it, they sayd vnto his disciples: Why eateth your master with publicanes and sinners? But whan Jesus heard that, he sayde vnto them: They that be strong, nede not the physicion, but they that are sicke. Go ye rather and learne what that meaneth: I wyl haue mercy, & not sacrifice. For I am not cum to call the righteous, but sinners to repentaunce.

Further as he passed by ỹ custome house (he espyed sitting there, a certain Publicane called Mathew, whiche also was named Leuy the sōne of Alpheus. And this kinde of men because of their filthy gayne and greate extorcion, be defamed and slaundered many wayes, especially emonge the Jewes. But Jesus which heretofore called vnto hym. Simon & Andrewe John and James, from an hombly and a meane kind of gaine, but yet honest and lawfull, nowe to declare openly that he despyseth vtterly no kinde of men, so that they repent and turne them to the better: called vnto hym Mathewe, and commaunded him to folowe. He without any tarrying, leauing his accomptes vnperfect, leauing his lucre and gaine, beganne to folowe Jesus, and sodenly became of a Publicane, a disciple. For the voyce of Jesus had a certayne wonderfull effycacy & strength, and a certayne secret powere and maiestie shynynge in hys coūtenaunce, wherby whome he wolde, he allured & drewe vnto him, euē like as the stone called Magnes, draweth yron. After that Mathew desired Jesus, ỹ he wolde voucheſake to feast in his howse. Whiche thing Jesus did without anye gryfe, to teache his disciples that they should not forsake the cumpany of wicked mē, if ther be any hope that they wil be the better by their cumpany. Mathew of such thinges as he had than, made a bountefull & a great feast, vnto the whiche he brought many of his sorte of men, bothe Publicanes & sinners, whome by hys example and communication, he allured vnto admiration, and loue

And it came to passe that as Jesus sate at meate in hys house. Behold many Publycanes also and sinners ỹ came

ſatte downe with Jeſus, & his diſciples. And whan the phariſees ſawe it, they ſayde vnto hys diſciples:

of Jeſus. Therfore when the Phariſeis ſawe Jeſus and hys diſcyples ſitting at meat with them, ſekynge for matter on euery ſyde of blame and reproke, they dare not ſpeake vnto hym, leſt they might heare that which they wolde not, they indeuour to withdrawe his diſciples from hym. Why (ſ they) doth youre maſter (whom ye folowe as one notably holy) feaſt with Publicanes and ſinners, whome we forbeare as fylthy and abhominable? But lyke do ſoone flocke with the like: and commonly we becum ſuche as they be, with whom we lyue. When that Jeſus hearde hys communicacyon, he taketh vpon hym to defende hys diſciples, beyng yet but weake: teachyng that the prechers of the goſpell be not defiled with the cumpany of ſinners, with whome they cūpany for no nother intente, but to allure them vnto goodnes. But the Phariſeis do ſhunne and flee from the Publicanes, whyche commonly be counted ſinners, not becauſe they woulde not be defiled with their ſinfulnes, but to thintent that they them ſelues being worſe than the Publicanes, may be counted holy amonge men: but they that be indued with the holynes of the goſpell, do not deſyre the cumpany of ſinners, to the intente that they wolde take any lucre or vauntage from them, but to enriche them with godlines, and they enter into their howſes for no nother purpoſe, than the good phiſicions entre in to theyr howſes of the ſicke men. For it becummeth a faithfull phiſicion, to be more often in no place, than among them whiche haue nede of thelpe of phiſicions. Therfore he turninge vnto the Phariſeis, whiche thought them ſelues iuſt men, where as in dede they were infected with muche worſe vice, ſaieth vnto them: I cumpany with the Publicanes and ſinners, becauſe I am the phiſicion of the ſoules, and thirſt for the helth of men. To what purpoſe is it to cumpany with the iuſt, as ye ſuppoſe your ſelues to be, ſith they nede no phiſicion? They nede a phiſicion that be ill at eaſe, and the phiſicion is profitable vnto thē, whiche knowlege their diſeaſe, & be willyng to be healed. Therfore to lothe and dyſpyſe them, it is no holynes but pryde: and to ſuccour them, it is a ſacrifice muche more acceptable to god, than any kynd of ſacrifice whiche is offered in the temple. Ye which knowe the ſcriptures, ought not to be ignorant in this, where god ſpeaketh thus: I wyll mercye rather than ſacrifice. Again in Eſai he refuſeth your offerynges, but the worke of mercy, he neuer refuſeth. If ye haue not yet marked this thynge, go and learne what this worde of God meaneth, & than yf ye thinke good, reproue my doyng, whiche is not contrary to youre lawe, but agreable to the wyll of God. And why ſhould I refuſe the company of ſinners, whych came pourpoſely to ſtyre and prouoke ſuche maner of men to repentaunce of their former lyfe? Many thynke them ſelues iuſt, yf I withdraw my ſelfe from them, they oughte not to be greued, for they haue no nede of my helpe: And it were a vayne thyng, and but a rebuke to call them to repentaunce, which haue nothing to repent. With this talkyng, Jeſus touched and in maner ſkorned tharrogant pryde of the Phariſeis, whiche thought them ſelues to be iuſt, and were not.

Why eateth youre maſter with Publycanes and ſinners?

Go ye rather & learne what that meaneth, I wyll haue mercy and not ſacrifice.

For I am not cum to call the ryghteous, but ſynners to repentaunce.

The texte.

¶ Than came the diſciples of Johñ vnto him ſaying: why do we and the Phariſeis faſt for the moſt parte, but thy diſciples faſt not? And Jeſus ſayd vnto them, Can the brydegromes children mourne as long as the brydegrome is with thē? but the daies wyll cum, whan the brydegrome ſhal be taken from thē, and then ſhal they faſt. No man putteth a pece of new clothe in an olde garmēt. For than taketh he away a piece

from

from the garmente, and the rent is made worse. Neither do men put newe wyne in to olde botelles, for then the botelles breake, and the wyne runneth out, and ỹ botelles perysh. But they put newe wyne in to newe botelles, and bothe are saued togyther.

After these thinges certaine disciples of John, whiche by the reason of a certayne carnal affection, dyd enuy Jesus, magnifying John their master, as one more excellent than Jesus, ioynyng them selues with the phariseis go vnto Jesus, and feare not falsely to blame hym to hys face, because he vsed his disciples ouer delicatly, & broughte thē not vp so hardly as John dyd his, whyche semed to promyse a more harde and straite discipline. The Pharises sought for a faine and an opinion of holynes emonge the people by two wayes chyefly: that is by fastyng and prayer. Wherfore they demaunde of Jesus, why do we the disciples of Jhon & the phariseis fast so often, & praye after the ordynaunce of our auncetries, whiche haue taught that prayer should be commended and set forthe by fastyng, and thy disciples vse not lyke fast: Unto this manifest and false reproffe, because it touched hym, and not hys disciples, Jesus answered verye gentelye, so that he neyther reproued the ordinaunce of Jhon, neyther playnly condemned the fastynges of other men. But onely showed that the gentelnes, whiche he vsed towardes his disciples, was not of negligence, but of policie, whereby he brought them by lytle & lytle to greater thynges: euen as when a wyse and skylful teacher of youth, doeth not furthwith feare ỹ tender age with harde thynges, but with inticementes allureth it to thynges of difficultie, and taketh occasion to answere, by ỹ reason of the witnes that John bare. For he testifying of Jesus before them, that thought ỹ John was Christ, he that hath a spouse (q̄ he) is a spouse, and his frend standeth by and reioyceth muche because he heareth the voyce of his spouse, meanyng Jesus to be the spouse whom the prophesie in the psalme dyd promyse shuld cum lyke a brydegrome out of his chaumbre: & he him selfe nothing els, but the frend of the spouse. Jesus therfore puttyng thē in remēbrañce of the saying of John sayeth: Can the chyldrē which be in the chambre of ỹ new spouse, wher as al thinges ought to be ioyful, be troubled & greued with the Jewishe & lowryng fast, chiefly seyng the spouse is present: Enuy thē not for this ioye whyche wyll not longe indure. Suffer them to be led with thys tendernes gentely and swetely vnto thynges of more perfectiō. Now they haue their spouse, and they be wholy set on hym, they haue no leysure nowe to fast: and they be so tender, that they cannot awaye with it. In the meane season they shall growe and were, and the time shal cum, when their spouse shall be taken from them, than they beyng stronger, shall not onely fast of their owne accorde, but also they shall be able to suffer sharper showers. The Jewes put the chefest poynte of their religion in often fastinges, and long praiers. These thinges as they be not to be reproued, yf they be not done for vayne glory but for godlines: so the doctrine of the gospel hath an eye & regarde vnto stronger thynges, and matter of more weight, vnto the which thinges I fraine and fashyon my scholers by litell and litell. Therfore my manner of teaching agreeth not with John. It is newe ỹ I teach, and my doctryne is new, and a new maner of teachyng is most seinely for a newe kynde of doctrine. It behoueth not a scholemaster to be ouer hasty: The thinge shal declare it selfe in time, whose scholers be better brought vp

And Jesus saide vnto thē Can the brydegromes, &c.

But the dayes wyll cum whan the brydegrome shalbe taken from them.

and

and taught. Olde thinges muste not be mengled with newe. For no man soweth a patche of newe and rawe cloth in an olde garment. For by this waye, the hole of the olde garmente is not onely not mended, but also the hole is made greater and more ill fauored, because the newe clothe agreeth not with tholde. And they that bee wyse and polytike men, put not newe wine in olde vesselles. For than a double inconuenyence foloweth, whilest both the wine runneth out, and the vesselles be broken and vtterly lost. But rather they put newe wyne in newe vesselles, whyche maye beare the strength of the wine, nor starte a sonder with the boyling and worckyng of the wyne. So bothe the vesselles be saued, and also the wine. I wyl my disciples to be all newe, and so I fashyon them for me by litill and litell, that in tyme to cum they maye be stronge and styffe to beare the myght of the doctrine euangelicall. John durst put no nother than olde wyne in olde vesselles, as fastynge and suche other, whyche be far from those thynges that men of the gospell must perfourme. I do not commit the swete wine of my doctrine but vnto new vesselles.

Neyther do men put new wyne into olde bottelles.

The texte.

¶ While he thus spake vnto them, beholde ther came a certayne ruler, and worshypped hym, saying: my doughter is euen now deceased, but cum, and lay thy hand vpon her, & she shal liue: & Jesus arose and folowed him, and his disciples also. And beholde a woman diseased with an issue of bloude twelue yeres, came behynde hym, and touched the hem of his garment. For she sayd with in her selfe, yf I may touche, but hys vesture onely, I shal be hole. But Jesus turned him, and whan he sawe her, sayde: doughter be of good comforte, thy faith had made the safe: And the woman was made hole euen the same time. And whan Jesus came in to ỹ rulers house, and sawe the mynstrelles, and the people makynge a noyse, he sayde vnto them: get ye hence, for the maide, is not deade but slepeth, and they laughed him to skorne. But whan the people were put furth, he went in, and toke her by the hand, and the damesel arose. And this rumor went abrode in to all that lande.

Jesus spekyng these thinges, there came vnto him a certayne warden of the synagoge called Jairus and falling humbly vpon his knees worshipped him, and with vehement prayer and besechyng, sayd: my onely doughter twelue yere of age, was at the poynt of death, whē I came from home, and I am afearde least that she be nowe deade: Cum I praye you, & lay you re hande vpon her, that she may recouer and lyue. Jesus (as he was redy to doe good to all men, whiche asked him with playne trust and confidence whether they were poore or riche, Jewes or straungers) furth with arose vp and folowed Jayrus, whyche made haste home yf perhappes he might finde hys daughter yet alyue. The disciples and the thicke multitude folowed Jesus. And beholde, as he was goyng, there befell an occasion of an other miracle. There was among the greater multitude of people a certaine woman, whiche had ben diseased with the bluddy flyxe for the space of twelue yeres, & had spent her whole substaunce vpon phisicions, and yet founde she none that coulde heale her disease. Therfore was she in dubble misery, for that pouertie was ioyned with her sickenes. This woman when she had conceyued in her harte a greate trust and confidence in Jesus, because of the filthines of her disease, she durst not speake vnto Jesus before so many witnesses. Therfore as though she would steale a benefite secretly, she came priuely behynde hys backe, & touched the hem of hys garment. For thus she perswaded her selfe, yf I touche but the vtterm̄oste parte of his garment I shal be whole, & by & by his garment once touched

And Jesus arose & followed hym, & hys disciples also.

For she sayde within her selfe, if I maye

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the flixe stayed, and the woman perceyued that the helth of her body was restored. But Jesus willing such a notable example of fayth not to be hid, and teachyng withall that the glory of god oughte not to be conceyled: to thintent he would haue the benefite to be cõfessed, he turned vnto the multitude saying: who touched me? Whan all denied it. Yet sum body touched me (q he.) For I feele a power goyng out from me. Here Peter and the other disciples, not knowynge what Jesus mente, saye: Lorde thou seest the thicke multitude thrusting the on euery side, & dost thou aske who touched the, sith so many towche the? But whan Jesus as ignorant who had touched him, loked aboute hym as sekyng for the pryuy toucher, the woman being onely pryuy of the thing, perceiuing that she could not be hid frõ Jesus, all shamefastnes set a parte, fearing and tremblyng, fel downe at Jesus feete, and confessed all the matter as it was, and what disease she had, and how many yeres she had ben sicke, and how she spent all her substaũce in vayne vpon philicions, and how that she perswaded her selfe, that by the onely towching of the skirte of his garment, she might be healed, and how by and by after the towching she felt perfit health of her body. It was the wyll of Christ that these thinges should be declared before the multitude, not to put the womã to shame, neyther to purchace him selfe prayse of mẽ: but by this example to teache all men, what sure confidence and trust is hable to do, and by the example of the woman to establyshe the faith of the warden of the sinagoge, whyche he perceyued sumwhat wauerynge, and withall to reproue the phariseis for their vnbeleefe. Therfore Jesus, lest he shoulde seme to be angry, and to take away his benefite againe comforted the woman tremblyng for feare, and sayde: my doughter, be of good cumforte. Thy faithe hath obteyned the health. Departe in peace with a quyet and a careles mynde. My will is that this benefite shal continue with the, though thou hast stollen it from me.

touche but hys vesture onely. I shalbe hole.

And whan he saw her, he saide: doughter be of good comforte.

Thy fayth hath saued the.

As Jesus was speakynge these thynges, certayne came from the wardens of the sinagoges howse, and tolde hym that his doughter was deade, and that there was no cause why to trouble Jesus. For they toke Jesus to be nothyng elles, but sum notable philicion, which was hable by hys facultie to restore health to them that were aliue, but not to restore the dead to life. And therfore they thought it but vaine to call a philicion be he neuer so excellent, to a dead man. Jesus perceyuyng that the father of the mayde was muche amased with this tidinges, comforted hym, saying: Feare not, onely haue faith and trust that the mayde shall be hole, and she shall be hole. It is in the, that thy doughter may be hole.

And now whan they were cum to the warden of the sinagoges house, Jesus suffered not the multitude to enter in, nor the other disciples, beside Peter, James, and John, and the father and mother of the mayden. But all her kynsemen and frendes dyd wepe, and after the countrey maner, they beate theyr bodyes, bewayling her, and crying out, and such other thynges as men be wonte to do very folishly in the funeralles of riche men & great men. Jesus bad them cease from theyr wayling, for the mayden was not dead but a sleape. Meanyng thereby that the mayden was dead, to them whiche coulde not rayse her, but to hym she slepte onely, to whome it was more easy to rayse her frõ death, than to other to raise her frõ slepe. Whan

For the mayde is not deed, but sleepeth.

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the familiars and frendes of the warden perceyued not these thynges, they laughed Jesus to skorne, because they knewe certainely that she was dead, seing her whan she dyed: Therfore after that he had thrust furth from the funeralles the mournynge multitude, he taking the father and the mother of the mayden, entred in to the parler, where as the corps of the mayden dyd lye. And Jesus taking the virgine by the hande, sayde: mayden arise. And furthwith whan at the worde the mayden rose, she walked also, that the faythe of the miracle might be the more certayne. For he did not onely restore lyfe sodenly, but also strength and cherefulnesse. And when the parentes of the mayden were greately amased, he gaue them in commaundement, and desired them instantly to tell no body what was done: both that he might auoyde the suspicion of vayne glory, for this chefely oughte to be done with the headdes of the synagoge, whyche dyd all thynges possiblye to obteyne the prayse of men: and also that they mighte showe furth with greater fayth and credit, the thinge that was donne, yf they cõmaunded to kepe silence, yet woulde needes tell the thynge that they had seene donne to the Pharisees and to the prelates of the synagoge. For he knewe the disposicion of man, whiche he minded to vse to the profite of others. And whan he departed, he badde them geue the mayden meate, vsing the parte of a philition, making as though it had bene no miracle, which thing establyshed the faith of the miracle the more.

And thys rumoure went abrode in to al that lande.

The texte. ¶ And whan Jesus departed thence, two blynde men folowed hym crying: and saying: O thou sonne of Dauid haue mercy on vs. And whã he was cum in to the house, the blinde came to him, and Jesus saieth vnto them: beleue ye that I am hable to do this? They sayde vnto hym: Lorde. We beleue. Then touched he their eyes, saying: accordyng to youre faythe, be it vnto you. And their eyes were opened. And Jesus charged them, saying: se that no man knowe of it. But they whẽ they were departed, spred abrode his name in all that lande.

Now whan Jesus left the house of the warden of the synagoge and returned to his owne house: two blinde mẽ folowed hym, whiche had hearde the fame of his miracles, and therof conceyued an hope to obtayne healthy especially hearing of his goodnes towarde al men, where they neuer so meane. But when they could neither see Jesus, nor cum vnto him, yet with a loude crye for loue of health, and for feruentnes of faith, farre of they crie vpon Jesus, with gentill prayer, sayinge: O sonne of Dauid haue mercy vpon vs. Jesus in the waye answered them nothyng, differringe hys benefyte, that the miracle might be the more manifest: endeuouringe alwaye to allure the Jewes to faythe, and by the very thynges many waies to reproue the Pharisees vnbelefe. The captayne had fayth and trust, the woman had fayth and trust, they that caryed the man sicke of the palsey, dyd beleue and trust, the Jewes and Pharisees dyd distrust, and were also full of malyce and enuy. But whan Jesus was cum home, the blynde men were receyued in to hys howse, who with stiffe hope folowed hym. Than Jesus geuing example vnto others, first demaunded them of theyr faythe: beleue ye (qꝯ he) that I am hable to perfourme youre requestes? And they without any delay, sayde: Lorde we beleue. Than Jesus towchinge their eyes with his hande, sayde: As ye beleue, so be it to you, not chalengynge to him selfe the restorynge of the sight, but imputing it to their fayth and trust, declaringe that chefely vnbelefe made vs vnmete for the bountifulnes of god, whyche

And whan he was cum into the house.

Beleue ye that I am hable to do this.

Accordynge to youre faith be it vnto you.

which is prest and redy for all men. As sone as Jesus had spoken, the eies of the blynde were open, so that they saw clerely. Here Jesus willing to warne vs couertly, that althoughe glory of it selfe foloweth the good dede, yet we must flee it rather than desyre it: he charged the blynde men verye earnestly, that no man should knowe this dede. But they ioyinge of theyr newe felicitie, spred the fame of Jesus the more thoroughe out the whole countrey: emong all them that knewe of theyre olde blyndenes.

And Jesus charged them, saying: see that no man knowe of it.

But they when they were departed spred abrod hys name in all that lande.

¶ As they went out, beholde they brought to him a dum man possessed of a deuyll: & whan the deuil was cast out, the dum spake: & the people marueyled, saying: it was neuer so sene in Israell. But the Phariseis saide: he casteth out deuylles thoroughe the prynce of deuilles. And Jesus went about all cities & townes teaching in theyr synagoges, & preaching the glad tidinges of the kingdome, and healyng euery sickenes and euery disease among the people.

The texte.

¶ Whan the blynde were departed, ther was an other miserable man offered vnto him, who was vexed with a deuil, which toke away the vse of his tong, that the man neyther was wel in his wit to wishe for health, nor had not tonge to aske for it. He therfore because he had nede of an other mānes fayth, was offered vnto Jesus. Which without any tarrying cast out the deuyll, & furthwith the dum spake. The multitude marueyling at so great spedines of miracles, ready in all kinde of diseases, beyng neuer so incurable, sayde emong them selues: There was neuer man emong the Israelites that wrought so many miracles so easely. Contrary wyse the Phariseis blynded daylye with malice more and more, where as the thinges that were done in the sight of all men coulde not be denyed, yet to thintent they myght withdrawe from him the mindes of the people that had him in veneration, they falsely slaūder him, that he casteth out deuilles not by ỹ power of god, but by the might of Belzebub ỹ prince of deuyls. Thā whiche vntrue slaunder, what could be a more mad thing? As who should say one deuil driueth out an other, or as who shoulde saye, Belzebub the enmy of mankinde, gaue life to the dead, health to the sicke, sight to the blind, speche to the dum. These illes cum from thē oftētymes, which Jesus of his goodnes hauing cōpassion vpon men, toke away with such corporal benefites, as might sensiblye be perceiued, preparing them for the capacitie of spiritual benefites. But moste meke Jesus was not offended with suche malicious reproche, but deuised the more for the healthe of all men, because he sawe the Phariseis, (to whom it apperteyned to se for the health of the people) so litill to helpe and socour: that also they enuied the commodities of others. Jesus therfore as a good sheperde walked thorough all cities and stretes, laboring to heale both the soules and bodies of all men, teachinge in theyr congregacions, and preachyng the kingdome of heauen (in to the which none be receyued, but suche as be voyde of all diseases of the soule) and healyng also all kyndes of diseases and sickenes.

And the people marueyled.

But the phariseis sayd, he casteth out deuils thoroughe the prynce of deuylles.

And Jesus went about all cities.

¶ But whan he sawe the people, he was moued wyth compassyon on them, because they were destitute & scatered abrode, as shepe hauynge no sheparde. Then sayeth he vnto his disciples: ỹ haruest is plentious, but the labourers are few. Pray ye therfore the lorde of the haruest that he wyl sende labourers into his haruest.

The texte.

Further whan Jesus sawe the multitude swarming on euery syde, and

But whan he saw ꝑ people, euery daye moze thicke, and now gredy of health and sincere doctrine, and considered withall, that the prieſtes, Phariſeis, and Scribes, vpon whom the people hitherto did hange, to do any thyng rather than to preſerue the people, & that they were whole geuen not to the glozy of god, but to theyze owne glozye, to theyze lucre, to theyze owne bely, and to theyze owne pleaſures, in whom yf there were any religion it was but colozed and counterfeyted: ſo that it was verye noyſome vnto true relygion: And conſidered alſo that the people was but rude and groſſe, and yet in the way of amendment, foz they lokyng to be healed in their bodies, folowed wt a ſimple & a playne fayth, & glozified god: and although yet they vnderſtode not the doctrine of the goſpel, yet they did not reiect the ſame. Contrary wyſe whã he conſidered the Phariſeis & the Scribes, where as they had the prophetes & the law, yet to be blynded with wozldly deſires, & alſo to reſiſt the doctrine of the goſpell: the good ſheperde was moued with pitye and compaſſion, becauſe he ſawe them lyke vnto wanderyng ſhepe, ſkatered a ſunder and deſtitute of a ſheperd, & runnyng vnaduiſedly hyther and thither. Jeſus therfoze conſidering that in the Phariſeis, whyche played the wolues rather than the ſhepardes, the flocke had no hope, and that the people thorough miracles was now ſumwhat prepared to receyue the doctrine of the goſpell, he ſayde vnto hys diſciples, whom he had now well gathered together: I ſee a great harueſt, but very few labozers. The fame of the goſpell is ſpred abzode euery where. The feruency of many is ſtirred vp, whiche ſeme ripe & redy to heare the wiſedome of the goſpel. But where be they that wyl take vpon them to preache and teache? Where be they that wyll teache purely and ſincerly, nether ſeking after glozy of man noz after gayne and lucre, but teaching ſo ſincerely as ye ſee me teache?

He was moued wyth compaſſiõ on them

The harueſt is plenteous, but the labozers are fewe.

Truly ſuche a cumpany of men muſt not be neglected, beyng kindled with the deſyze of the heauenly doctrine. What is than to be done, but to deſyze & requyze the lozd of the harueſt to thzuſte in to his harueſt the ydle & vnwylling labozers? Foz the occaſion is nowe, and lingeryng is daũgerous I know that it is moze pleaſaunt foz you to be with me, but the time is at hand, that ye muſt ſhewe ſum pzooke of your ſelues, & that ye muſt begyn to ſhew furth foz the ſaluacion of other, that which ye haue receyued of me.

Praye ye therfoze the Lozde of the haruest that he wyl ſend labourers into his haruest.

¶ The .x. Chapiter.

The texte. ¶ And whan his twelue diſciples were called vnto him, he gaue the power agaĩſt vncleane ſpirites, and to caſt them oute, and to heale all maner of ſyckeneſſe, and all maner of diſeaſe. The names of the twelue Apoſtles, are theſe: The fyrſte Symon, whyche is called Peter, and Andzewe his bzother. James the ſonne of zebedee, and Jhon his bzother, Philip and Bartholomew, and Thomas and Mathewe, whych had ben a Publycan, James the ſonne of Alphe, and Lebbeus, whoſe ſyrname was Thaddeus, Symon of Canaan, and Judas Iſcariote, which alſo betrayed him.

THerfoze Jeſus goyng vp vpon the hill, commaunded hys diſciples whiche ſpecially followed him, to cum vnto hym Of theſe he ozdeyned twelue to be cheſe, vnto whom as to the better learned and moze ſtrong, he committed with authozitie, the office of teachynge: that accozdyng to the example that they ſaw in theyz maſter, they ſhould teach the people eche in ſondzy places. And leſt the doctrine of fyſhers, vnlearned, and abiecte men ſhoulde furthwith be diſpiſed, he gaue them alſo power a-

gaynſt

gaynst all vncleane spirites, to cast them oute with the worde, and to heale all kyndes of diseases, and all faultes of the body, that whatsoeuer Christ dyd before them in the fathers name & his owne, that they should do in the name of Iesus Christ, in whose come they were. For so Iesus entered, that through healyng of greuous, & incurable diseases, (whiche benefyt semeth vnto men most godly) he myght allure the rude & the simple to the thinges of the soule. But lest any man should take false apostels for the true, these be the names of the twelue whome Christe him selfe dyd ordeyne. Fyrst Symon the sonne of John, whyche also was called Peter, & his brother Andrewe: For these were the first that Christ called. Secondelye James the sonne of Zebedei & Jhon his brother: thyrdly Philip & Bartylmew. Fowerthly Thomas whose syr name was Didimus, & Mathew ỹ publicane. Fyfthly Iames the sonne of Alphe, with Judas the sonne of Iames which also was called Lebbeus or Thaddeus. Sixtly Symon the Cananite, which was also called zelotes, & Judas Iscariot, whiche afterwarde betrayed his master. By suche maner ambassadoures beynge poore men, rude, abiect, fyshers, synners, and men not knowen, and of no reputacyon, Christe went aboute to turne and renue the whole worlde vnto the wysedome of the gospell: lest in this prayse the worlde myghte attribute anye thyng vnto it selfe, yf he had begonne thys heauenly pourpose by men of learnyng, of power, of ryches, or of nobilitie.

He gaue them power against vnclean spirites.

¶ Iesus sent furth these twelue in numbre, whom he commaunded, saying: Goe not into the way of the gentyles, & into the cytie of the Samaritans, entre ye not: but go rather to the lost shepe of the house of Israel. Go & preache, saying: the kyngdome of heauen is at hande. Heale the sycke, cleanse the leapers, raise the dead, caste out deuilles. Freely ye haue receyued, geue freely: Possesse not gold, nor syluer, nor brasse in your purses, nor yet scrip towardes your iourneye, neither two coates, neither shoes, nor yet a rodde: For the worke man is worthy of his meate.

The texte.

Now it is worthy the hearynge, to heare what he cõmaunded them, and how he furnyshed these embassadours in theyr iourney. And fyrst of all he appoynteth them the costes and limites of preachyng, and forbyddeth thẽ to go out of Jewrye, and forbyddeth them to go eyther to the people that were nexte, or vnto the cities of the Samaritanes, whome the Jewes did abhorre: not that Iesus dyd count any kynde of men to be abhorred, but lest he should seme to be offended with the iniuries of the Phariseis, & for reuengyng of him selfe, to sende his disciples vnto straungers: or leste he myghte geue occasion vnto the Jewes, to excuse them selfe, and saye that they were despysed, and that the Gentyles and Samaritans were preferred before them. Agayne because he knewe that the Jewes chyefly woulde rebell agaynste the gospell, he would leaue them no maner of excuse, but ỹ it should appere vnto all men, that they were put frome the kyngdome of God, by theyr owne frowardnes, and that the Gentyles were receyued by theyr own playne and simple fayethe. Therfore (ỹ he) forbeare them for a tyme, and go rather to the lost shepe of the nacion of Israel, that they may repent to be saued. For they be not all of the Phariseis malyce. There be shepe emong thẽ, erryng by simplicitie and ignorannce, whych beyng monyshed and taught wyl sone repent, and heare the voyce of the good shepeheard. And ye shall beginne your preachyng thus, lyke as ye sawe me doe.

And into the cittie of ỹ Samaritanes.

But go rather to ỹ lost shepe of the house of Israell.

Go and preach saying: the kingdome of heaue is at hande.

For it is not meete nor expedient forthwith to disclose the secrete misteries vnto the rude people: they must be made in a redines before, that they may be hable to receyue the heauenly doctrine. First of all therfore preache nothyng els, but that the kyngdome of heauen is at hande, that they retournyng from theyr old lyfe, may prepare them selues to a newe lyfe. For the fyrst degre of righteousnes, is to abstayne from sinne. And the fyrst degre to healthe, is to knoweledge the disease. Furthermore leste the teachers beyng men of no reputacion, and teaching new thinges, should not be beleued, make them beleue your doctrine by miracles, lyke as ye sawe me do.

Heale the sicke cleanse the leprose, raise the dead, cast out deuyls.

Heale the sicke, rayse the dead, cleanse the leprose, cast out deuyls. These thynges though they be very great, yet ye shall haue them of me, and they shall get you fauour and authoritie with all men. For fyrst the weak must be allured. Take you heede only that ye do not abuse these thinges, either to vayne glory, or to lucre. Lyke as ye haue frely receyued of me, so frely geue: Defyle not the euangelicall function, not with the lest suspicion of glorye or lucre. Thus men shall estene you great in dede, yf they shall see you of so great myght and power, and yet not to be haute nor prowde, nor desyrous of lucre, but stowtly to dispyse those thynges, for the whyche the cõmon sorte of men, do & suffre all that they maye.

Freely ye haue receyued, geue freely.

I wyll haue you lyghte and redy to do this message, & to be laded with no burdens, to be encoumbred with no carefulnes, that ye maye wholy applye the office commytted vnto you.

Possesse not gold nor syluer or brasse in youre purses.

Ye teache heauenly thinges, set not youre care vpon worldly thynges: ye haue preparacion mete for your preachyng, whyche teacheth no meane thyng. Wherfore whan ye take your iourney, burden not youre purses with golde nor syluer. No, carry not so muche as a bagge aboute with you to put your vitayles in, neyther .ii. coates, nor showes nor staffe. He is wel armed whych is gyrded wyth the sweard of ỹ word of the gospel.

For the worke man is worthy of his meate.

Nor ye shal not nede to be careful, how ye being naked shal cum by necessaries. Only be careful in your office cõmytted vnto you, and all these shal be geuen you, from your heauenly father. It is his matter that ye haue in hande. He wyl not suffre his workemen to be defrauded of theyr hyer. For them that lyue from daye to daye, and accordynge to nature, necessaries be sone prepared. And there wyl be enow whiche of themselues wyll geue to you, doyng and teachynge suche thynges. So shall it cum to passe, that neyther ye shall be troubled wyth suche cares whyche maye diminishe youre aucthoritye, and make you to be suspected, nor they whome ye teache, shall be vnkynde towarde you, of whome they receyue farre greater thynges.

The texte

¶ But to what soeuer citie or towne ye shal cum, enquire who is worthy in it, & there abyde tyl ye go thence. And whã ye cum into the house, salute the same: & if ỹ house be worthy, let your peace cum vpõ it: but if it be not worthy let your peace returne to you againe. And whosoeuer shal not receiue you nor wyl heare your preaching, whã ye depart out of that house or citie, shake of the dust of your fete. Verely I say vnto you: It shal be easyer for the land of Sodoma and Gomorrha in the day of iudgemẽt, than for that citie.

But into what soeuer cytye or towne ye shall come,

And ye shall be greuouse to no man with beggynge, nor no man shall caste you in the teth with his benefite, because he hath made a chaunge for better thynges, rather than geuen any thyng. For it shal not be nedefull for you to turne into common innes, but into what citie or strete you entre into,

into, fyrst enquyre if there be any honest man there, desyrouse of the heauēly kyngdome, and wery of the worlde, whiche with godlye desyres sygheth nowe and than after Messyas that was promysed, whych sheweth a great hope of greater increase, by symplicitie and innocency of life, by liberalitie towarde the poore. For suche one wyl be a verye mete hoste for you, and agayne ye shal be mete gestes for him. Whan ye haue founde suche an one, turne into his house, and chaūge not your inne, vntyl your busines about ỳ gospel, causeth you to remoue into an other citie. For it shal not be nedefull neyther cumly for you oftentymes to chaunge your host, as lyght personnes, or persons desyrouse of more deynty fare. Euery house, euery fare ought to suffyse for men of the gospell. Be ye curteous and gentil of manners, that ye appere neither proude, nor flatterers. Whan ye enter into the house, speake fyrst and saye: Peace be in this house. Your prayer shal not be in vayne. For yf the house be worthy this prayer, by and by wythout delaye it wyl receyue it: but yf it refuse it, your salutacion shal not be lost. For that which they dispyse shal returne vnto you. And truly I would not haue you bowyng and beckyng or flatteryng any mā for your necessaries, that yf any house thyncke muche to receyue you, or yf anye cytye thyncke muche to haue you as geastes, and wyll not of theyr owne accorde receiue the saluation of the gospel offred vnto them, I wyl that ye shall leaue the house which ye saluted, and leaue the citie where vnto ye entred, and go in to the stretes and shake of the dust from youre fete, declarynge openly that ye hunt for none of theyr worldly cōmoditie, who cast of the gospel of god, insomuche that ye shall not be cast in the tethe with the vyle dust that stycketh vpon your fete. Here haue in remembraunce, that an holy thing must not be geuē to dogges, nor precious margarites cast vnto hogges. Onely see that ye laye this to the vnkynde, wyll they, nyll they: that the kyngdome of god is at hande, to the great commoditie of them that receyue it, & to the greate hurte of them that refuse it. Auyse them whyche receyue the worde of the gospell. Wo be to that cytie, wherein none shall be foūde that doth repent him of his yll lyfe, & desyreth not to be amended. This I assure you, that ỳ countrey of Zodome and Gomorre shall be more gentelye handled in the daye of iudgement, than that cytye, thoughe it be a cytye of Israell. The more that the clemencye of God is to prouoke them to penaunce, by so many myracles, and so many benefytes, the more greuously shall they be punysshed, yf they refecte it.

And there abyde tyll ye go thence.

And when ye cum into a house, salute the same

And if ỳ house be worthye.

And who so euer shal not receyue you, nor wyl heare your preachynge.

Shake of the dust of youre fete.

I saye vnto you: it shal be easier for the lande of Sodoma and Gomorha.

Behold I sende you furthe as shepe among wolues, be ye therfore wyse as serpētes, and innocente as doues. But beware of those men, for they shall delyuer you vp to ỳ counsels, and shall scourge you in theyr synagoges. And ye shal be brought to ỳ heade rulers & kinges for my sake, in wytnes to thē and to the Gentyles. But whā they delyuer you vp take you no thought, how or what ye shall speake, for it shall be geuē you euen in that same houre what ye shal speake. For it is not ye ỳ speke, but the spirit of your father which speaketh in you. The brother shal delyuer the brother to death: and the father the sonne, and the chyldrē shal aryse against theyr fathers and mothers, and shal put them to death: & ye shal be hated of al men for my names sake But he that endureth to the ende shall be saued.

The texte.

But leue ye the punyshement of them to god, be ye meeke and pacyente against all iniuries, and so endeuoure to profyte all good men, that whan ye be prouoked of yl men, ye requite not iniuries. It is sufficiente for you to be garnysshed wyth those thynges, wherewyth ye maye do good to all

men. Agaynst the iniuries of men I wyl haue you vtterly without weapon, and to ouercum with none other defence but wyth sufferaunce. Otherwyse I coulde make you terryble and to be feared, but it is not expedient for the gospell. For violence dothe not extynguysshe violence, nor iniurye, iniury, nor pryde, pryde, but rather coldenes, gētylnes, and quyetnes. I knowe that the pharisees, and men that be stoute wyth the socoure of this worlde, wyll go aboute to do you sore displeasures. But againste all these there is none other buckeler but pacience. Nor there is no cause to feare, ye be sent lyke shepe without weapō, simple, innocent, in the middest of wolues; but ye be sent of me. I woulde not ẏ ye beyng prouoked by theyr naughtines, should be turned into wolues, but to go aboute this by al meanes, ẏ the wolues asswaged by your gentylnes, maye be turned into shepe. It is no great matter to reuenge yll men, but to turne their hertes to good, is a very greate and an harde matter. Therfore ye must couple two certayne thynges together, the policy of the serpente, and the simplicitie of the doue. The simplicitie of the doue shall cause you to desyre to do good to all men, and to hurte no man, no thoughe ye be prouoked. The policy of the serpent, shall cause you to geue none occasyon, wherby your doctrine myght be reproued. This is the chiefe poynte of youre ambassade, that the gospell maye entre into all mennes hartes. Therfore ye must do vtterlye nothyng, whiche by any probable coloure myghte withdrawe any mannes harte from the doctrine of the gospell. Your doctrine shall make great stirres and tumultes in the worlde, the more therfore ye must beware, least any busynesse aryse through your defaulte. Whyche can not be, yf ye communicate your benefytes freely vnto al men, and kepe pacience also towardes the yll men, and desyre to do them good.

Therfore with suche maner of men, yea wolues rather, ye must worke warely, & now prepare your minde against al kyndes of yl, that nothing may trouble you, whan it shall happen. For the tyme shall cum that they wyll plucke you as yll doers in theyr councelles and conuentycles, and beate you with whyppes like vngracious men, & subuerters of publique weale, ye shal be brought before rulers and kinges, not for your desertes, but for my sake, and thoughe I maye let them, yet wyll I suffer all these thynges to be done, that it maye be wytnessed and open to all men, that they perisshe through theyr own defaulte, which beyng moued and prouoked by so many miracles, by so many benefytes, by so ready doctrine, by your simplenes and gentylnes, so spitefully reiect saluation offred vnto them. Therfore whan so fewe shall be brought forth to so manye, so weake and vnarmed to so myghty, vnlettered to so learned, be not carefull howe ye shall plede your cause, though ye be rude, and not skylful of iudgementes, of lawes, & of ẏ law place. Also I would not ye should runne to suche ayde & succoure, by the which the cōmon sorte of mē be wont to haue the higher hād in iudgemētes. They take vnto them a cunning and a wel tonged aduocat, they flatter the iudges, they fall downe humbly vpon theyr knees, they get fauoure with monye. Meddle ye with none of these. Do ye this onelye, go forth whan ye be called, aunswere, whan ye be cōmaunded, that they haue no iust cause of cōtumacy & stubburnes agaynst you, but aunswere plainlye and boldly, not with a diuised and a prepared oration, but wyth suche

one as

Behold I sēde you forth as shepe amonge wolues.

Be ye therfore wyse as serpētes, and innocent as doues.

But beware of those men, for they shall delyuer you vp to the counsels.

And ye shal be brought to the heade rulers and kynges for my sake.

In wytnes to them and to the Gentiles.

But whā they deliuer you vp take ye no thought howe or what ye shall speke.

one as hath boldnes ioyned with wisedome and mildenes. Lyke as bitaile shall be readye for you in euerye place: so speche shalbe gyuen vnto you, vpon whiche carefully to muse, appertaineth not to hym that depēdeth wholy vpon the helpe of god. Yea speche shall be geuen vnto them in season whiche muse nothyng vpon it, not garnished nor gaye, but wyse and effectuall, and mete for the gospel. It is not mānes matter that ye haue in hād, but goddes, wherof ye be not authoures, but instrumentes. For it is not ye that shall speke there, but the spirite of your father speaketh by your mouthes. Trustynge therfore vpon his helpe, ye muste be moued by no stormes of aduersitie. For the worlde wyll aryse agaynst my doctrine with such tumulte and busines, that the brother forgettynge hys brotherlye loue, wyll bryng hys brother to death: that the father forgettyng hys naturall loue, wyll put hys sonne in daunger of death: that the sonne all honoure and dutye set a parte, wyll ryse agaynste the father, and mother, and put them to death, of whom he had the begynnynge of hys lyke. Brefely ye shall be hated of all men, for the hatred they beare to my name. For this worlde being so corrupt on euery syde with ambition, pryde, auarice, lechery and other worldly desires, will not beare the heauenly doctrine contrary to his appetite and desire. And it shalbe a greater offence to be a Christian man, than to be a murtherer or a sorcerer. These hurliburlyes the deuyll shall rayse agaynst the gospell, but destruct not, godly wysedome shall ouercome the wiles of the deuill, & the malice of man: do ye the busines committed vnto you with a bolde and cherefull courage. For who so amonge these yll es dothe persseuer and continue vnto the ende, he shall be saued. For ye must not beyng discouraged with feare, leaue of the busynes of the gospell.

For it shall be geuen you euē in that same houre, what ye shall speke.

For it is not ye that speke.

The brother shall delyuer ꝑ brother to death.

But he that endureth to the ende shall be saued.

¶ But whan they persecute you in this citie, flye into another. For verely I say vnto you: ye shal not go through al the cities of Israell, vntyll the sonne of mā be cum. The disciple is not aboue his teacher, nor ꝑ seruaunt aboue his maister. It is ynough for the disciple to be as his teacher, & the seruaunt to be as his maister. If they haue called the good man of the house Belzebub: how much more his household seruauntes: Feare them not therfore. For there is nothyng kept close, ꝑ shall not be opened, and nothyng hyd that shal not be knowen. What I tell you in darkenes, that speake ye in light. And what ye heare in the eare, that preache ye on the house toppes.

The texte.

There is no peryll, vnles a stomacke mete and worthy for the gospell fayle you. But lyke as ye ought not to prouoke the crueltie of yll men, nor to stirre vp persecucyon, nor resist it with myghte and power, so whyleste the preachynge of the gospell is but yet newe and yonge, I graunte you libertie to auoyde daunger and peryll by fleynge and runnynge awaye, not onely that ye maye be in saketie your selfe, but also ꝑ by this occasyon the fame of the gospell, maye be spred the further abrode. Therfore if they persecut you in one citie, geue place to their madnes and flee into another, so ꝑ in no wise at a lytle iniurie of persecution, cease not from your labour in the gospel. This onlye is to be done now, that the fame of ꝑ gospel may be spred thorough oute all Palestine. And in this the persecutor shall do you good, because he shall not suffre you to tary longe in one place. The tyme shall cum whan ye shall auoyde persecution with flyghte. Nowe the tyme is shorte, & haste must be made. For the kyngdome of god is at hande. Thys I assure you, before that ye haue gone ouer all the cyties of Jewry, the sonne of man wyll shewe hymselfe, and wyll helpe you beyng in daun-

When they persecute you in this citie, flee into another.

Ye shall not go throughe all the cyties of Israell.

ger. An example shalbe shewed you in hym howe greate aduersities the preachers of the gospell must suffre. The whyche all ought to seme vnto you the more tollerable, for this that ye se that I haue suffered all maner of reproues and afflictions. The scholer is not better than hys maister, nor the seruaunt better than his lorde. Thys suffiseth to the scholer yf he be equal with his mayster: This ought to suffice the seruaunte, yf he be egall with hys lorde. If they haue so vnworthely checked me the father of the house, in so muche that in most vile reproche they called me Belzebub, and named ꝑ sonne of God by the name of an vncleane deuill: what meruaile is it, yf they be bolde vpon the seruauntes of the house? I knowe that infamy semeth a great ill, and almoste more greuouse than death: but it is a praise and no infamy, whiche cummeth of wicked men for the gospell sake. They wyl saye that ye be witches, yll doers, and sedicious, but this ignompny and shame afterwarde shall be turned into glory. Youre sincerite and innocency at length shall appere vnto the worlde, whiche sincerite al men shall prayse, cursyng thē which haue dishonested you w̄ false reporte. Prayse long suppressed, breaketh out cōmonly with greater lighte. There is nothinge couered but tyme wyll vncouer it, and nothynge is hyd, but it once wyll come to lighte. Endeuour this onely, that ye do thynges worthy prayse, and not seke after praise. Ther is nothynge therfore, why ye should be troubled with feare of infamy, and not frely preache the gospel of the kyngdome. It hath no dishonest thynge, nor nothynge to be kepte close. Yea yf ye heare anye thynge, of me in darckenes, preache ye it in the cleare light. And yf I haue tolde you any thynge secretelye, preache it openly. Our doctrine is without any colourynge. It desireth to cum furth before all men, and it is afrayde to be knowen of no man.

The dyscyple is not aboue hys teacher, nor the seruāt aboue his master.

Feare thē not therfore.

For there, is nothynge kept close that shall not be opened, and nothynge hyd that shall not be knowen.

The texte. ¶ And feare ye not them that kyll the body, but are not able to kyll the soule. But feare rather hym which is able to destroy both soule & body in hel. Are not two lytle sparrowes solde for a minute? & one of them shal not fal to the ground without your father. Yea & all the heares of your head be numbred: Feare ye not therfore: ye be of more value than many sparrowes. Euery one therfore ꝑ shal confesse me before men, hym will I cōfesse also before my father which is in heauen. But whosoeuer denieth me before men, hym wyll I also deny before my father which is in heauen.

But there shall be some perchaunce, which will lytle passe vpon infamy, and other ylles, but who can despyse and set litle by death? It were meete you should feare them, yf they could kyl the whole man: but ye that know that the body is the vilest parte of man, & that the soule whiche is the chefe parte of man can not be hurt of them, be they neuer so sauage and cruell: Ye (I saye) nede not to feare them. They should hurt you more yf they dyd slepe you folowyng their mindes, than yf they kyll you not regardyng thē. I wil showe you who is more to be feared. Feare him who like as he made the whole man, so he is hable to condempne hym to euerlastyng death, and to delyuer hym into hell fyer.

Yet the body whiche the tyranne doth kyll for a tyme, doth not vtterly perysshe. For the selfe same at the resurrection shall be restored in farre better wyse. Hytherto therfore only the body is in daunger, yf in case ye be kylled, constantly obeying my commaundementes. But yf ye obey their cōmaūdementes, and leaue the busynes of the gospell, nowe not onely the bodye doth perysh, whiche yf no man kyll it, yet by the common law of nature it must

must nedes dye: but also the soule shall be deliuered to euerlastyng fier. And what matter is it, whether the persecutour, or dysease, or anye other chaunce take awaye the lyfe? Truly more glorious it is to dye for the gospell sake, whiche death though it be violent and sore, yet it shal not cum before the day, whansoeuer it cũmeth it shal not cum without the prouydence of god. And by this it cummeth to passe, ỹ yf ye endeuoure to auoyde it, ye can not. God wyll not suffre you to be slayne but when it shall be verye expediẽt for you to dye. Wherfore put out of your mindes al this feare. God also wil prouyde for this, to whom it were not harde to geue you immortalitie, but that it is a greater thyng to despyse death, than to escape it.

Are not two lytle sparrowes solde for a minute.

What is of lesse value than sparrowes? of the whiche two be bought for a farthyng, a very litle coyne? And the numbre of sparrowes is greate in euery place, and yet not so muche as one of thẽ is loste in the yearth, but by the wyll & sufferaunce of youre father. Do ye feare than, lest he wyll suffre you whom emong all he hath chosen to this busines to perysshe before your tyme, whõ he doth not neglect, insomuche that he kepeth the numbre of all the heares of your hed? Seyng that ye be of more estimacion to the father than innumerable sparowes, there is no cause why ye should feare, lest men be able to do anye thynge agaynst you, otherwyse than shal be thoughte to hym, who hath contynuall care ouer you. Wherfore leaue the care of yout lyfe and death vnto hym, and be not ye dyuen from the open profession of my name, be it neuer so hated of the world, by any feare of displeasures that men can do vnto men. For whosoeuer litle regardynge the rebukes of men, do professe me in this lyfe to be hys lorde & mayster, hym wyll I acknowledge to be my seruaũte and disciple, before my heauenly father. Contrarywyse whosoeuer wyll be ashamed of me before men & deny me, hym wyll I deny before my father whyche is in heuen. And this is no daynteouse & delycate profession: for he doth not professe me, vnles he doth declare by hys lyfe ỹ he doth beleue my sayenges. And he hath denyed me, which so lyueth that he setteth by any thinge more than by me. What wynnynge therfore can it be, yf a man lese that noble & euerlasting praise with the father & his angels for feare of a false slaunder here, whiche neyther lasteth long, nor is no slaunder in deade, but with ignorant and folyshe men, and before god very true glory? It is a great gayne lytle to passe vpon these thynges, and to make haste to the euerlastyng rewarde: whiche shall be geuẽ in due time to them that haue deserued: in the meane season a good conscièce is a great ppece of the rewarde.

Euerye one therfore that shall confesse me before men hym wyll I confesse before my father whyche is in heauen.

What whosoeuer denyeth me before me.

The texte.

¶ Thynke not that I am cum to sende peace into ỹ earth. I came not to sende peace but a swearde, for I am cum to set a man at variaunce with his father, & the doughter with her mother, & the doughter in lawe with the mother in lawe. And a mannes foes shall be they that are of his housholde. He ỹ loueth father or mother more than me, is not worthy of me, & he that loueth sonne or doughter more than me, is not worthy of me. And he that taketh not his crosse & followeth me, is not worthye of me. He that fyndeth his lyfe, shal loose it, & he that looseth his life for my sake, shal finde it.

The profession of the gospell is no werysshe nor lyghte thynge. Trulye the rewardes be greate, but ye must cum vnto them with vehement and cõtinuall desires of the mynde: they chaunce not vnto yll men and lyngerers: they must be obteyned by strength and violence. Thynke ye that I am cum to sowe peace in the yearth emonge men? It is farre otherwyse. Naye I am

am not cum to sow peace and concorde, but swearde and warre, and that inwarde and domistical warre and not ciuile warre onely. For where as the doctryne of the gospel shalbe hated of the most parte, and sith it requyreth so feruent a desire towarde it, that all the affections of men be they neuer so great and vnruly, must geue place: it can not be but great strife and dissencion must arise emong them that be most nere and frendly: whyles they ẏ dote vpō the world wil rage rather against their derest beloued, thā forsake their vices, wher vnto they be accustomed: and whoso is once touched with the great feruency of the euangelical charitie, I will not suffre himselfe by no maner of affeccions to be plucte away from ẏ thing, which he hath begonne to embrace and make muche of. But happy is that strife and dissencion, which doth auaunce syncere and good thinges, and cutteth away rotten thynges: Happy is that sweard whiche pareth away from the soule, al noysome lustes and desires. Let this tumulte and hurlyburlye be layed vnto me, and not to you, which haue geuen a medicyne and troubled all the body: but so, that they that stryue against theyr affections for the hatred of my name, ought to impute it to themselues and not to me. For they might folowe them, whome they persecute. I offre health and saluacion to al men: whych yf al men do embrace, there shal be no strife nor dissēcion. Truely the gospel of it selfe is a thing of peace, of quietnes, but sedicion is rayled by the fault of others. Lyke as the medicine is a holsome thyng of it selfe, but in the body it maketh a rumblyng and trouble, whyles it prouideth that al the membres may be in quiet. But it is expediente that the noysome thynges be pared away, that true and holy concord may be establyshed the more emong the pure and clene. This swearde therfore I bryng into the yearth to breake concorde betwixte the sonne and the father, to diuide the sure and streight bande of nature betwene the sonne and the mother, to discouer the loue and concord betwene themother & doughter in lawe. There is no knot of nature or amitie so sure, which this swerde is not able to breake. Whom domestical acquaintaunce hath made louers and very nere frendes, them the sweard of the gospell sette in sondre. But so ferre and no ferther shall thys battayle extende, and so ferre shall thys warre go, that they whiche be of oure side shall onely dispise their enemies, but not hurt them, and asmuche as in them lyeth, saue them also yf they can. And thus far shall thys dysprysinge go, not to dysoayne them and abhorre them, but soberly to make them an answere, and not to obey their wicked commaundementes. Ye must take hede by all meanes that the common state of the publicke weale be not troubled by you. Be not slacke in the duty which by the lawe of nature the sonne oweth to the father, the doughter to the mother, the brother to the brother, the husoande to the wife, the cosen to the cosen, the frende to the frende, and the familiare to hys familiar and acquaintaunce. For I do not abrogate and put away the lawe of nature, but make it perfect. Ye must be obediēt in al thinges vnto the publique magistrates and ministers, vnlesse they prescribe and commaunde wicked thynges. They call you to the lawe, ye must go: they require accompte, ye must make it: but if they commaunde you to do honour and sacrifice to ymages and pictures, yf they commaūde you to ceasse from preaching of my name, ye ought not to obey thē. And yet they must not be stir-

For I am cōe to set a man at variaunce with hys father.
And a mānes foes shalbe they that are of hys houshold.

He that loueth father or mother more than me, is not worthy of me.

red

red with checkes and raylinges, but they must be aunswered soberly, why it is more mete to obeye god the prince ouer all, than the power of man. For it is reason that the commaundementes of god shoulde be preferred before the commaundementes of men. And yf they prescribe vniust thinges which yet do not make men wicked, yf they obey them: they must be suffered, leste they being stired they fall in to a rage. As for an example, if they take away vniustlye thy garmēt or money: if they cast the in to prysone: if they scourge the with whippes. For these thiges do not take away godlines, but rather by occasion, increase and set furth the vertue of the gospell. Lykewyse the dutie of the naturall loue must be performed to the parēt if he haue nede, though he be an hethen, and alienat frō the gospel. But yf thauthoritie of the parent withdrawe from the gospell, the heauenly father ought more to be obeyed, than the yerthly father. And yet the father must not be churlysly displyed, but gentely and reuerentlye monished, not to repugne agaynst god. In lyke maner also we must do with others, vnto whome we owe the duty of humanitie, ether of natur or els of curtesy. Sum wil say: it is hard to master suche affections, whyche nature hath inwardely grafted in vs. But suche the profession of the gospell doth require, stronge & manly men, and suche as will be moued from the heauenly busines by none affections. Ye shall see me go this way: he must nedes folowe in the same whiche will be taken in the numbre of my disciples. The some that loueth the father or the mother more than me, is not mete for me. Agayne the father which loueth the sonne or the doughter more than me is not mete for me. And he loueth hym more than me, yf in doyng hym pleasures, he neglecteth my cummaundementes. It is wicked loue so to tendre thy parentes being but mē, that thou offende thy parent beyng god. And leste it should seme to be to muche to set more by the will of god than all mennes affections, where as nothinge is more deare to man than lyfe, excepte he despise this also for the gospell sake, and be alwayes in a redynes to all kindes of death and punishment, and take vp his crosse and folow me dayly, he is no mete disciple to haue me to hys master. For like as the disordered loue of the parente or childe is a hatred rather than loue, sith it is noysom vnto bothe: so the disordered care to preserue the life, is a very distruction of ỹ life. He hath preserued his life, that lost it well, he hath lost it, which hath kepte it naughtly. He ỹ by forsaking the gospell, & denyngē me hath pacifyed the iudge, hath escaped prison, hath escaped hanginge, hath escaped death, where as he semeth to men to haue wonne hys lyfe, he hath lost his life in dede. Agayne he ỹ constantly sticking vnto the gospell putteth furth hym selfe boldely to all daungers and deathes, he semeth vnto men to loose hys lyfe, where in dede he winneth hys lyfe. The lyfe doth not perishe when it is taken away for professing of the gospel, but is preserued euerlastingly: It doth perishe in dede, if it bargayne to haue a shorte tarrying in the bodye with vngodlynes: and yet it liueth not than in the body, which liueth in the hatred of god,

And he that taketh not hys crosse and folowith me is not worthy of me.

He that fyndeth hys lyfe shall lose it.

And he that loseth hys lyfe for my sake shall finde it.

The texte.

¶ He that receyueth you receyueth me, and he that receyueth me receyueth hym that sent me. He ỹ receyueth a prophet in the name of a prophet, shall receyue a prophetes rewarde. And he ỹ receyueth a iust man in the name of a iust man, shall receyue a iust maunes reward. And who so euer shal geue to one of these litill ones to drinke, a cup of colde water onely in the name of a disciple, verely I say vnto you, he shal not loose his reward.

Neyther

Neyther is there any daunger lest yf it chaunce you to be forsaken of your parentes kynnesfolkes, aliaunce, and frendes: that there should be none to geue you house rowme and vittayll. The giftes wherewith I do adorne you, and your innocency shall purchesse you euery where howses, parentes, chyldren, kinnesfolkes, & frendes. For ye shall haue so manye children, as ye shall haue disciples. Like as there shall be euer sum which wil dispise you & persecute you: so there shall be euer sum whiche wil cumforte you with an intire & pure affection. And as albeit ye reuenge them not, but wishe them well, god in tyme to cum wyll greuously punishe them, because he taketh hym selfe to be dysppysed when ye be dispysed: so to thothers he will render a greate rewarde for youre sake albeit ye requite them not. For god willeth not that it should be imputed to you, but vnto hym selfe, yf any gentilnes hath ben bestowed vpon you for the gospelles sake. For who so euer receyueth you, receyueth me: in whose name ye be ambassadoures: and he that receyueth me, receyueth my father, from whome I am sent, and whose matter I haue in hande. He therfore like as he is riche and liberall, so wyll he render a very greate rewarde for euery litill benefite whiche is bestowed vpon you, that men shall not loose theyr benefyte vpon you, but haue a greate auauntage therby: that muche more ought he to render thankes whiche gaue the benefite, than he that receyued it. For truely it is a greate gayne to exchaunge a corporall benefite indurynge but a whyle, for spirituall and euerlastyng riches. Who so receyueth the prophete or the preacher for no nother consideracion but that he is a prophet or a preacher, and that he beyng sent from me preacheth the will and promyses of god, he shall receyue the rewarde of the prophete, and becum a prophete hym selfe. And who so receyueth the iust man not because he is his kynsman, or for any other worldely affection, but for this cause onely that he is a iust and a good man lyuyng after the rule of the gospel, he shall receyue the rewarde of the iust, and becum a iust man hym selfe. Hath not he made an happy chaunge whiche hath vsed hospitalitie, & wonne innocency? Pouertie can withdrawe no man from this gayne. For here the good wil of the geuer is counted the gift, & not ỹ value of ỹ gift. In somuche ỹ who so geueth but a cup of colde water. I saye not vnto me, but vnto any of the lest of these, onely because he is my disciple, I say vnto you certenly he shall not leese his rewarde: for he also shall becum my dysciple. And who is so poore & bare whiche is not hable to geue a cup of colde water to the thirsty? And as it skilleth not how greate the thing is that is geuen, but with what affection and in whose name it is geuen: so it skilleth not how great he be, vpõ whom this gentilnes is bestowed: this is sufficient that he is my dysciple, that I may accept and take it for a great benefyte.

He that receyueth you, receyueth me.

He that receyueth a prophete: in the name of a prophete. And he that receyueth a iust man in the name of a iust man.

The.xi. Chapter.

¶ And it came to passe that whan Jesus had made an ende of cõmaũdyng his twelue disciples, he departed thence to teache and preache in their cities.

The texte.

After that Jesus had instructed and furnished his disciples with these cõmaundementes, and commissions, to preache the gospell, he lefte them, that they being apart frõ their master, might make a triall of thẽselues, & proue what they coulde do: & went from the hill, ỹ he for his part might preache the gospel in ỹ cities of the Jewes.

Whan

¶ Whan Iohn beinge in prison hearde the workes of Christ, he sent two of his disciples, and said vnto him: Art thou he that shal cum, or do we loke for another. Iesus answered and sayde vnto them: go and show Iohn agayne what ye haue heard & seene. The blinde receyue theyr syght, the lame walke, the lepros are clensed, the deefe heare, the dead are rayled vp, & the poore receyue the glad tidinges of the gospel. And happy is he that is not offended by me. The texte.

And at what time the fame of Iesus by the reason of his miracles whyche he wrought in many places, and by the reason of his wonderfull doctrine did increase dayly more and more thorough out al Iewry and in the countreyes nere vnto Iordane, where before Iohn had preached and baptized Iesus: the disciples of Iohn sumwhat now enuying the glory of Iesus, of whom as yet they had no greate opinion, whereas of Iohn they thoughte that he was sumwhat more than man: they tolde vnto Iohn beyng in pryson, what good successe & fortune came of all thinges whiche were doen by him, whome a litell before he had baptised in Iordane, and with whom he dyd beare witnes vnto the people.

Further Iohn a man of perfecte holynes, reioysing that it now came to passe whiche he spake before, that the name & opinion of him selfe, which was greater than it was in dede, did decrease and diminishe, and the fame and opinion of Iesus did dayly increase and spred abrod, perceyuing also the enuious affectiõs of his disciples, to thintent that he might heale their weakenes and abandone them from him & delyuer them to Iesus: he chose out two of them & sent them to Iesus, to saye vnto hym in hys name these wordes: Arte thou that Messyas, whiche was sayde should cum, or arte thou not he whõ I spake of before, and do we yet loke for an other? Thus did Iohn, not that he was in doubt, but to confirme & establish the mindes of his disciples, and throughly to abolish & put away the ouer great suspicion that they had of him selfe, supposing him to be christ. For if he should haue denied ỹ he was Christ & should haue repeted that which he had oftẽ spoken before that Iesus is Messyas, his disciples wold haue imputed it vnto humilitie: & the more he should haue humbled him self, the greater opinion woulde they haue had of him. But he knew ỹ Iesus him self could best heale & cure this their weakenes. They go vnto Iesus & tel him what Iohn commaunded them. Iesus knowing that the testimony which is gathered of dedes, is more certaine thã that which springeth of wordes: chiefly if a man testifieth with himselfe, made none aunswere at the fyrst, but euen before their face worcking many wonders both new, & which haue not ben heard of, healing ỹ sicke, chasing away the vncleane spirites, restoring the lame, geuyng sight to the blinde, sayth vnto them: It nedeth not for me to showe what I am. Only go and showe vnto Iohn what ye haue seene with your eyes, and what ye haue hearde with your eares. The blynde receyueth sight, the lame walketh, the lepers be clensed, the deafe heareth, the demoniacke whiche be troubled with deuilles, be delyuered: the deade rise agayne: Finally according to the prophecy of Esay, the pore and humble doth embrace the ioyfull tidinges of euerlasting lyfe, whiche the stoute and arrogãt do dispise. These workes do declare sufficiently what I am. And blessed is he vnto whose mynde suche greate successe of the gospel ge-

Iesus answered and sayde vnto them: go & showe Iohn agayne what ye haue heard and seene.

And happye is he that is not offended by me

ueth not occasion of ill. Jesus spake this also noting modestly the enuy of John hys disciples, but in suche wise that they should not be put to shame before the multitude, but shoulde knowe theyr fawte secretely wyth them selues: tempering his answere by al meanes, both that he might auoyde suspicion of arrogancy, and that the disciples myghte beleue hym the better, and also that he myght rather heale their affection, than openlye to reproue them.

The texte. ¶ And as they departed, Jesus began to speake vnto the people concernyng John. What went ye out into the wildernes to see? a reede that is shaken w the winde? go to, what went ye out to see? a man clothed in soft rayment? behold they þ weare softe clothing are in kinges houses. But what went ye out for to see? a prophete? verely I say vnto you, & more than a prophete. For this is he of whom it is writte: Behold I sende my messenger before thy face, who shal prepare thy way, before the. Verely I say vnto you: emong thē that be borne of women arose not a greater thā John þ baptist. Yet he that is lesse in the kyngdom of heuen, is greater than he. From þ daies of John baptist vntil this day the kingdom of heuen suffereth violence, and the violent plucke it vnto them. For al the prophetes, and the law it self prophecyed vnto John And yf ye wil receyue it, this is Helias, which was for to cum. He that hath eares to heare, let him heare.

And as they departed, Jesus began to speake vnto þ people concernynge John.

Then when they were departed, Jesus turnynge vnto the multitude, lest they shoulde surmyse any thyng of John otherwyse than were conuenient, supposing that he demaunded these thinges as thoughe he had bene in doubt himself, & not rather to heale the weakenes of his disciples: he began to set furth the prayses of John very largely, but yet in such wise that he would not geue him the prayse of Messyas, but the nexte prayse onely, and yet he would that John his testimony concerning him, shoulde be of weyght. For it was expedient that the people should haue a very good opinion of John, whiche had testifyed so notablye of Jesus, that he was the sonne of god, that he was the lambe which should take away the sinnes of the worlde, that it was he that should baptise in fier & spirit. For nether vanitie nor lying could be suspected in suche a man as though he had falsely so praysed Christ before: nor wauering or inconstancye, as though beyng chaunged afterwarde he should haue begonne to doubte of Christ. Let no man (q he) suspect John of inconstancie.

What went ye oute into wyldernes to see? a reede that is shaken with þ wynde,

For yf ye thynke hym such a one that he wyl chaunge his mynd after that maner of mutable men: and doubt of that thyng which he before affirmed for what cause dyd ye lately flocke together in wyldernes to gase and loke on? To see a rede shaken with the wyndes? For suche maner a man should he be, yf he wolde nowe swarue and dissent from him selfe, and shoulde becum muche vnlyke vnto him self. But the continuall hardnes of hys hole lyfe, doth lyghtly delyuer him from this suspicion. What I saye, ranne ye together into wildernes for to see? A man gayly appareled wyth sylkes? This was a syght nothyng meete for wyldrenes. For they that be clothed wyth fyne lynnen and sylkes be in kynges palaces, vnto whome dothe agree excesse and riot, and delicate liuyng. And emonge them inconstancye and flattery hath place. He that lyueth with locustes and wylde honny, he that is clothed with Camels heare, he that is gyrded wyth a letheren gyrdle, is not thus suspected nor misdemed. And the familiaritie of the kinges courte coulde not alter his ordre. The pryson doth declare and shewe that he coulde not flatter. But it must nedes be sum great spectacle and syght whiche drewe you so thicke into the deserte. Therfore what came ye to be-

Beholde they þ weare softe clothinge be in kinges houses

holde

holde: Any prophet: for they be commonlye wunt to leade theyr lyues in desert.

Here truelye ye be not frustrate of youre hope. For ye haue not seene onlye a prophet, but a more excellent thyng than a prophete. For it is he of whome Malachias once prophecied, that he should cum before Messyas beyng nowe at hande, that he should not onelye by hys oracle and true saying, promyse him to cum long after, but also poynte him with his fynger to be at hand. Thus is the prophecy: Loe sayth he, I sende my angell before thy face to prepare thy way for thy cõmyng at hand. This I assure you, so great is the excellency of John, that none is greater than he, emong the al that hath ben borne of a woman. Yet he which is at this present estemed lesse of many in preachyng of the gospel, onely is greater than he, for he promysed not with doubtfull prophecies ẏ Messyas once should cum, but he shewed hym and appoynted hym nowe cummynge, and preached that the kyngdome of heauen was nowe at hande. Hytherto the heauenly doctrine was looked for, whyche the fygures of the patriarches, whych also the oracles of the prophetes had darkely promysed. Now John so excited and fyred the hartes of many to the desyre of euangelical doctrine, that from the begynnyng of his preachyng, vnto this daye they breake in vnto it thorough the violence of fayth, bothe sinners and heathen people, and wyll we, nil we, they plucke it, and rauysshe it wyolently. They wyll no longer be excluded, they wyll no longer be detayned in shadowes, and darke ryddelles of the olde lawe, perceyuynge that the lyghte of the euangelicall truth is at hande, and that the thyng is nowe presente, whiche was shewed and sygnyfyed in the former bokes, perceyuynge also that none other prophecie ought to be looked for, touching Messyas that shoulde cum. For all fygures by the whyche the lawe poynted Messias to cum, and all prophecies of the prophetes, whyche promysed that Messyas should cum, as sone as John came, left of to promise the thing to cum. For it is folyshnes to loke for the thing ẏ is present, as though it were to cum.

There is no more to doe, but feruently and gredelye to catche, and take that whiche agreably to the true sayinges of the prophetes, is nowe presently offered. And to thintent ye maye playnly see that hereafter there is none other prophete whiche shall shewe you of Messyas to cum, thys is that John whome Malachias vnder Helias name (whome he folowed in austeritie and hardenes of lyuynge, & apparell, whome he folowed also in franke reprouing of kinges) prophecied before should cum before ẏ Christ did cum. Wherfore yf ye receyue him, beleue ye that Messyas so long looked for, is nowe at hande: ye haue seen his lyke, ye haue heard his testimonie, ye heare also what I wyl saye vnto you. Yf any haue eares to receyue the truthe, let him heare: yf any wyl stop his eares, let him thanke him selfe of his owne vndoyng. There is nothyng omytted of vs that maye moue the hartes of all men.

I saye vnto you among the that be borne of women, &c.

From the dayes of, &c.

For all the prophetes and the law it self prophecyed vnto John.

And yf ye wyl receyue it, thys is Helyas whiche was to cum.

He that hathe eares to heare, let hym heare,

The texte.

¶ But where vnto shall I lyken this generation? It is lyke vnto chyldren which sit in the market places, & cal vnto theyr felowes & say: We haue pyped vnto you, and ye haue not daũsed, we haue mourned vnto you, & ye haue not sorowed. For John came neyther eatyng nor drynkyng, and they say he hath a deuyl. The sonne of man came, eatyng & drinkyng, and they say: beholde the glutton, and the wyne bybber, a frende to the publicanes, and to the sinners. And wisedome is iustified of her chyldren.

And yet I see many so obstinatlye vnbeleuyng, that neyther afrayed by the austeritie of John, nor allured by my curtesye and wel doyng, wyll receyue the ryght why the they haue loked for nowe so long time by the prophyte of the prophetes. What maner of generation shal I deal this? Or by what cõpatiõ maye I set it furth? It is lyke vnto chyldren syttyng in the market place, which with a common song crie thus to their felowes a far of: we haue song you pleasaunt thinges vpon our pypes, and ye haue not daunced: we haue song you sorowful thinges, and ye haue not wayled.

For John came neyther eatynge, nor drynkyng.

We haue proued and assayed one thyng, but dyuers wayes. Neyther way hath ben profytable vnto the vnbeleuers, lower and vntractable. John mynding to fyre vp this nation vnto penaunce, (as it wer) in a sorowful song came furth with great austeritie and hardnes of lyfe, fasting, and abstaynyng from all delicate meates, forbearyng wyne, and drynkyng water. And I wil not let to saye that he is possessed with the deuyll, that farre they be from folowynge of him. The sonne of man came furth mindynge to fyre vp this nation to the loue of the heauenly doctrine, as it wer with a more merye song of the pypes, and that he myght allure them the more with his gentylnes, he hydeth not him selfe in delect places, nor weareth no notable rought garment, nor vseth no notable lower meates, but frameth him self to all men, and dispysyng the cumpanye of no man, eateth all maner of meates, and drynketh what so euer is set before hym: and agayne they picke quarelles, falsely to reproue him, saying. Behold ỹ great eater, the wyne bybber, the frende of the publicans and sinners. They that be not moued with austeritie & roughnes, be wonte to be wonne by fayre speakyng and gentilnes. But this naciõ by euery occasion is made worse and turneth euery remedy and medicine into a matter of greater dysease & syckenes. But by the more waies they be prouoked to healthand saluatiõ, the more euident it shal be to al men, that they perishe through theyr owne malice: and the wysedome of God, by whose counsell all these thynges be done, shall haue the prayse of ryghteousnesse emonge her chyldren, when they shall see the that appered greate men and iust men before the worlde, to be repelled from the kyngdome of heauen for theyr vnbeleefe: Contrarywyse when they shall se synners, publycannes, harlottes, heathen people, humble and abiecte, to be receyued into euerlastyng saluation for the redines of theyr fayth.

The sonne of man came eatyng, & drinkig.

And wysedom is iustified by her owne childzen.

The texte.

Than began he to vpbrayde the cities, in which most of his miracles were done: because they repented not of theyr synnes. Wo vnto the Chorazin. Wo vnto the Bethsaida. For yf the miracles whiche were showed to you had bene done in the citie of Tyre or Sydon, they had repented of theyr synnes long a gone in sacke clothe & ashes. But I say vnto you, it shal be better with Tyre & Sydon in the daye of iudgement, than with you. And thou Capernaũ, which art lyft vp vnto heuẽ, shalt be brought downe to hel. For if the miracles which haue ben done in ỹ, had bene showed in Sodome, they had remayned vntyl this day: But I say vnto you, that it shall be better with Sodom in the day of iudgement, than with the.

Here Jesus musyng in manner at the inuincible malyce of certayne people, for the feare and example of others, began to rebuke the cities whiche where as he had shewed many miracles, and healed men, and taughte so manye thynges: yet they were not styred to repentaunce of theyr former lyfe, saying: Wo be to the Chorazin: wo be to the Bethsaida: for yf the wonders which haue bene showed in you, had bene sene in Tyre and Sydon

Wo be to the Chorazin. Wo be to the Bethsaida,

don. which cities ye abhorre as heathen and wycked, longe a goe they being contrite wold haue done penaunce in heer clothes & asshes. And in the meane tyme ye stande in your owne conceite, because ye be of the stocke of Israell, because ye sacrifyce not vnto Idolles, because ye be not geuen to riot and excesse so openly and loosly, because ye worshyp one god, because ye be the chyldren of Abrahaam, because ye haue the lawe and the prophetes: but vnlesse ye repēt you, all these thinges shal turne into the heape of your damnacion. For this I assure you, in the daye of goddes iudgement whan euery man shalbe iudged of god, not after opinion and heare saye, but accordyng to his deserte: Tyrus and Sydon shall be more gentely handled than you. They shalbe the more easely punyshed because they were not styrred to penaūce as ye be. And thou o Capernaum, whiche now standyng in thine owne cōceite, art in courage as high as heauen: shalt thā be plucked doune to hell. Thou reioisest with thy selfe as though thou were righteous & doest abhorre the dwellers of Sodome which in tyme paste were horribly punished for theyr sinnes: but in the daye of iudgemēt theyr dānaciō shalbe more easy than thyne. For yf those miracles had bene wrought in Sodome whiche haue bene showed in the, they wolde haue sacryfied by penaūce, god ỹ was offended with thē, and theyr cities had stāde vnto this daie.

But I saye vnto you: it shall be better with Tyre and Sydon in the daye of iudgemente, than with you.

The texte.

¶ At that tyme Iesus answered, and sayde: I thanke the o father, lorde of heaue and yearth, because thou hast hyd these thinges from the wise and prudent, & hast showed thē vnto babes. Verely father so it was thy good wyll. All thinges are delyuered vnto me of my father. And no mā knoweth the sonne, but the father: nor no man knoweth the father, but the sonne, & to whome so euer ỹ sonne will reuele him

And when the disciples were returned vnto Iesus frō their preching and tolde him cherefully, that the matter came wel to passe, he teaching vs ỹ what so euer we do praise worthy, ought to be ascribed vnto God, lifting his eies vp vnto heauen, saide: I thanke the o father, which art lord of heauen & yearth, and by whose wisdom all thynges be gouerned, because thou hast hyd this heauenly philosophye frō them that be high minded & puffed vp with pride through an opiniō of theyr worldlie wisdome & polycy: and hast opened it to the lytil ones, & to the meke, and to foles after ỹ worldes iudgemēt. Truely so it is father, for so it is thought best vnto thy gētilnes: to teach that ỹ art not pleased with the stowte, & such as trust vnto theyr owne iustice and wisdom: & that they be great with ỹ, for the simplicitie of faith, whō the world taketh for fooles & abiectes. So it pleased thy godly wisdom to condēne the wisdom of man, & to drawe vnto the good men by the humilitie of the doctrine euāgelicall. And by & by turning to thē that stode about him, saide: My father is the author & the cause of all these good thynges, who hath deliuered all vnto me. To knowe him & me, is the very true felicitie. And he doth not bowe him selfe but to quiet & meke myndes. This is a certain secret Philosophy & not knowē vnto the world. No mā knoweth the sonne but ỹ father: no mā knoweth the father but the sonne, & to whom the sonne will manifest him: & he doth not manifest him to ỹ proude & high mided. The doctrine auaileth nothing, the miracles auaileth nothing, without ỹ secret ispiratiō. But none be worthi of this, but thei which distrusting their owne helpes cōmit them selfe

Verely father so it was thy good wyll.

All thinges are deliuered vnto me of my father.

And no man knoweth the sonne, but the father.

And to whō soeuer ỹ sonne will reuele him.

wholy to the goodnes of god. They that thynke them selues wyse, be not worthy for this wysdom. They that thynke them selfes ryche, be not receyued to these ryches. They that thynke them selfes noble and myghty, be not receyued to these priuities. They that thynke them selfes iust, be not meete to receyue the iustice of God.

The texte. COme vnto me all ye that labour, and are laden, and I wyll ease you. Take my yoke vpon you, and lerne of me, for I am meke and lowly in harte, and ye shall find rest in your soules. For my yoke is easy, and my burden is lyght.

Here Iesus consyderyng in his mynde the great myserye and calamitie of mankynde, sum to be oppressed with pouertie, agayne sum more greuously to be tormented with care for riches, sum to be greued with diseases, sum with olde age, sum to be vexed with loue, and sum more greuously troubled with hatred, many to wander and wauer in sundry mazes of false opinions, many to be afflicted & greued inwardly vō the conscience of theyr sinnes, & that there was none, which plaied the parte of a faithful and effectuall pastor, where as there were innumerable whiche toke vpon them to be prestes in countenaūce & hawtie behauiour, which magnified them selfes by the name of master and Raby, and whiche dyd exacte theyr tythes: moued with pitie and compassion, doth inuite and call vnto hym all men, promising of his owne accorde vnto all men cumforte and remedy, so that with a single and a syncere harte they cum vnto hym, and shakyng of the most miserable and most greuous yoke of the worlde, take vpon them the yoke of the doctrine euangelical. Cum vnto me (sayeth he) as many of you as be greued with afflictions, cares, or with conscience of your sinnes, and as many as be oppressed with the burden of aduersitie, I wyll refresh you, I wyll geue you solace and cumforte agaynst all kyndes of displeasures, Neyther riches, nor honors, nor pleasures of this worlde bringeth the true tranquillitie and quietnes of minde: nor the wisdom of this worlde, nor the religion of the Phariseis deliuereth from greuouse carefulnes. The worlde hath his yoke, at the fyrste apperaunce pleasaunt, but in dede greuous & sharpe. Fyrst of all shake it of, and runne vnto me gladly, & bowe your neckes cherefully vnder my yoke. Learne of me what thynge onely and truely doth pacifye and ease the minde, and out of what fountaine this whole tumulte and trouble of men doth springe. Truly this is the hawte and fierce minde trustyng to it selfe, and trustyng litle to god. Out of this springeth Ambition, desyre of money, lust to reuenge, debate, enuy, warre, sedition, wickednes against god: than the which thynges what can be more tumulteous or troublesom? So that ye yf ye wyl be once deliuered from all illes, take awaye the fountayne of these euyls, receyue my doctrine, & folowe my lyfe. Learne of me how that I am meke and of no hawte harte. I haue declared by myracles what I can do, and yet I desyre neyther riches, nor honour, and I am ambitiouse and gredy vtterly vpon nothing which semeth to the worlde great and goodly. I disdain none be he neuer so vyle or sinful. I geue not taunt for taunt, I curse not them that wisshe me yl: I strike not hym again, that striketh me. I depende wholye of the commaundemente of my father. He wyll punish the yll

And I wyll ease you.

For I am meke and lowly of herte.

doers

doers: he wyl rewarde the good dedes: to him I reder the whole glory: to him I commit all my care. I obey simplie and plainelie in all thinges, his wyll: & as much as in me is, I study to do for all men, and to hurt no man. Yf ye lerne onely this of me, ye shal fele & perceiue these miserable tumultes and troubles to be assuaged, where with nowe ye be tossed & turmoyled without any end, & ye shal get rest and quietnes to your mindes which shal folow you & be with you, in the midde tempestes of aduersities, which trouble you on euery side. I meke & a cold minde is the fountain of all mannes tranquillitie & quietnes. Onely hauing confidence bowe downe youre neckes. There is no cause why ye should feare my yoke. It semeth hard & heuy vnto the vnbeleuers, but vnto thē which with al their hart trust vnto the goodnes of god, which haue receiued the fyre of the euāgelicall charitie, my yoke is softe and easie: & my burden is light. For the certain and sure hope of rewardes, maketh the yoke pleasaūt: & the ineffable loue towardes god maketh the burden light. For what is not sweate & pleasaunt to him that hath a loue to it? Yf the minde haue a good cōscience & be voyde of all care: Yf it haue a certaine truste of the rewardes of euerlastinge lyfe: what shall sprynge or ryse whiche can trouble or moue suche a minde?

And ye shall find rest i youre soules.

For my yoke is easye, & my burden is light

¶The.xii. Chapiter.

¶And that tyme, Jesus went on the sabboth dayes through the corne, & his disciples were an hungred, & began to pluche the eares of corne, & to eate. But whan the Pharisees sawe it, they said vnto him: beholde thy disciples do that which is not lawfull to do vpon the sabboth day. But he sayde vnto them: haue ye not red what Dauid dyd whā he was an hūgered, and they ꝑ were with him: how he entred in to the house of god, & dyd eat ꝑ shewe breades, which were not lawfull for him to eat, neither for thē which were with him, but onely for ꝑ priestes. Or haue ye not red in the lawe howe ꝑ on the sabboth dayes ꝑ priestes in the tēple breake the sabboth, & are blameles? but I sai vnto you: ꝑ in this place is one greaterthā the tēple. Wherfore yf ye wist what this meaneth, I wyl mercy, and not sacrifice: ye would not haue cōdempned innocentes. For the sonne of manne is lorde also of the Sabboth daye.

The texte.

AND vpon a certayne daye as Jesus wente by the corne, and hys Disciples stryred with hunger, and goynge before hym, plucked the eares of the corne, & rubbing thē with their handes eate the corne: the Pharisees takyng occasion on euerye syde falsely to blame thē, said vnto him: Seest thou not what thy disciples do brekyng ꝑ Sabboth daye? Why than doest thou not forbyd them, sythe they do vpon ꝑ Saboth daye, that which is not lawfull? Here Jesus so defēded his disciples, that they coulde not blame hym, as ꝑ aucthour of brekynge of the sabboth day, and teacheth them with all, ꝑ suche maner ordinaunces ought to cease as often as necessitie or sum notable profyte chaūceth. For the sabboth daye, fastinges, & suche lyke cōstitutions were not ordeined for mānes hurt, & vndoing, but for his preseruation & health. Therfore he doth obiect against ꝑ Pharisees being skilful in the lawe, an example out of the lawe, & that of a mā not of the cōmon sort, but of him whome they coūted chiefly to be an honest man & blameles. Why (q he) do ye falsely blame my disciples for that they asswage they hunger with a smal thing, & ealy to be gotte? haue ye not red, howe ꝑ holy Dauid constrayned by necessitie, enterprised a greater thinge? Who fleing from Saule, when he came to the citie of

Haue ye not read what Dauid dydde whā he was an hun

gred, and they that wer with hym

Nobe, dyd eate the holy loues, which they called the loues set furth to be showed, and not onely he, but also his kolowers and seruauntes? It is vnlaufull for any man sauing onely priestes and Leuites to eate of these loues: but whē he was in daunger for hūger, neither the priest feared to shewe hym these loues, nor Dauid feared not to touche and eate them, as though they had ben prophane and not holy. Yf ye alow the doyng of the priest Abimalech: yf ye disalow not the doyng of the prophet Dauid: why do ye reproue my disciples for a thing much lesse to be regarded? For what a small worke is this to plucke vp the eares of corne being at hande & to eate the corne rubbed out with your handes? Besides this the law it selfe cōmaundeth the sabboth to be broken.

Or haue ye not red in the lawe how that on the sabboth days, the priestes in the temple breke the sabboth & are blameleſſe,

For the priestes in the temple killing the beastes on the sabboth daie, and exercising the butcherly office: gathering togither a pile of wood and setting it a fier, plucking of the skinne, cuttyng thē in pieces and sethyng them, breake not they the sabboth daye? the lawe suffereth no worke to be done, and yet the sacrate priestes do exercise and vse these fowle workes in an holy place, vpon the sabboth day. Ye knowe that these thinges be done, & ye do allowe them, for this, because they make for the vse of the temple. If the authoritie of the tēple be so great that the worke which is bestowed vpon it, doth not breke the sabboth daye,

But I saye vnto you: that in this place is one greatere then the tēple.

this I say vnto you: Here is one of greater authoritie than the temple. Thei that do seruice vnto him, ought more to be excused frō the blame of breakyng of the sabboth daye. If they breake not the sabboth daye with labour in the sacrifices of Moyses: muche more oughte they to be excused that serue and wayte vpon the gospell, whiche is a sacrifice moste acceptable to god. He that dyde ordayne the sabboth daye maye also take away the sabboth, & he that ordeineth the sabboth daye, dyd ordaine it for mānes sake, & contrary wyse he made not mā because of the sabboth dai. It is mete therfore ỹ the kepyng of the sabboth daye,

Wherfore yf ye wyste what this meaneth I wyll mercy and not sacrifice. Ye wold not haue condemned innocentes,

geue place to the profites & cōmoditie of men, & not mā to perish because of the sabboth date. If sacrifice be made so much of, that whoso attendeth vpon it, may blameleſſe breke the sabboth day: Why holde ye not him excused, which by a necessary benefyte helpeth his neighbour vpon ỹ sabboth daye? For God cōfesseth that he estemeth more this kind of sacrifice, than yf a man offer vp to him a beast. For he saieth to his prophet Osee. I delire mercy & not sacrifice: And the knowlege of god, more thā brent sacrifice. Ye take vpon you to be learned in the law, and yet this is writtē in the law, which yf ye truly vnderstode, ye wold neuer haue blamed them ỹ be blameleſſe, for a light matter, & noisom to no mā. For there be certain ordinaūces not ỹ thei be good or yl of themselfes, but ỹ by sum meanes thei be profitable towardes godlines, & do rather signify, thā bringe or geue holines: as be kindes of meate, ỹ colour or fasshion of garmentes, or the stuffe ỹ they must be made of, fasting & holy days. These thiges we must not so superstictously obserue and kepe, that for thē we omit & let passe things that be of themselfes, and euer good, or do those thigs which be of thēselfs & euer yl. Aduoutry, homicide, backbiting & enuy, be euer yl & wicked. And yet thei ỹ be of ỹ pharisaical religiō, do lesse abhorre frō these thynges than frome

the

the breakyng of the sabboth daye. To helpe thy nedye neyghboure is euer godly and holye, and yet the Phariseis vnder the coloure of kepinge of the sabboth daye, suffer their neighboure to be greued and vexed.

¶ But he departed theuse, and went into their Synagoge. And beholde there was a man hauynge a wythered hand. And they asked him, saying: Is it lawful to heale vpon the sabboth dayes? That they myght accuse him. And he sayde vnto the, who emonge you shall haue a shepe, and it it fall in a pitte on ỹ sabboth dayes, will he not take it & lyft it out? Than howe muche better is a man than a shepe? Wherfore it is lefull to do a good dede on the sabboth dayes. Than saieth he to ỹ man: Stretche furth thy hand. And he stretched it furth. And it was restored vnto health like as the other. The texte.

This daungerous superstition, Jesus Christ studyed clearely to plucke out of the myndes of his disciples. Therfore to the intent he might beat the same into the myndes of all men by a more manifest example, departynge from this place, he returned into their synagoge, myndynge to take them to witnes whom he knew to be chiefly infected with this disease. And beholde furthwith there was geuen hym occasyon of a myracle. For there was one in the multitude whiche had a lame and a withered right hande. Nowe the Phariseis sekyng after an honest quarell to accuse Jesus, marked hym whether he wolde heale the man vpon the sabboth daye, whiche a lytle before defended thapostles, where as they were blamed for breakyng of the sabboth daye. But Jesus myndynge to declare vnto all men, that their accusemẽt came not of religion but of enuye, he commaunded the mã with the lame hand to cum furth before them, ỹ the faulte myghte appere vnto them all, to thintent they might be moued with pitie towarde the miserable man, whiche had that membre dead and vnprofitable, ỹ is moste necessary for a poore man. But before he healed the man, not ignorant what the Phariseis thought, he demaunded of them this question. Is it lefull to heale a mã on the saboth day? And whether is it more tolerable emong you to do good to a man or to do yl, to saue a man or to destroy him? For he destroyeth hym who when he may saue hym, doth not saue hym. But they all helde their peace, least the people should thynke them cruell, yf they should saye, it were not lawful to helpe & succoure a miserable man on the sabboth daye, or least they shoulde lese their occasion to blame Jesus, yf they had aunswered it had bene lawfull.

And beholde there was a man hauyng a wythered hande.

And they asked hym sayinge? Is it lawefull to heale vpon the sabbothe dayes.

They therfore saying nothing, Jesus hym selfe bringyng furth an exãple leused the knot of the questiõ. Whiche emong you (q he) shall be fownde so religious & deuoute keper of the sabboth daye, that yf it chaunce one of hys shepe to be in daunger, by fallynge into the dyke on the sabboth daye, wyll he not put to his hande furthwith to plucke her out? If auarice can do so much with you, that ye had rather breake the sabboth daye, than to dymynish your substaunce by one shepe: howe muche more ought charitie to preuayle, and obtayne of you, to helpe youre neyghboure on the sabboth daye, whiche is farre better than a shepe? It is manifest therefore (I reporte me to you) to be lawful to helpe your neighboure with a good turne vpon the sabboth daye. But whan Jesus perceiued that their enuy wolde not be mitigated neyther by these wordes, nor by the syghte of the miserable man, and that they wolde not be moued by so euidente and playne reason, castyng hys eyes aboute, takyng it greuously, and beyng sory for such

Who emong you shall haue a shepe?

Than sayeth he to the man, stretch furth thy hande.

greate

great blyndenes of their heartes, he turned vnto hym that had the drye ꝛ wythered hande, and sayde: Put forth thyne hande, and at that worde he put forth his hande as playnt and wymble, as the other was.

The .xij. chap.

¶ Than the phariseis went oute, and healde a counsayle agaynste hym, howe they myght destroye hym. But Jesus whan he knewe it, departed thence, and much people followed him, and he healed them all, & chargeth them that they should not vtter him: that it might be fulfylled which was spoken by Esai the prophet, who saieth. Beholde my sonne, whom I haue chosen my beloued in whome my soule hath muche delight. I wyll put my spirit in hym, & he shall showe iudgement vnto the Gentiles. He shall not strive nor crye, neyther shall any man heare his voyce in the stretes. He shall not breake the bruised reede, and he shall not quenche the smokyng flaxe, til he sende furth iudgement vnto victory, and the Gentiles shall trust in hys name.

¶ The Phariseis dryuen into a rage by this so notable an acte, when they perceyued that they had lost an occasion to accuse Jesus, departing out of the synagoge, & leuynge the multitude whome they perceyued to beare a good mynde vnto Jesus, consulted secretly with the Herodianes, whyche also had to do with John his disciples, whiche enuyed the glory of Jesus, by what meanes they might ryddе Jesus out of the waye. They had nowe a wyll towardes murder, and nothyng lacked but a meete occasion. But Jesus not ignorant what they intended, withdrewe him selfe from that place, lest he myght seeme to haue geuen sum occasion of extreme delynge to the ragyng and furious men. He myght haue spytefully repressed them, he might haue ouerwhelmed them with miracles, he might haue destroyed them also, but myndyng to showe the euangelical mekenes, gaue place to their rage and furye, yf perhappes they woulde relent and repente, and thus farre he gaue place vnto them, that neuertheles in other places he distributed his heauenly doctrine vnto the multitude, whiche folowed hym thicke and threfolde, and as many syckenes, or otherwyse mysserable, as were brought vnto hym, he healed them. For his tyme was not yet cum: the gospell was not yet sufficiently spred abrode. Wherfore he gaue place to them not to prouide for him selfe, but to take from them thoccasion of a wicked dede, & to teache withal, ỹ the wisdome of the gospel ought not to be defended against the disobedient with threatenynges, with checkes or cõtections, but with myldenes and mekenes. Therfore he cõmaunded the multitude that folowed him, that they should not disclose him, lest the rumour spreadyng abrode, the Phariseis might be styrred more and more. Neither was this thinge doen by chaunce, but it was prophecied nowe long before by the Prophete Esaye, that it shoulde so cum to passe in the wrytinges of the whiche prophet the Father doeth describe & set furth the victorye of his sonne, obtained thorough mekenes, & the saluacion of the gospell, translated to the Gentiles, for the pertinacie & stubbernes of the Jewes sufficiently knowen to al men. Beholde (sayeth he) my sonne whome I haue chosen before other: beholde my dere beloued, in whome my soule is delyted. I wyl geue vnto hym my meeke and gentil spirite, by thinspiracion whereof, he shal shewe iudgement, not onely to the people of Israell, but also to all nations. He shall not do this tumultuously or violently. For he shall not chide nor shall not crye oute agaynst them ỹ be cõtencious. No man shall heare his voyce in ỹ stretes, as they be wonte ỹ warre w̃ the tong. He shal geue place to ỹ inuinsible malice, but he shal endeuour to bring al vnto saluacion

But Jesus whan he knew it, departed thence.

And the people followed hym, & he healed them all.

And charged them that they shoulde not vtter hym.

That it myght be fulfylled, whyche was spoken by Esay. Who sayeth: beholde my sonne whom I haue chosen my beloued in whõ my soule hath muche delyghte.

uacion. He shall geue none occasion to the yll of theyr incurable distructyon, but he shall saue all, yf by any meanes they can turne themselues vnto the better. He wyll not dispyse the weake, he wyl not dispise the feable, in whome there shall remayne any good hope: he wyll cherysh thē, rather than oppresse them. He wyll not breake the browsed reede, and he wyll not quenche oute the smokyng flaxe, vntyll the truthe of it selfe, by the procesle of time, haue the higher hand, & vntill the madnes of the wicked thorough their owne defaulte, breake oute so farre, that all men maye perceyue, that they be worthely repelled and cast away. Than the Gentiles shall embrace his doctrine, which the Iewes dispised, and put their truste in him, whom the Iewes refused to truste.

The texte.

¶ Than was brought vnto hym, a blynde and dumme man, vexed with the deuill: and he healed hym, insomuch that the blynde & dumme, bothe spake and saw. And all the people were amased, and sayde: Is not this the sonne of Dauid: But whan the pharisees heard it, they said: This felowe dryueth not out deuils but by ỹ helpe of Beelzebub the prince of deuils. But whan Iesus knew their thoughtes, he sayde vnto thē: Euery kyngdome deuided against it selfe, shalbe brought to naught. And euery cyte or house deuided against it selfe, shall not stande. And yf Sathan cast out Sathā, he is deuyded agaynst hym selfe. Howe than shal his kingdome endure. And if I cast out deuils by ỹ helpe of Beelzebub, by whose helpe do your childrē cast thē out: Therfore they shal be your iudges. But yf I cast out deuils by ỹ spirite of god, thā is ỹ kingdom of god cum vnto you. Or els how can one entre into a strong mans house & spoile his iewels, except he first bynde the strong mā, & thā spoyle his house.

It chaunced in the meane tyme that emong many whome he healed, they offred vnto Iesus, one that was possessed with a deuyl, which had taken from the wretched man both his eyes and his tong. Iesus cōmaunded the deuil to depart: he departed, & furth with the most miserable mā was holly restored, in such wise ỹ bothe he sawe & spake. The multitude was amased, at that so great a matter, & nowe suspectyng him to be Messias, they spake emong them selues: Is this that sōne of Dauid, whom the prophetes dyd promyse? Whan the pharisees hearde this voyce of the people, they sette not vpon Iesus hym selfe, of whome alwayes they had the worse, but they endeuoure to withdrawe the heartes of the multitude from the honoryng and veneration of him. It can not be (qᵗ they) that this is ỹ sōne of Dauid as ye suppose. For he shal cum borne vp & mayntained by ỹ power of god. He casteth not out deuyls by thelpe of god, sith he is wicked & a brekar of the sabboth day, a glutton, & a drunkard, & a companyon of the publicans but by thelpe of Beelzabub the prince of deuylles. Nowe Iesus although he hearde not their voyce, yet knowyng bothe what they thought, & what they spake to others, turnyng vnto the Pharisees, so ordereth his answer, that by manyfest reason he reproueth their madde railynge, and rebuke, and yet he rayleth not on them agayne, but rather prouoketh thē louyngly to embrace their helth and saluacion. Euery kyngdome (qᵗ he) deuyded with inwarde diuision and discorde, must nedes cum to naught. And euery house stryuyng with it selfe, with inwarde disagreyng, muste nedes fall. And yf Sathan dryueth oute Sathan, and yf one deuyll dryueth out an other, howe shall hys kyngdom endure? And howe is it likely and greable all diuelles beyng ennemyes of men, desyryng nothyng but the hurt and destruction of them, whose healthe miserably they do enuye, that nowe they fauour so greatly theyr healthe, that for this cause one deuyll

This felowe dryueth oute deuils, but by the healpe of Beelzebub.

But whan Iesus knewe their thoughtes, he sayde vnto them: Euery kyngdome deuyded against it selfe, shalbe brought to naughte.

And yf I caste oute deuylles by the helpe of Beelsebub: by whose helpe do youre children caste them out?

uyll stryueth and fyghteth with an other? Nowe yf I caste oute deuylles by the power and healpe of Beelzebub: these my disciples your chyldren, whome ye knowe, by whose helpe caste they oute deuylles? for they also caste out dyuelles, and yet ye reproue not them, but onely me ye falsely blame: and yet they haue myght of me to caste the oute. Therfore it can not be that they should chase awaye deuylles in the power of god, and I in the might of Beelzabub, sith they do it in my name. And therfore men vnlettered and vnlearned be able to do so great thynges, because they beleue simplye that by the power of god I chase awaye deuilles. Therfore theyr godly belefe

Therefore they shall be youre iudges.

shall condemne your vnbelefe, because ye desire rather vniustly to reproue where as ye might be godly folowers. And yf the thyng it selfe declare ẏ I do caste out deuylles not by thelpe of the deuyll, but by the mighte of god,

But yf I caste out deuyls by the spirite of god, than is the kyngdome of god, cum vnto you.

ye ought not to doubte any more, but that the sonne of Dauid is cum, and the kingdom of God, sith ye see that the strength of the aduersaries do banysh away, whan they whiche profesſe the gospell cal vpon my name. Therfore lyke as there is a concord & agremente emong the deuyls themselues to destroy al men: so I which am cum to saue al men, haue no concorde nor agrement with thē, but deadly dissencion & disagrement. Hytherto Beelzabub hath exercised his tyrany vpon sinful men geuen vnto fylthy desires: I takyng away the sinnes of men, do confounde & destroye Beelzebub the Prince with his hole garde, and I do restore vnto god thorough innocencie, whome he dyd possesse thorough vnrighteousnes. The thing is done by force, not by any agremēt betwene me & the deuils. They feele, & cōfesse

Or els howe can one entre in to a stronge mannes house

that there is a present power wher vnto they be forced to geue place. Or els howe maye it be that anye man might enter into the tower of a myghty man, & take away his stuffe, vnlesse first he ouercum t he mighty man, and laye him in bandes? Than he once kept vnder whiche was able to resist, he will spoile ẏ whole house, & as it were cary away his praye. The worlde is the house of Beelzebub. In this he claimed to him a certaine kingdom, because ẏ whole world was geuē to ambicīō, excesse, filthy lustes, auarice, anger, enuy, and other noysome desires, by the which he is made mighty. I as a mā of more power & valiantnes haue entred into his kingdome, ouercummyng hym, haue wun again to the true prince, ẏ which he vniustly did possesse. Therfore ther is no agremēt betwene vs: ẏ princes be diuers, the kingdomes be diuers, by no bande or leage to be reconciled & made at one.

The texte.

¶ He that is not with me, is agaynst me: and he that gathereth not with me, scatte-reth abrode. Wherfore I saye vnto you, all maner of sinne & blasphemy shal be for-geuen men, but the blasphemy agaynst ẏ spirit, shall not be forgeuen men. And who-so euer speaketh a worde agaynst the sonne of mā, it shal be forgeuen him. But who-so euer speketh against ẏ holy gost, it shal not be for geuē him, neither in this world, nor in the worlde to cum. Eyther make the tree good, & his fruite good, or els make the tree euill, and his fruite euil. For the tree is knowen by his fruite. O generation of vipers, how can ye speke good thinges, whā ye your selfes are euil? for out of the abundaunce of ẏ harte, the mouthe speaketh: A good mā out of the good treasure of the harte, bryngeth furth good thinges. And an euil mā out of ẏ ill treasure bringeth furth euil thinges. But I say vnto you: that of euery ydle worde that men shal haue spoken, they shall geue accounte in the day of iudgemente. For of thy wordes thou shalt be iustified, and of thy wordes thou shalt be condemned.

He that will be grafte in the kingdome of god, must withdrawe hym selfe from the kingdome of Beelzabub and must fight against him in my tentes. No man can be at peace with god, vnlesse he be at warre with the

deuill

deuyll. I take goddes parte, and not Beelzabubes. Therfore who so is not in my tentes, is my enemy, and aduersarye. And who so healpethe not me in gatheryng together, is agaynst me in scateryng abrode. See that ye ioyne youre selfe to the better parte. It is better to obteyne healthe in the kyngdome of God, than euerlastyng death in the kyngdome of the deuyll. Ceasse from seruyng of sinne, and the deuil shall haue no power ouer you. God wyll receyue them to his kyngdome that run from him, and wyll not impute the sinnes of the former life be they neuer so outragiouse vnto suche as be penitent. This onelye be obserued, that no man blynded wyth enuy, and peruerted with malice, withstande the glory of god against hys owne conscience: and where as he seeth wyth hys eyes the diuine power by manifest signes and wonders to be opened to the worlde, that he attribute it not to the spirite of Beelzabub. Wherfore this I assure you, what so euer is done by worde or deed, shall be remitted vnto men, so that they repent them. God doeth easyly forgeue that which by any meanes is veniall and pardonable by the reason of frayltie of mannes nature. But yf any man speake blasphemy against the spirite of God, whose manyfest power he seeth of his playne workes, he shall scarcely find pardō and forgeuenes And who so speaketh blasphemy against the sonne of man, whome he dyspiseth for the weakenes of his flesshe, he shal be pardoned, because errour & ignorannce mixte with his doing, doth exclude peruerse & set malyce. But who so speaketh blasphemy against the holy gost, shal vneth obteyne pardon and forgeuenes, eyther in this worlde, or in the worlde to cum. This thynge spake Iesus to thintēt he wold keare the Phariseis from their obstinate frowardnes, because whan they sawe & perceyued that those thynges which he did could not be don but by the spirit and the myght of god, yet they moued with enuy resisted the glory of god, and ascribed his miracles vnto Beelzabub, whose spirite they sayd wrought in Christ. Whā after cōmon reason (sayth he) the tree is knowen of the fruit, why do ye blame the tree, sith ye can not but allowe and commende the fruite? The miracles whiche I worke, ease and releue the miseries of men, they hurt no mā: they be not done for vayne ostentation & glory, or for gayne and lucre but to do good, and to healpe. No man can denye but this is good, freely to do for them that be in affliction.

Why therfore saye ye that that whiche is good of it selfe, cummeth frome Beelzabub, who by your owne iudgement is all naught? If ye wyll hyde the blindenes of your mindes, ye must speake thinges that may stande together, now the thinges whiche ye spake, agree not together, after the cōmon iudgement of men. Therfore eyther make the tree good & hys fruite good, or els make the tree yll & his fruite ill. Eyther graūt that I am moued with a good spirite, where as ye graūt that my workes be good: or els say that my workes be ill, that youre saying may appere probable, where ye say that I haue the spirite of wicked Beelzabub. And yf my doinges be such that ye must nedes cōfesse that they be good, ascribe not good thinges to an ill authour. Ye kinred of vipers, yll mē springing of ill parentes, cōiecture and iudge ye by youre selues: Do ye not speake euen as ye be: and do not youre workes declare what spirite ye haue? Ye enuy the glorye of god, and falsely blame hys spirite. Frome whence cummeth so pestilente

Wherfore I say vnto you: all maner of synne and blasphemy shall be forgeuen men.

But who so euer speaketh against the holye gost it shall not be forgeue him nether in this world, nor in the worlde to cum.

Eyther make the tree good & his fruit good, or els make the tree euyl, and his fruit euyll.

O generatyon of vipers how can ye speake good thynges whan ye your selues ar euil?

fruit, but of an euil tree: For as it can not be that a wilde tree should bring furth gentyl fruit, & that a tree of poysoned iuyce should bring furth holsom appulles: euen so how can ye speake well sith ye be ill? For as the fruit taketh his taste and verdoure of the iuyce of the roote: so communication ryseth of that whiche is hyd in the harte. Lyke as a good man bryngethe furthe good thynges out of the good treasure of hys harte: so the yll man bryngeth furth ill thinges out of the euil tresure of his harte. Whose hart is replenished with godlines and charitie, they speke wordes which sauour of that that is in the harte. Whose harte is replenished with enuy, pryde, and auarice, they vse suche communication, whiche by the mouth doth vtter the affection of the harte. Men shal be esteemed before god not onely of theyr deedes, but also of theyr wordes. An ill thought is pestiferouse and noysom onely vnto the thynker: but yll talkyng doeth powre out the poyson of the hart emongest many. The tonge therfore must be refrained, not onely from outragious blasphemies, from skolding, chiding & backbiting & vncleanly communication but vtterly frō all thynges whereof cūmeth none honest profit or commoditie. Yea I saye vnto you that man shal render a counte in the day of iudgement not only for fylthy talking, but also for euery vaine, idle, & vnprofitable worde that they shal speake. For their wordes also shal be taken & accoūted for dedes. Of thy wordes either thou shalt be iudged good, if good wordes issue oute of a good hearte, or thou shalt be condemned as vniust, if yll wordes issue out of an ill harte. And here vnderstande ye the perfect iustice of the kingdō of heauen, far passing the iustice of Moyses law. For that lawe punysheth onely the manyfest blasphemy against god: here shal be punished also the taunte againste thy neyghbour, and not only the noysom and perilouse saying, but also the idle and vayne worde. For any reuylyng which is vnprofitable on ỹ tree, is the burden of the tree & not the fruyte: & therfore it is noysom, because it occupieth the time & the eares of ỹ hearer wout any fruit or profit of the hearer, whereas the tonge is geuen for this intente, that therwith we should profyt our selues and our neyghboure, and that with this member we should celebrate and magnifie the glorye of god.

For out of the aboundaunce of the herte the mouth speaketh.

A good mā out of the good treasoure of his heart bringeth forth good thynges.

But I say vnto you: that of euery ydle worde that mē shall haue spoken, they shall geue accounte in the daye of iudgemente.

For of thy wordes thou shalbe iustyfyed, and of thy wordes thou shalte be condemned.

The texte.

¶ Than certayne of the scribes and pharisees asked him sayinge: master we wyll see a signe of the but he answered & sayd vnto them: The euyl and aduouterouse generation seketh a signe, and there shal no signe be geuē to them, but the signe of the prophet Jonas. For as Jonas was three dayes and three nyghtes in ỹ whales belly: so shal the sonne of man be three daies & three nyghtes in the harte of the yearth. The men of Niniue shal arise in the iudgement with this nacion, & condemne it, because they amended at the preachyng of Jonas: Beholde here is one greater than Jonas. The quene of the sowth shall rise in the iudgement with this generatiō: & shal condemne it. For she came frō the vtmost partes of the worlde, to heare the wisdome of Salomon. And behole in this place is one greater than Salomon.

Certayne of the scribes & pharisees whan they had hearde these thynges dissemblyng the rage of theyr myndes, goe vnto Jesus with more gentyll wordes, as though they would now beleue him, yf for theyr sake he would showe sum myracle, worthy and meete for them and also for him, who challenged to him the spirite of god, and had alwayes in hys mouthe the heauenly father. Master (q they) we which be not of the common sort, but lerned men, desyre of you to see sum notable signe from heauen, whiche maye declare that ye be derely beloued of god, and that ye doe that thing whiche

Master we wyll se a signe of the.

ye dooe

ye doo by his power & myght. But Jesus knowyng theyr subtill thought and obstinate malice, whiche requyred a signe for none other intent, but to take a newe occasion hereby falsely to accuse hym, chyefly sithe it is more easie to pycke a quarell at those thynges, whiche be showed from heauen, than at those thynges whiche appere before the eyes, be heard wyth eares, and touched with handes: not bearynge so greate frowardnes, but in maner turning frō thē, & takynge it angerly (as it wer) wt hym selfe, made answere, saying: O naughty & countrefayte nacion, which doeth glorye that they haue god to theyr father, which doeth crake of her progenitour Abraham, where as it foloweth rather them whiche forsakyng god, worshipped the golden calfe: whych styrred sedicion againste Moyses: which murmured in the desert, whiche kylled the prophetes: where as it declareth that it hath Belzebub to her father, with whose spirit beyng replenyshed, it doeth rebel agaynst the spirite of God.

The cupll and aduouterous generacion seketh a sygne.

But it shall haue no signe geuen from heaueu, whiche maye calumniate and reproue it, and which it is vnworthye to haue, for as muche as it is wholy sette and geuen to the yearthe, but once there shall be a sygne geuen to it out of the yearth, whereby it maye be ouercum and vtterly perysh, yf it wyll not conuerte. This nacion meruayled at the myracle of the prophet Jonas, which swallowed vp of a beaste in the sea, was restored agayne alyue after thre dayes. This shalbe a sufficiēt signe for them, yf they may see him reuyue agayne by the diuine power, whome by theyr malyce they haue slayne. This myracle shortely shal be shewed vnto them, whiche they wyl falsly slaunder. For lyke as Jonas wyllyngly delyuered hym selfe to death, & was receyued of the beast of the sea, & was in her belly thre daies, and thre nyghtes, and beyng past hope of all menne, by and by thorough the healpe of god was restored alyue: so the sonne of man shal be dead in the harte of the yearthe thre dayes and thre nyghtes. By this figure and darke example, Jesus signifyed his deathe and buryal, and furthwith hys ryssing from death. And he added: As Jonas was to the Niniuites: so am I to you. He tolde them that the vengeaūce of god, and the destructyon of theyr citie was at hand, vnlesse they would repent: I declare the same vnto you al. But the Niniuites whome ye despise as heathen & ydolaters in comparison of you, shall ryse in the iudgemente of God, and shall declare you worthylye to be dampned in comparison of them. For they althoughe they were synfull, yet beynge afeard at the threatenynges of the prophete, humbled them selues vnto penaunce. And beholde: here is one greater than Jonas, whyche preacheth to you in vayne.

For as Jonas was thre daies and thre nightes in the whales belly.

The men of Minine shall aryse &c.

Because they amended at the preachyng of Jonas. Beholde here is one greater then Jonas.

The Niniuites were people farre frome the worshyppyng of God, Jonas vnknowen and symple and meke came vnto them. No man commended him, or tolde before of his cummynge, he shewed no myracles, he allured vnto him no body with benefite, he promised no greate thyng. Onely he threatened vndoyng and destruction, and he preached no lengar than thre dayes. I beyng promised by thoracles of the prophetes, so often commended by the testimony of John, by the testimony of the father, beyng your countreyman, being cum also of the same parentes of whome ye glory and crake: haue taught you now so long time, testifyng by so many miracles, that my doctryne is not vayne: haue holpe so many wyth my free

benefites, and do not thunder sore threteninges, but of myne owne accord prompte forgeuenes of all symes: I offer euerlastyng felicitie of the heauenly kingdome: yet it is sayd that I haue the spirite of Beelzebub: I am layed at with deadly deceytes, so far ye be from bending and bowynge to true penaunce. Furthermore the quene of Saba, shal rise in the iudgemēt to the reproche and condemnation of this generacion, because that she by the reason of tidinges brought far of, leuyng her kyngdom & her contrey, toke a long iourney vnto Salomō, not moued by any feare, but only for ȳ desire of wisdō. And she did not onli cum to Salomō, but also she brought with her great gyftes. And beholde, there is one in this place greater than Salomon. For what lyke thing did Salomon to the thinges, which ye see me do? or what lyke thyng taught Salomon? And yet ye put me to all kynde of rebukes, whiche of myne owne accorde bryng vnto you the doctrine of the gospel, wherby ye may be saued: furthermore also ye go about to do me more greuouse displeasures whiche am beneficiall vnto you. But the greater the wonders & benefites be, whereby ye be prouoked vnto penaunce: the greuouser shal your punishment be, vnlesse ye repent in tyme.

The quene of ſ̄ south shall rise in the iugment with this generacīō, and shalcōdemne it And behold in this place is one greater then Salomō.

The texte. ¶ Whan the vnclene spirite is gone out of a man, he walketh thorough dry places seking rest, & kyndeth none. Than he sayeth: I wyl returne into my house, frō whēce I came. And whan he is cum he kyndeth it empty, & swepte, and garnished. Than he goeth and taketh vnto him seuē other spirites worse than him selfe, and so entereth in, & dwelleth there. And the ende of that man is worse thā the beginnyng. So shal it be also vnto this frowarde generacion.

Further what thing should chaunce vnto them, and into what blindenes the people of Israel should cum, and how miserably it should be handeled of the princes of Rome, and how it should be banished thorough oute the worlde, reiected and dispised of all nations: Iesus had rather to signifye by a certayne darke example, than to declare it manifestly.

And he taketh a similitude of a manne whiche was possessed of a deuyll, who where as he was once delyuered and restored to his righte mynde, afterwarde by his owne defaulte receyuynge the deuyll agayne, was more greuously vexed, than he was before. Whan an vncleane spirite (q̄ he) goeth out from a man, being banished from his olde hospital, walketh in dry and barren places seking rest and kindeth none.

Than sayth he with himselfe, I wyll returne into the house frome whence I went: where when he cummeth, he kindeth it decked and clensed, but with out any geest. Than he seyng that there is a place not occupied of anye other, not beyng content to returne thyther hymselfe alone, he taketh vnto him seuen other spirites worse than hym selfe, whiche entrynge into the house together, make theyr dwellyng there. And it cummeth to passe, that the man is more greuously vexed than he was before. So shall it happen to this vngratiouse nation. By this similitude Iesus noted the obstinate and wylfull malice of the people of Israell, fallynge backe oftentymes to theyr olde maners. In tymes paste they serued and folowed the deuillyshe vyces and desyres. It was sumwhat delyuered by the lawe and the prophetes, but returned often agayne to her owne manner and disposition. It returned to Idolles, it dyd sacrifice in the woodes, it killeth ȳ prophetes. It was redressed and amended thorough afflictions by Pharao in Egypt, by Nabuchodonoser in Babilon, and by diuerse other calamities

So shal it be also vnto this frowarde generacion.

and

and miseries. Fynally prouoked of the sonne of god so many wayes, hathe not onlye renewed, but also farre exceded al the wyckednes of her forefathers, not onlye arayinge the harmelesse and the well doer wyth all kynde of spytefulnes, but also dryuynge him vnto the crosse and passyon wyth false accusementes. Whereof a certayne monstruouse blyndnes and seuen tymes more miserable than the blyndenes of theyr fathers, hath possessed theyr heartes, and therfore they shal be more cruelly handled and destroyed than they haue bene hitherto.

¶ And when he yet talked to the people, behold his mother and brethren stode without desyryng to speake with him. And one sayd vnto him: Beyold, thy mother & thy brethren stand without, desyryng to speake with the. But he aunswered & sayd vnto him that had told him. Who is my mother, or who be my brethren: & he put furth his hand towarde his disciples, saying: beholde my mother & my brethren. For who so doth the wyl of my father which is in heauen, the same is my brother, & sister and mother. The texte.

As Jesus spake these thynges to the people, there came the mother of Jesus with certayne of his cosens which desyred to speake with him. But when they coulde not cum vnto him for the multitude beynge so thycke, and standyng aboute the doores of the house, a boyce passynge ouer from one to another, a certayne man interrupted the communycacyon of Jesus, and tolde him that his mother and hys brethren were at the doore which desyred to speake with hym. But Jesus offended wyth thys importunitie and troublesumnes, and wyllynge also to teache that suche affections should be passed lytle vpon, as often as the matter of the gospell is in hande, and that the kinred of the myndes oughte more to be regarded than the kynred of the bodies, whiche is gotten by vertue and not by the nerenes of bloude, the whiche also is more large than thother, he answereth hym whyche interrupted hym: Who is my mother, and who are my brethren: I beyng occupyed aboute the heauenlye busines, knowledge no mother nor brethren, ioined by carnal affinitie: wherof sum be farre of perchaunce in heartes. And holdynge oute his hande towardes his disciples, which sitting nere receiued gredely in sylence his wholsome doctrine: yf ye wyll knowe (q he) my very true kynsfolkes which be most dere vnto me: these be my mother, my systers, & my brethren. Here is no dyfference of kind or of age, no respect of kynred. Who soeuer doth obeye the wyl of my father which is in heauen he is my mother, he is my sister, he is my brother. I esteme highely the spirituall & not the bodely affinitie. This affinitie euerye man maye cum by. Euerymā like as he is most obedīēt vnto my fathers wyl: so he is most neere and most deere vnto me.

And he put forth his hand toward his disciples saying: behold my mother, and my brethren.

The. xiii. Chapter.

¶ The same daye Jesus went out of the house, & sat by the sea syde, & muche people were gathered vnto him, insomuche that he went & sat in a shyp, & the people stoode on the shoore. And he spake many thynges to thē by similitudes saying: Beyold the sowyer went furth to sowe. And as he sowed, sum seades fell by the wayes syde, and the foules came and deuoured them vp. And sum fell vpon stony places, where they had not muche yearth, & anone they sprong vp, because they had no depnes of earth. And whan the sunne was vp they caughte heate, and because the had no roote they The texte.

wythered awaye. Agayne sum fel emonge the thornes, and the thornes sprong vp & choked them. But some fell into good grounde, and broughte furthe frute: sum an hundreth folde: sum sixty folde. Who soeuer hath eares to heare, let him heare.

AT the same tyme whan Jesus sawe that the place was not able to receyue suche a multitude, he wente out of the house to the waters syde. And whan he came thyther he satte vpon the banke, teachynge the people whiche gaped after his doctrine insaciablye. Further when he saw the multitude so greate and thycke, that they thrust hym and prelled him: and to thintent he might be at more libertye from the people, he entred into a shyppe, and spake out of that as oute of a pulpet, to the people standyng vpon the banke. For so he myght be bothe better sene and better heard of many, because the sande of the bancke and the bryncke of the bancke, made as thoughe it were a rounde auditory. And because in in that multitude euerye man had not one mynde, he shewed and set furth many thynges vnto them by darke symylitudes, eyther because thys maner of speakyng is familiare and commonly vsed of the prophetes: or because it is most meete & conuenient for to teache and to moue the myndes of the people, because that cõpatison taken of thynges that be wel knowẽ and perceyued also of them that be vnlerned, by and by toucheth and moueth euery one: or because by this feate and pleasaunt maner of speaking, thynges that be spokẽ both crepeth into mennes myndes more pleasauntlye, and stycketh more surely: or els because that this manner of monitton slaunderynge no man, but secretly by similitude touchynge euery mannes conscience, is wonte commonly lesse to offende. And fyrst of all he setteth fourth a parable, signyfying that many on euery side cum runnyng to the preachynge of the gospell, and yet fruite springeth not in them all: which chaunceth not by the faulte of the teacher, but by the faulte of the hearers. Nor lyke frute springeth not in all the hearers, but accordyng as euery man bryngeth a mynde voyde from worldlye cares and desyres: so is the frute of the worde that is hearde of him greatest. Therfore exhortyng to geue audience, he putteth furthe this parable sayinge: The sowyer wente furth to sowe his sede, & as he casted his sede abrod, certayne cornes fel by the wayes syde, and because they were bare & vncouered, the byrdes came flying & eate them vp. Agayne other sum fel in the roughe and stony places, which when they were not depely couered with yearth, because of stones that letted them, nor could not take roote depely ynoughe, they sprang vp shortely and before theyr time, throughe the warmnes of the sunne, because there was not moche yearth to kepe thẽ couered vnto theyr time, nor no deepe roote to minister humoure & moisture. Agayne other sum fel into the thornye grounde, and by the reason of increase of thornes, they were kepte downe & choked, and could not ryse nor springe vp at theyr libertie. Further other sum fel vpon a good and a frutful grounde, and springing vp luckeli, brought furth fruit, yet not al a like, but according to the goodnes of the ground: sum an hundreth fold, sum thre score folde, sum thyrty folde as muche: so that of one sede, sprang an eare that bare an hundrethe cornes: of another, that bare thre score, of a nother, that bare thyrty. Jesus speakyng these thynges dyd not as thã explicat and declare the darke riddel and

And he spake to them manye thynges in similitudes.

dell and similitude, but leaueth it to euerye man to coniecture and thinke vpon in his minde. Onely he made an exhortacio that they that had meete eares should heare the parable dylygently.

The texte. ¶ And the disciples came, and sayde vnto hym: Why speakest thou to them by parables: he aunswerynge, sayde vnto them: It is geuen vnto you to knowe ꝑ mysterye-es of the kyngdome of heauen, but vnto them it is not geuen. For whosoeuer hath, to him shal be geuen, and he shall be made more abundaunte. But whosoeuer hath not, from hym shall be taken, that also whiche he hath.

But an other tyme when the disciples had Jesus alone, they went vnto him, & asked hym why he spake vnto the people by darke & obscure simplitudes. Unto whome Jesus aunswered on this wyse: because as yet they yelde not themselues mete to haue the truthe opened vnto thē, by the whiche certaine of thē emōg the multitude be not onely not the better, but also be pricked & styred to be the worse. Wherfore I vtter vnto thē like māner of preachyng as they bryng hartes to heare. They wil not vnderstād thinges that be moste manifest, I do inuolue & wrappe my language with darkenes, that by suche meanes I may prouoke them to the desire of learnynge and searchyng. But ye whiche receyue symple and desirouselye the thynge that is geuen, ye are worthy to be partakers of the more secrete thynges concernynge the wysedom of the gospel. For vnto hym ꝑ hath, it shall be geuen, that he maye haue abundantlye, but vnto hym that hath nothynge, nothyng shal be added, in so muche ꝑ he shal be also spoyled of that whiche he semed for to haue. In other thynges it is a cruell thynge to spoyle hym that is nedy: Here because pouerty cummeth throughe the defaulte of the nedy, it is mete and right to take away from the vnkynde man. We bring and offer frely certayne principles of heauenly Philosophy, & that accordynge to the capacitie and simplicitie of the myndes, as castynge certayne seedes, whiche who so receyueth desirously, truely he prouoketh vs to commit mo thynges vnto hym. Contrarywyse who so despiseth and reiecteth that which is geuē frely, & turneth it to occasiō of more yl, is he not worthy to be spoyled of that whiche he had vnworthyly?

The texte. ¶ Therfore speake I to thē by similitudes, because they seyng, se not, and they hearyng, heare not: and vnderstāde not. And ꝑ Prophecye of Esaye is fulfylled in them. whiche sayeth: Ye shall heare with your eares, and shal not vnderstand: & seynge ye shal see, & shal not see. For ꝑ harte of this people is waxed grosse, & their eares be dull of hearyng, and they haue shutte their eyes, least at any tyme they should see with their eyes, and heare with their eares, and vnderstande with their harte, and be conuerted, and I heale them.

For this cause I speake to them in darke parables, because they wyll heare the manyfest truth eyther with no profyte, or els to their owne hurt. For it cōmeth to passe throughe their frowardenes, that where as they haue eyes and se manifest tokens, yet beynge blynded with enuy, they se not that whiche they see: And where as they haue eares and heare the truthe that can not be confuted, yet they heare not that, that they heare, nor vnderstāde not that whiche they heare, although they vnderstande. Truely the saying of Esaye is fulfylled in these men: Ye shall heare with your eares and not vnderstande, and ye shall se with your eyes, and yet not see. For the hart of this people is hardened, and they be dull of hearinge, and they haue closed their eyes, least they might see with their eyes, and heare with their eares, and vnderstande with their harte, and at laste turne vnto me, and I make

them whole. Truely these men therfore be infortunat, but not to be pitied though they be very miserable, which wittyngly and wylyngly seke their owne destruction, and reiect theyr owne health.

The texte. ¶ But blessed be your eyes, for they see: and your eares, for they heare. For verely I saye vnto you, that many prophetes and righteouse men desyred to se those thinges which ye see, and they haue not sene: and to heare those thynges which ye heare, and they haue not heard.

Contrarywyse your eyes are blessed, because they see the thynges that we do: youre eares are blessed, because they heare the thinges ꝑ we speake: Your hartes are blessed, because they vnderstande the wyll of my father. This is no meane nor cõmon felicitie, truely many prophetes, and manye iust and holy men haue desired to see the thynges which ye see, and happened not to see them: and to heare the thynges whych ye heare, and they had not the gyfte to heare them. And they trulye as in a dreame, gessed at the thynge that should cum, which ye see before you, and also heare.

The texte. ¶ Heare ye therfore the similitude of the sowyer. Whã one heareth the worde of the kyngdome, & vnderstandeth it not, than cummeth ꝑ euil one and taketh awaye that which was sowẽ in his hart, this is he which was sowẽ by the wayes syde. But he that receyued ꝑ sede, which was cast in stony places, ꝑ same is he ꝑ heareth ꝑ word, and anone wt ioye receiueth it, yet hath he no roote in hymselfe, but dureth for a season: for whan tribulation or persecution happeneth, because of the worde, by and by he falleth. He also that receyueth sede into ꝑ thornes: is he that heareth the worde, and the care of this worlde, and deceitfulnes of ritches choke vp the worde, and so is he made vnfruitful. But he that receiueth sede into the good ground, is he that heareth the worde and vnderstandeth it, whiche also beareth fruyte and bringeth furth, sum a hundreth folde, sum sixty folde, sum thirty folde.

Therfore because youre simplicitie and desire of knowledge deserueth this, harkẽ ye what the parable doth meane, which I put furth of ꝑ sowier sowing his sede. There be thre sortes of men, in whom the sede of the word of the gospel either bringeth furth no fruyte, or els bringeth not to perfection, the fruyt that is spronge vp. And the first is moste baren of all. These be they which lyghtly and negligently heare the wordes of the heauenlye doctrine, and suffer them not to entre into their myndes, nor fasten them in their remẽbraunce, to thintẽt they maye be rooted there: but their myndes beyng compassed and fensed with no desire nor care, beynge armed with no purposes against the assaultes of vaine thoughtes, at euery light occasion they suffre that that is sowen, to be spurned at and troden downe. That perceyuynge the yll and naughty one, whiche lieth in wayte and enuyeth good beginninges, by and by sendeth into the minde, certaine sleyng and wauerynge cares, which maye destroye the sede before that it spring vp in grasse, or haue any roote, that they be no better thã yf they had not heard at all. These be sygnyfied by the sede that fell by the hye waye, where go bothe men and beastes, that is to saye, all maner of cares, affectyons of kynred and of affinitie, care for common offices, loue, hatred, suspition, and suche other. These thynges chase awaye the worde of the gospell out of the mynde, welnere before it be receiued. Agayne there is an other, whiche receyueth as it wer seede, the worde of the gospell with his eares, and gredely putteth it into his harte, recordyng and deuysynge with hymselfe, to frame his life after the rule therof: but because he prynteth it not vtterlye in the inwardes of his minde, but after the fashion of men he doth that he doth lightly, with a certayne affection for a time, he nourysheth the seade

But he that receyued the sede, whyche was cast in stony places.

that

that he hathe taken, vntyll it be growen vp to a grasse, and showeth a certayne hope of euangelicall godlines, absteynynge from great sinnes, and florysshynge with meane vertues. But if any storme of persecution begyn to ryse, and yf for the gospel sake banishment be offred, or prison, punysshment, death, and suche other, whiche require a stedfast strength of the mind, than as at the vehement heate of the sunne, they wyther awaye, and vtterly faynte and decaye. A figure of this was the stonie grounde, which receyued the sede, & brought it forth in to grasse, but it was not able to succour and defend it with humour agaynste the heate of the sonne, for throughe the stones it can haue no depe nor sure roote. Againe there is an other whiche gredely heareth the worde of the gospel, and setteth it depe ynoughe in his mynde, and kepeth it long, but his minde being intangled and choked with troublesum cares of this worlde, and especiall of riches as it were w certayne thycke thornes he can not frely folow that he loueth. Because he wil not suffre these thornes which cleaue together & be intangled one with another emonge themselues to be cut awaye, the frupte of the sede that is sowen doth vtterly perish. This was signified by the similitude of ỹ sede whiche was receyued in the grounde full of thornes & breers. Further the sede that was receyued in the good grounde, signifieth them, whiche both heare the worde of the gospell and recorde it with them selues, and kasten it surely in theyr remembraunce, & so do powre it in to thaffections of theyr mynde, that they wyll not swarue from it to dye therfore, who also do ryd and deliuer them selues from affections and fylthy cares of ryches, which suffre not the mynde to be free and at libertie, but geue themselues wholy to the heauenly inspiracion. The sede of the doctrine of the gospel is not vnprofitable to suche mindes.

He also that receyueth sede into the thornes.

But he that receyueth sede into the good grounde.

But like as one kynd of wheate bringeth not forth like frute in al grounds, but it springeth with lesse or more increase accordyng to the goodnes of the ground: So after the godly desire and capacitie of them that heare the worde, the fruite of godlines commeth forth more aboundantely. By this parable Jesus taughte vs, with what studie & desire the heauenly doctrine ought to be receyued, if we desire that frute should spring of it.

Whyche also beareth fruit and bryngeth forth sum an hundreth fold, sum lyxtye folde, and sum thirtye folde.

These thynges Jesus dyd interprete and declare vnto his disciples a parte.

The texte.

¶ Another similitude put he furth vnto them saying: The kyngdome of heauen is likened vnto a man, whiche sowed good seede in his fyelde. But while men slepte, his ennemye came and sowed tares emonge the wheate, and went his waye. But whan the blade was sprong vp and had brought furth fruite, then appered the tares also. And the seruauntes of the householder came and sayde vnto hym: Syr dyddest not thou sowe good sede in thy felde: From whence then hath it tares: he sayd vnto them: The enuyouse man hath done this. The seruauntes sayd vnto hym. Wylt thou than that we go and wede them vp but he sayde: nay, least whyle ye gather vp the tares, ye plucke vp also the wheat with them: Let both growe together vntil ỹ haruest: and in tyme of haruest, I wyll saye to the repers, gather ye first the tares, and bynde them together in sheues to be brent, but gather the wheate into my barne

But let vs retourne vnto thorder of our former communicacion. The Lorde Jesus purposed vnto them another parable, to shewe them also that there was another poison and mischief to be taken hede of, yf a man wil laye vp pure and fine corne in his barne. For the other ylles do onely hurte the seed lately sowen, or springyng into grasse. This doth corrupte

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the corne nowe spronge vp and well growen. This poyson is, whan Sathan which coulde not choke and destroy the seede of the euangelicall doctrine with flying, waueryng, and ydle thoughtes, nor with troublesome persecutions, nor with carefulnes of riches, honours & like thinges, wherwith mannes life is entangled, goeth aboute to infecte by false Apostles and wicked Byshoppes and Heretikes, whyche wresteth and wryeth by subtyll interpretacion, the heauenly doctrine after their lustes and desires, and myngle true thynges with false, and sincere and pure thynges with viciouse and fawtie. The parable is after this sorte. The kingdome of heauen (q he) is like vnto an husband man, whiche beyng a good husbād, sowed good seede in his felde. But his seruauntes beyng aslepe there came priuily a certayne aduersary, whiche bare the husbande man no good wil, and because he coulde not in the nyghte take awaye the seede whiche was nowe laied safely in the grounde: he vseth crafte and deceite to hurte it. He scattereth and mengeleth with the wheate that was sowen, the vnprofytable seede of cockelles, and this doen he went away. First no man perceyued this deceite. But whan the seede was nowe sprong vp into grasse, and the stalkes were laden & burdened with eares: than at length the cockelles growynge vp together, (their vnlykenes vtteryng or shewyng them,) began to appere. Than the seruauntes marueyling how this shoulde cum to passe, go vnto the husbande man. Master (q they) dyddeste not thou sowe good sede in the felde, howe is it than that cockelles be mēgled with them? But the master suspectyng who was aucthour of the shreude turne, sayth: Wyne aduersary dyd this, whiche beareth me so euyll wyl, that he hath a pleasure to hurte me, though he haue no profit himselfe therby. Thē spake the seruauntes: wyl ye than that we go and gather the cockelles & cleanse the corne? The mayster sayeth: In no case, least peraduenture as ye plucke vp the cockels vnaduisedly, ye plucke vp also therwith the wheat ꝑ groweth nere by. Suffer the wheate to growe together with the cockelles vnto hauerst tyme. Than wyll I commit this matter to the haruest folkes, that before they mowe and cut downe, they shall first gather the cockelles and bynde them together aparte in bundels for to fede the fyer, & afterwarde lay vp and couche the cleane wheate in my barne.

But whyle men slepte

But whan that sede was nowe sprong vp.

And the seruauntes of the householder came, and sayd vnto hym: syr dyddeste not thou sowe good sede in thy fyelde.

The texte. ¶ Another parable put he furth vnto them, saynge: The kyngdom of heauen is like to a grayne of mustarde seade, which a man toke & sowed in his felde, whiche is the least of al sedes. But whan it is growē, it is the greatest emong herbes, and is a tree, so that the byrdes of the ayer cum and make their nestes in the braunches therof.

Agayne Jesus minding to shewe by a similitude how that the Philosophy of the gospel first in apperaunce abiecte and homly through the ignominy, and slaunder of the crosse, being as it were planted by a fewe vnlearned men, shoulde by litle and litle through the strength of the truth, growe to suche might and power, that it should go ouer all the worlde, & shoulde embrace al kynde of mē: proposed this riddel & similitude: The kingdome of heauen (q he) is lyke vnto a musterde seede, whiche a certayne man toke and sowed in his felde. Whiche of it selfe is lest emong al pulse. But whā it is growne vp, it is greater thā al kyndes of herbes, & riseth vp as bigge as a tree, insomuch that the birdes make their nestes in the bowes therof.

The texte. ¶ An other similitude spake he vnto them: The kingdom of heauen is like vnto le-

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uen, which a woman taketh, and hydeth in three peckes of meale till all be leuened. All these thinges spake Jesus vnto the people by similitudes, and without a parable spake he nothynge vnto them, that it myght be fulfilled whiche was spoken by the prophet that sayeth: I will open my mouthe in parables, I wil speake furth thinges hydden from the begynnyng of the worlde

Agayne Jesus did inculcat and beate in the selfe same thing, doing the to vnderstande by what meanes the strength and might of the doctrine of the gospell secretely crepyng in, and dispersed and set abrode by a fewe apostles, should altre & transforme all the worlde into her nature: and whan it shall seme most to be consumed and extinct, than chiefly it shall set forthe and shewe strength. The kingdome of heauen (sayth he) is lyke vnto leuen, whiche being but a litil quantitie, the woman put in three measures of meale, and there left it vntill the litill piece of leuen had chaunged by litill and lytil the whole quantitie of the meale and turned it in to her owne nature.

All these thinges Jesus declared vnto the people in riddelles, & cloudes of parables, and spake nothyng vnto the than, without a parable, to thintent that he might both excite and stirre their mindes with darke speking, and make them desirouse to learne, & yet geue them no holde thoughe they sought occasion busilye, vniustly to reproue hym. And the soothe saying of the Prophet tolde of this before in tyme past, I wyll open my mouthe in parables, I will showe furth thinges whyche hath ben hid hitherto, sith the worlde was made.

The texte.

¶ Whan the people were sent away, Jesus came into the house, and his disciples came vnto him saying: Expounde vnto vs the parable of the tares of ꝑ felde. He answered and sayd vnto them: He that soweth the good seede, is the sonne of mā. The felde is the worlde. And the chyldren of the kyngdom, they are the good seede. The tares are the children of that naughty one: The enemy that sowety them is the Deuell. The harueſt is the end of the world. The reapers be the Aungels. As the tares therefore are gathered and brent in the fier: so shall it be in the end of this worlde, The sonne of man shal sende forthe his Aungelles, & they shal gather out of his kingdome all thynges that offende, and them whiche do iniquitie, and shall cast them into a furnace of fier. There shalbe wayling & gnashyng of teth. Than shall the righteouse shine as the sonne in the kyngdome of their father. Whosoeuer hath eares to heare, let him heare.

Than Jesus departyng from the multitude went home, and they folowed not for that they vnderstode not what he ment, and that none occasion was geuen of falfe reproue. Further whan he was at home alone, hys familiar disciples came vnto hym, requiryng hym to expound them the parable of the cockels mengled w̄ wheate. For the parable of the seed diuerſly sowen once declared, they gessed wel of thē selues what he mēt by ꝑ musterd seede, & the leuē put in the meale. Jesus without any griefe declared it playnely. The good husband (sayth he) whiche sowed the good sede is the heuenly father: the felde in whiche he sowed, is the whole worlde, and not only Jewry. Further the good wheat that sprang vp of the good seede be they, whiche by the doctrine of the gospel behaue thē selfe worthily for the kyngdome of heauen, agreing to their profession in life and dedes. The naughty cockels springing of the yll sede mengled with these, be yll men whyche profesſe not purely nor sincerely the doctryne of the gospell. And the aduersary whyche mengled hys sede prpuely in the nyghte, wherof

He answered and sayde vnto them:

springeth

sprynge the peruerse & yl doctrine, is the deuil. The seruantes whiche would gather the cockel before the time, be they whiche thinke that the false apostelles and chiefe heretikes shoulde be rydde out of the way with swoorde and death, where as the good man of the howse willeth not ỹ they shoulde be killed, but suffered, yf happe be that they repent, and be turned from cockelles in to wheate. And that if they repente not, they shoulde be kepte and preserued to their iudge, of whom once they shall be punyshed. The tyme of harueste is the ende of the woorld. The harueste folkes be the angels. In the meane season therfore the ill mengled with the good muste be suffered, when they be suffered with lesse daunger and peril, than they be taken away. Further whan the last time shal cum, whan the good shall be seuered from the ill, when rewardes shall be geuen to euery man for hys dedes: than the sonne of man the iudge ouer all, shall sende furth hys angels to clense hys kyngdome, and they shall suffer none offence to remayne there, for than neyther the good can profite the ill: nor the ill shall be suffered any more to trouble the good: but who so euer liuynge emonge the good had rather molest and trouble them, than to be made better by their cumpany, he shall gather them togethere and shede them from the others, and deliuer them to the fier of hell. There shall they be punished woorlde withoute end for their shorte and false lustes and pleasures remoued from the flooze of the churche and cast in to a darke den of hell, ỹ is to say in to the kingdom of their father: where as now ouer late & vnprofitable penaunce shal force those miserable people to wepe & to wayl, & to gnashe with their teeth. Further they that cum and spring furthe of the good seede & perseuer and continue vnto thende, although in the meane tyme they appere here vile and abiecte, and be afflicted of the ill sorte: than all vilenes of mortalitie set a parte, they shall shyne like the bright sonne in their fathers kingdō. These thynges because they be greate & weyghty thinges, of both partes ought not to be heard negligently. They perteine eyther to ỹ euerlasting felicitie, or to the euerlasting destruction of all men. Wherfore who so euer hath an eare neyther deaf nor stopped with the delires of the woorlde, let hym heare, that he may auoide euerlasting punishemētes, & obteine ỹ life euerlasting.

Is the tares therfore are gathered and brent in the fyer: so shall it be in the ende of this woorld.

Then shall the righteous shyne as the sonne in the kyngdome of their father.

Whosoeuer hath eares to heare, let hym heare.

The texte. Agayne the kingdom of heauen is like vnto a treasure hyd in the felde whiche a man hath found and hid, and for ioye therof goeth and selleth al that he hath, and byeth the felde.

Beside these, to thintent he might the more kindle and stirre the mindes of them that were his, to the desire of theuangelicall godlines, he addeth two other similitudes, wherby he teacheth that the professiō of the gospell, is a thing not to be desired lightly, or after the cōmon maner, but that this onely thinge ought to be laboured for with greate study, all other thynges set a parte, and that this excellent good thyng must be purchased and obtayned by the losse of all our goodes. Which thyng though it chaunce not easily to euery manne, yet whan it is once found, it hath high felicitie: And although in the meane season it be hyde emong men, and setteth not forth it selfe: yet he that hath it, reioyceth secretly with hym selfe, lokyng safely for that daye, in the whiche the felicitie that is nowe obscure and darke, after shal be made manifest and open. The kyngdom of heauen (ỹ he) is like to a treasure hyd in the fyelde, whiche yf a man perchaunce do get, he blab-

The kyngdom of heauen is

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beth it not abrode to others, lest any take it from hym, but ioying secretlye and reioylyng to hym selfe, he goeth to the Lorde of the grounde, and sellyng all that he hath, and makyng as muche money as he can, byeth the fyelde, in the whiche he knoweth the great or precious treasure is hid, and thinketh hym selfe happye to lose all hys meane possessions, for to be enryched with one notable grounde, although he knowe it not.

The kingdom of heauen is lyke vnto a treasure hyd in the fyelde.

CAgayn the kyngdome of heauen is like vnto a marchant man sekyng goodly perles, whiche (whan he founde one precious pearle) went and solde all that he had, and bought it.

The texte.

Agayne the kyngdome of heauen (sy he) is lyke vnto a marchaunte man whiche delyteth in goodly Margarites. And when he had gotte a notable good one, by and by he solde all that he had, and bought it. And he thought not him selfe the poorer, because he had nowe lefte hym nothyng of hys olde ryches. Nay than at the length he thought him selfe ryche, because he was priuy to hym selfe, that he had in secret possession a precious Margarite, whiche thoughe it were but lyttel, yet it passed the pryce and value of all the other possessions.

CAgayne the kyngdome of heauen is lyke vnto a nette, that is cast in to the sea, and gathereth of all kynde of fyches, whiche whan it was full, men drue it to lande, and sat downe and gathered the good into vessels, but cast the bad away. So shall it be at the ende of the worlde. The angels shall cum and seuer the bad from amongt the good, and shall cast them in to a fornace of fyer, there shalbe waylyng and gnashing of teeth.

The texte.

Unto these he added also an other parable, not vnlyke to the parable of the wheat and cockelles, exhorting his disciples, whome of fyshers he made apostles, that is to say fishers of men, that they shoulde study & endeuor to allure and draw many to the profession of the gospel, & that they should not by & by cast away and destroy the ill myngled with the good, but saue them and kepe them to be punished of theyr iudge, yf after that al thynges were proued, they woulde not repent. Againe the kingdome of heauē (sy he) is like a net cast into the sea, whiche beyng spred abrode, doth take and embrace all kynde of fishe. Whiche when they nowe perceyue to be full, than they drawe it to the banke, and nowe sittyng vpon the drye lande, chose the good fishes and put them in theyr vesselles, the yll and vnprofitable fishes they cast away. So shal it be in thende of the world. Thangels shal go furth & loke about what the net of the gospell doth take and draw. They shall not suffer the good to be mingled with the yll any more in one net, but they shal esteme euery man by his merites, not by his profession. They shall separate the yll from the cumpany of the good, and shall laye vp the one safely for their master, thother they shall cast into a burning fornace: there shalbe intollerable torment whiche shalbe testifyed by wepyng and gnashyng of teeth.

Jesus sayeth vnto them, haue ye vnderstand all these thinges? They saye vnto him, yea lorde. Then sayde he vnto them: therfore euery Scribe whiche is taught vnto the kingdome of heauen is lyke vnto a man that is an housholder, Whiche bryngeth furth out of hys treasure thynges newe and olde.

The texte.

Jesus to thintent he might the more surely fasten these sayinges in the mindes of hys disciples: he asked of them, whether they vnderstode these

thynges well. When they made aunswere that they vnderstode them, he added yet an other parable, wherby he monished them that these and many suche ought to be learned, and surely remembred, to thintent that by and by vpon euery occasion, they might redely take them furth: whether the hearer shoulde be allured with rewardes, or elles put in feare, by the feare of punishement. For the brest of the euangelicall preacher ought to be (as it wer) a certayne store house and a riche, & a plentifull treasure, from whence they may easely take out diuers thinges, sumtyme out of the bokes of the olde testament, sumtime out of the euangelical Philosophy, as shalbe most expedient for theyr hearers. For one thing must not be spoken at all tymes, nor after one faschion, nor all men be not moued with all thinges. Therfore they haue nede of a certayne riche treasure furnished with all kynde of learning. The parable is thus. The Scribes of the Jewes (sy he) when they be consulted, make aunswere out of theyr bokes. But whosoeuer will be a cunning Scribe in the kingdom of heauen, it is not sufficient for hym to bryng furth olde thinges, vnles he bringe furth newe also, lyke a certayne riche householder whiche hath all thynges in hys treasure, whether a man desire newe thinges, or whether he woulde haue olde thinges, to satisfie & content all men.

Therfore euery Scrybe whiche is taught vnto the kingdome of heauen.

The texte. And it came to passe that when Jesus had finished these similitudes he departed thence. And whan he came in to his owne contrey, he taught them in theyre synagoges, in somuche that they were astonied, & sayde: whence commeth this wisedome and powers vnto hym? Is not this the carpenters sonne? Is not his mother called Mary? and hys brothren, James and Joseph, and Simon, & Judas, and are not all hys sisters with vs. Whence hath he all these thynges? And they were offended at hym, Jesus sayde vnto them: A prophet is not without honor saue in hys owne cuntrey, and in his owne house. And he did not many miracles there: because of theyr vnbelefe.

When that Jesus had taught sufficiently with these diuers parables, bothe the people and hys disciples, he went into hys countrey, that is to Nazareth, that by often chaunginge of the place, the doctrine of the gospell might be the farther spred abrode. In the whiche cuntrey of his, he beganne not hys prechyng, lest he shoulde seme any thing to folowe mannes affection, and yet he woulde not passe it ouer, to teache that we ought to do good vnto all. Jesus therfore entering into their congregacion, began to teache them as he had taught other. Here that thing hindred the matter of the gospell, whiche ought to haue furdered it, because the common sorte of men had rather to enuy thinges that be knowen and familiar, than fauour them, where as they make muche of straunge thynges fondely and folishely, esteming a thyng therfore to be goodly because it commeth far of. Therfore whan Jesus was knowen here of certaine which knewe the lowenes and simplenes of hys stocke, and the pouertie of hys parentes and also the arte wherby Joseph (commonly thought to be his father) founde and nourished hys wyfe and her sonne, knowing also that Jesus was of the same arte, and where as they neuer hearde saye, that he was brought vp in learning, thus they mutter and murmer amonge themselues: howe hath he this notable wisdome? or fro whence hath he power to showe myracles? Is not this Jesus the carpenter, Joseph the carpenters sonne? Is not hys mother

Is not thys the carpenters sonne.

mother pooze, and a meane woman amonge vs, whiche is called Marie: Be not hys cosens with vs James, Joseph, Simon, and Judas: Do not as many as be hys next kinsfolkes dwell here with vs: How is it than, that he sodenly being made another man, returneth vnto vs preaching, & mighty in miracles. Doth he thinke that he is vnknowen vnto vs: So the kindred & poore estate of Jesus, dyd offende them, and made them to stumble, thinking as yet nothing of him but as of a man, & one of the common sorte of people, and for tholde poorenes and lownes of hys lyfe, enuyinge the newe renoune and honour. But Jesus rebuking theyr grosse and ouer rude iudgement, esteming a man not for hys vertues, but for fortune and nobilitie of birthe, sayeth vnto them: A prophete is no where lesse set by, than in his owne cuntrey, and in hys owne familye, and among his owne kinsfolkes. And where in other places he was redely beleued, and showed many miracles, here he did worke none, but that with laying on his hãdes, he healed a fewe that were sicke. Not because his power was straighted or diminished, or hys wil chaunged, but because theyr vnbeleefe did let it. For like as a physicion can not profit the sicke if he refuse hys medicine: not because the arte of the physicion is not effectuall, but because the sicke man is in faute: so because it is the fayth vnto the whiche miracles be geuen, & vnbeleefe is a let to hym to showe them furthe, whiche lacketh neyther power nor might, but that he was letted by the defaulte of others. Therfore Jesus reprouing them for so greate malice, sayde: This is no newe thynge that ye now doe vnto me. The same chaunced in tymes past to the holy prophetes Hely and Helisee, whose tumbes ye haue now in veneration. For whan it rayned not three yeres and a halfe, and therfore a greate famyn was thorroughout all that cuntrey: Helyas beyng in daunger for hunger, was commaunded to go to no nother wedowe, where as there were many in Jewry, but vnto the straunger Sarepta, in the cuntrey of the Sidonians. Of this woman onely was he receyued, & founde fayth, and wrought a miracle. Farther in the time of Helisee, there were many lazares in the nacion of Israel, and yet for all thys there was none healed, but onely Naman a Syrian, whose fayth in a maner forced the Prophete to showe a miracle.

And hys bretheren James, and Joseph, and Simon, and Judas. Whence hath he thã al these thinges.

Jesus sayde vnto them: A prophet is not without honoure saue in his owne cuntrey

And he did no miracles there because of theyr vnbeleefe.

The paraphrase of Erasmus vpon the .xiiii. chapter.

The texte. AT that tyme Herod the tetrarche heard of the fame of Jesu: and sayde vnto hys seruauntes: This is Johu the baptist, he is risen from the dead, and therefore are miracles wrought by hym. For Herod had taken John and bounde hym, and put him in prison because of Herodias hys brother Philips wife. For John sayde vnto hym: It is not lawful for the to haue her. And when he woulde haue put him to death, he feared the people, because they counted him as a prophet. But whan Herodes birth day was kept, the daughter of Herodias daunced before hym, and pleased Herode. Wherfore he promised w an othe that he woulde geue her what she woulde aske. And she being instructe of her mother before, sayd: geue me here John Baptist hed in a platter. And ꝑ king was sory, neuertheles for the othes sake, and thē which sat also at the table, he commaunded it to be geuen her, and sent tormentours, and beheaded John in the prison, and his head was brought in a platter, and geuen to the damsell, and she brought it to her mother.

IN the mean time Herod the Tetrarche of Galile, ꝑ sonne of hym whiche had slayne the chyldren of Bethlehem, heard the rumour and fame of the doctryne & miracles & wonders of Jesus: Of whom when ꝑ multitud had diuerse opiniōs, sum saying that he was Helie, sum that he was Hieremy, & sum that he was one of thold prophets, and there were that sayde that he was John, who restored agayne to lyfe, was becum now more myghty, Herode laughing them to skorne, sayde: I did cut of Johns head, and how thinke ye that he is alyue, and not onely alyue, but also to be mighty with miracles? Furthwith when he was certified by dyuers, of so many and so notable wonders, that the rumor now coulde not appere false, he sayde vnto hys seruauntes. He of whom they tell suche greate wonders is not Jesus, whiche of late was killed of my father in the number of the childzen of Bethleem, but it is John whiche is rysen from death: and therfore he is now becum more diuine and godly, and is notable by miracles. For Herod had layed handes vpō John Baptist, and cast hym into prison: although he had the man in estimacion, and did many thinges after hys aduyse and councell. But thys fauour of the tiraunt was turned into hatred, for the vnchast woman, whose fauour and loue obteyned by fylthy seruice coulde do more with the kyng, than the authoritie of John. For he had taken vnto hym for displeasure of hys brother that was alyue, Herodias hys brother Philippes wyfe: by whom also Philippe had a doughter. John monished the kyng frankly and freely, and tolde him that the mariage was vnlawfull, bothe because hys brother was alyue, and there was a doughter alyue also whiche hys brother had by her. Further Moyses law bad that the brother should mary the wyfe of the brother departed, yf it chaunced hym to dye withoute childzen. Herod louinge the woman the more outragiously, the lesse it was lawfull for hym to loue her, was greately offended with this libertye, insomuch that he would haue slayne him, but that he feared the styrring of the people, with whō he knewe that John was greately in fauoure, because both he baptised many, and had many disciples, and was thought of many to be Messyas. Truly euery man thought him to be a man indued with the spirite of prophecy & of great holynes. But afterwardes excesse and ryon, and vnreasonable loue towarde the mayde hys nece, shaked of thys feare. For whan after the maner of the heathens, he dyd solempnisat the day of hys birth, vpon the whiche there was

For Herode harde taken John, bound him, and put hym in prisō.

And when he woulde haue put him to death, he feared the people because they counted hym as a prophet.

was all maner of voluptuous pleasures vsed Herodias doughter daunsed at the kynges table, with wanton gesture, and pleased Herod whiche was nowe warme with wine, that he swore that he wolde geue vnto the mayde what so euer she asked, yea yf she wolde aske halfe of hys kingdome. The wenche, lest she shoulde leese so greate opportunitie, and by and by to abuse thys filthy lust of the kynges harte, she counselled with her mother what was to be asked. She fearyng lest the kinges minde beyng reconcyled agayne to John, might breake of the incest mariage, counselled her doughter to aske nothyng, but that furthwith she might haue the head of John Baptiste geuen vnto her in a dishe. The wenche by the counsell of her vngracious mother came in to the feast, & euery man lokyng what she wolde wishe & desyre: she asked furthwith that she might haue geuen vnto her the head of John in a dishe, as though her mother wolde esteme and make more of this dishe, than of halfe the kingdome. Whan they heard this otherwyse than they loked for, the kinge counterfeiteth heuines in hys countenaunce, & alleageth for a cloke of hys crueltie, the feare he had to breake his othe, chiefly because he made it before so many gestes, lest he shoulde seme light or periured, he commaunded that the thinge whiche the wenche desyred, shoulde be done. By and by the executours of death were sent in to the prison, and the head of the innocent man was cut of, and was brought in a dyshe, and geuen to the wenche, the wenche gaue it to her mother whiche was the chefe deuiser and doer of all this matter. And thus luckelye was the byrth daye of Herode celebrated. This rewarde was geuen vnto hym that moued & called to honest thynges. With this syght were the iyes of the gestes fedde whom the kynge dyd vouchesafe to set at hys table. Therfore the vnchaste woman had Johns head.

And she being instruct of her mother before sayde: geue me here John baptistes hed in a platter.

And the kyng was sory, neuer the lesse for the othes sake, and this whiche sat also at the table.

¶ And hys disciples came, & toke vp the body, and buried it, and went and tolde Jesus. Whan Jesus heard of it, he departed thence in a shyppe vnto a deserte place out of the waye. And when the people had hearde therof, they folowed hym on foote, and left the cyties. And Jesus went furth and sawe muche people, and was moued with mercye towarde them, and he healed of them those that were sicke. And whan euen drewe on, his disciples came to hym, sayinge: This is a desert place, and the houre is nowe paste, let the people departe, that they may go in to the townes, and by them vitayles. But Jesus sayde vnto them: they haue no nede to go away. Geue ye them to eate. They sayde vnto hym: we haue here but fyue loues and two fishes. He sayd: Bryng them hyther to me. And he commaunded the people to syt downe on the grasse, and he toke the fyue loues & two fyshes, and lyfte vp his iyes towarde heauen, and blessed. And when he had broken them he gaue the loues to the disciples, and the disciples gaue to the people, & they dyd all eate and were fylled. And they gathered vp the fragmentes that remayned, twelue basshettes full. And they that did eate were aboute fyue thousand men besyde women and chyldren.

The texte.

But the disciples of John caried away hys body and buried it. Whan Jesus by the tellyng of Johns disciples, knewe of this so cruell a dede (for as man he suffered it to be tolde vnto hym as though he knew it not, where as he knewe it before it was doen) departed into a shyp, that beyng separate from the multitude, he myght go into sum desert and secret place, shewyng a certayn apperaunce of manly feare, but in dede cuttyng of occasion from the wicked kyng, that he shoulde not heape murder vpon murder: Chefely sithe the time of Jesus was not yet cum, and therwith also teachyng vs to geue place sumtime to the furies of princes, least they beyng

prouoked and chafed with well doynges, bothe hurte the innocentes, and they themselfes be made the worse. It is lawful to shune the wicked, ready to do vngraciously, that we may profite and helpe the good men. And this goyng aside declared the notable fayth of certayne. For assone as it was heard that Jesus had lefte the cyties, and was abyding in desert for feare of Herode as they thoughte, they wente oute of the cities into wildernes to hym, whiche hyd hymselfe in secrete places: & because they coulde not go to him by bote or by wagon, & suche like for the coumbrouse places, they folowed hym a foote: neyther feared nor discouraged by the hardnesse of the way, nor by the daunger of lacke of foode. So gredely nowe they began to hunger for the doctryne of the Gospel. Jesus perceyuing that, cummeth oute of the darke corners, and came to mete them that were desirouse of hym, like as he withdrewe himselfe from the wicked. And whan he sawe a greate multitude of men flockyng thither, whiche brought with them many encumbred with diuerse diseases, he moued with pitie, and considerynge and perceiuyng their fayth by the difficultie and hardenes of the way, of his owne accorde he healed all that were diseased. And so greate was the feruencie of the multitude, that where as they brought with them into wildernes sicke folkes, children, and many women, yet they brought no vitaill with them. Therefore when the nighte nowe drewe nere, & their stomackes wer pricked with hunger, the disciples whiche had seen so many miracles, hauing not yet throughly a perfect opinion of Jesus (for so it was thought good vnto the diuine wisdome to frame them by littell and littell vnto perfeccion, to the entent the fayethe of thynges that were done, myghte be the more firme & sure, & to teache them withall, by what meanes they shoulde heale and helpe the infirmitie of others) put theyr master in remembraunce that night was at hande, and the multitude was greate, and that it was high tyme than to take meate, and to sende them away, that they myghte go into the next villages, and euery man to prouide hym of vitayles. But Jesus to the intent the miracle myghte be the more euident and open, he aunswered: They nede not to go any whyther, rather geue ye them to eate. But the disciples as thoughe they had forgotten all that they had seene, nothyng awaked at thys saying, aunswered very grosly: But so that their weakenes set furth the greatnes of the myracle: shal we (qthey) geue a supper to so many: where as we be but thirtene in number, we haue very littell vitayle, truely nothyng els but fiue barley loues, and two fyshes. In case they delyde not, nor lothe not this supper, how shall it suffyse them whiche wyll scarce suffyse vs few? Than Jesus commaunded whatsoeuer they had to be brought vnto hym. The disciples obeyng symply not disputing the matter thus: than ye kil vs with hungar yf ye geue them thys littell that we haue, they broughte their whole vitayles.

Here Jesus exhibiting an euangelicall feaste, where lyke as it behoueth to be none excesse, so it is mete there shoulde be an equalitie of all thynges: He commaunded them all to sytte downe vpon the grasse, so that syttes shoulde sit together, that the number of geastes myghte better appeare. And also he folowed the maner of them whiche makyng a feast or geuyng a dole to many, deuide the multitude into cumpanies, that no man shoulde lacke and no man haue to muche. Thys done, Jesus than at lengthe taking vpon

And whā the people had heardethereof, they folowed hym on foote and left the cities.

And Jesus went forthe

And sawe much people, and was moued with pitie towardes them.

And he healed of them thofe þ were sicke.

His disciples came to hym, sayinge: this is a desert place.

But Jesus sayd vnto thē they haue no nede to go awaye. Geue ye thē to eate.

We haue here but fyue loues, & two fyshes.

He sayde: bringe them hither to me.

And he commaunded the people to sit downe on the grasse.

kyng vpon him to be a feaster and a feader of the bodies also, whiche came to fede the soules, and to teache in dede his disciples that they should neuer lacke foode, whiche beyng geuen vnto the gospell, regarded littel theyr vitayl: toke in his handes the fiue barley loues, and two fishes: first declaring vnto all men with what maner of vitayle the Apostolicall ambassadours ought to be content: furthermore shewyng plainly before the iye, ỹ sincere fayth of the multitude, whiche seyng howe littel vitaile there was, and was not ignorannt howe many thousand men there were, commaunded to sitte downe: sate downe. Therfore Jesus the feastmaker, holdyng in his handes the breade and the meate, lifted vp his iyes into heauen, shewynge that whatsoeuer is nedefull to the vse of man, it cummeth from the heuenly father, and whan he had praysed his bountifulnes and liberalitie, he breake the breade and fishes, and so deliuered them vnto his disciples, ỹ they should sette them before the people, puttyng them in remembrannce as it were by a darke figure, of what sort the doctours ought to be, whiche fede with worde the mindes of the simple.

And he toke the fiue loues and two fishes, and lifte vp his iyes towarde heauen, & blessed.

He gaue the loues to the disciples.

For as Christe loking vp into heauen, declared that he taughte nothing, but that came from the heauenly father, so the Apostolicall men as oftē as they see the people to depend of their mouthe, with a plaine and a simple fayth, they should deliuer nothyng vnto them, whiche they had not receiued of Christ: nor should not propose vnto them sundry deinties out of the shoppes of worldly philosophie: neyther bryng out vnto them humayne doctrine after theyr owne affections, but should distribute vnto them the simple and playne euangelical doctrine, as they had receyued of their maister: nor should not otherwise cut it and minse it, than he had broken it wt his handes, for by suche maner of preparation bothe many be refressched, and the glory redowneth to Christe, and not to the distributor. Wouldest thou knowe thende of this feaste? The disciples doubtyng nothyng, made distribution: and they doubtyng nothyng, fell to theyr meate on all hādes, not to excesse, but to sufficiency. And the feast of suche a numbre lacked nothyng, in so much that whan supper was done, the scrappes furthermore that were gathered vp fylled twelue baskettes. And the numbre of menne was fyue thousande besyde women and childzen.

And the disciples gaue thē vnto the people.

And they gathered vp of the fragmentes that remayned. xii. baskettes ful.

¶ And streyghtwaye Jesus made his disciples to get vp into a shyppe, and to go before him vnto the other side while he sent the people awaye. And whan the people were sent awaye, he went vp into a mountayne to praye alone, and whan nighte was cum he was there alone. But the shippe was now in the middest of ỹ sea, and was tost of the waues, for it was a contrary wynd. And in the fourth watche of the night Jesus went vnto them walkyng on the sea. And whan the disciples sawe hym walkyng on the sea they were troubled, sayyng: It is sum spirite, and they cryed but for feare. But streightwaye Jesus spake vnto them, saying: be of good chere, it is I, be not afrayde. Peter aunswered, and sayed: Lorde if it be thou, byd me cum vnto the on the water. And he sayde: cum. And whan Peter was cum downe out of the shippe. He walked on the water to cum to Jesus. But whan he sawe a mighty winde he was afrayde: And whan he began to sincke, he cryed, saying: Lorde saue me. And immediately Jesus stretched furth his hande, and caught him, and sayd vnto him: O thou of littel fayth wherfore diddest thou doubte?

The texte.

These thynges done, Jesus desiring to teache, that after that the necessitie of the body was satisfyed, we ought not to go vnto wantonnes or sleepe, but vnto prayer: vnto which prayer solitarines is most mete: he for-

ced his disciples (for it greued them to departe frō theyr dere Lord) to go to the mere and to rowe ouer the water before, & he would cum after, whā he had sent awaye the people. But they although they departed from him against theyr wil, yet they murmour not, they make not theyr excuse, that ꝑ night was at hande, they aske not whan he would folowe, but they obey simply his cōmaundemētes. Therfore whā they were gone, Iesus sending away ꝑ multitude, whom he had satisfied by al meanes, went vp to a hil to pray there alone. For so he taught his disciples to pray. Therfore in ꝑ toppe of the hil, Iesus was alone a good parte of the night. And the disciples in the meane tyme, theyr lord beyng absent, as they rowed in the water were in peril. For as they entred vpon the water, by and by there arose a contrary winde, & the shippe was tossed, not without peril of the swelling waues of the water. The night made theyr feare double. What should they do? They were in daunger, and he was not there whose helpe they might call vpon. Iesus lefte his disciples in this perill, almost all the whole night, to harden them by litle and litle against all feares, and to teache them that ꝑ helpe of God shall neuer lacke to them that be in perill, although it cum sumwhat late. Therfore at length aboute the fourth watche of the night, they almoost beyng in dispeyre, and now sore amased in theyr minde, & ready to geue ouer out of hande: Iesus came, not in a bote, but walking vpon the waters. They when they sawe one walking in the darke, and knew not Iesus well, they were more afeard and sayde among them selues, it is a goost that we see, and not a mā. And the common sorte of shipmen thinketh that suche maner of sightes, doe signifye vtter destruction to them that rowe on the water. Therfore they were so sore afeard, that beyng almoost beside them selues they cryed out for feare. But Iesus suffered them not to be in daunger any longer, but by and by spake vnto them, that they might know hym by his speche, whom in the darke they could not see. Be of good chere (sayd he:) it is I, feare not. At this worde by and by theyr mynde was comforted. But Peter whiche alwaye had a synguler loue toward Iesus, thinkyng nothing at all harde that he would commaunde, sayed: Lorde if thou be he, commaunde me to cum vnto the vpō the water. For he meruey-led not that Iesus walked vpon the water, but he thought that he him self might do so likewise, if Iesus would. But Iesus framing and fashyonyng his weakenes by all meanes vnto the strengthe of perfecte faythe, bad hym cum. At the whiche worde Peter nothyng lyngering, leaped downe out of the bote, and began to haste to Iesus, walkynge vpon the water. And as long as his faythe nothyng wauered, the moyst element serued hym. But whan he cast his yes a lytle from Iesus, and began to looke about hym, and to consider the bousteousnes of the wynde, the hurlyng of the waues, and his owne feblenes, he was afrayde agayne: and begā to sincke downe and be in daunger of drowning. Feare came of the boysterousnes of the windes, perill came of feare, and feare of distruste. And agayne the greatnesse of perill rayled vp the sparke of fayth, and nowe beyng almost ouerwhelmed with waues cryed oute: Lorde saue me, I perysshe. But Iesus putting his disciple in remembraunce, that the perill whiche he feared came not of the waues or windes, whiche before serued hys tourne, but of the weakenes of fayth: reachyng out his hand catched hym and lifte hym vp, saying:

And whan ꝑ people were sente awaye, he went vp into the mountayne to pray alone.

But the ship was now in the middest of the sea, & was tost of ꝑ waues, for it was a contrary winde.

And in the fourthe watche of ꝑ night Iesus wente vnto thē walkynge on the sea.

And whan ꝑ disciples sawe him walking on the sea, they were troubled.

Straightewaye Iesus spake vnto them, sayng: Be of good chere, it is I.

Peter answered, and sayde: Lorde if it be thou, byd me cum vnto the on the water.

But whan he sawe a mightye wynde, he was afrayde.

O thou of litle faythe, wherfore diddest thou doubte.

saying: O thou that yet hast littell trusted me, why diddest thou wauer? For it is not inough to haue a strong faithe for the tyme, but it must be continual and constant: nor thou must not loke how great the peril is, or what thy strength is able to beare, but what I am able to do to hym that doeth trust and beleue in me. Therefore furthwith as he entered into the shippe, the wynde ceased. And they that were in the shyppe seyng suche a meruaylouse wonder, perceyuing that there was sumwhat in hym more than man, fell downe at his feete and wurshipped hym, saying: Thou arte the very sonne of God. And when they came to the banke, he wente into the countrey of Genezareth, where he had shewed many miracles before: They after that they had knowledge that he whom they had sene before, was cum agayne, they sent through out all the countrey to tell that Jesus was present, that if they had any sicke folke, they should bring them. For nowe their fayth began to encrease, by the miracles ẏ were done before. Therfore flockynge together on euery syde, they offer vnto Jesus as many as were diseased, desiring hym, that at the least they might touche the hem of his garmente, if it were to paynefull for hym to touche them one by one, or to speake vnto them. So strong was their fayth, and their fayth deceyued them not: for as many as touched hym, were healed.

Of a truthe thou art the sonne of god.

The. xv. Chapiter.

The texte.

Then came to Jesus Scribes and Phariseis, which wer cum from Hierusalem, sayinge: Wherefore do thy disciples transgresse the tradition of the elders? for they washe not their handes whan they eate breade. But he answered, and sayd vnto them: Why do ye transgresse also the commaundemẽt of god, because of your owne traditions?

AT the more glory of God these thinges were done, the more the Phariseis were fret with enuye, seyng their glory to be darkened thereby, by ẏ which glory hitherto they had magnified them selues amonge thẽ. They hunted in euery corner for a quarell, but the more they go againste Jesus, the more they blase abrode their owne blyndnes, beyng so manifest & open that the people also spyed it. Therfore certayne Phariseis of Hierusalem (for there were the most arrogant and proude) go together vnto Jesus, that the numbre mighte make their false accusation to be beleued. And where as Moyses forbad that any thyng shoulde be taken awaye or put to the wordes of the lawe, the Phariseis that they might seme to be, not onely therpounders of the lawes, but also the makers, they added certayne trifeling thynges, as be those: That no man should take meate with vnpure hãdes, which they called vnwashed, as who should saye the hãdes did defile the meate or the man, or as who should saye, the licour of the water should washe away the filthynes of the mynde. Againe ẏ no man returning frõ the market & had ben amõgst ẏ cõmon people, should eate meate, but he had first washed his body: as who should saye the touching of men, fyled man, or as who should saye, he is pure and cleane whiche is washed. Agayne, that their flagons, pottes, brasse, stoles, beddes, and other stuffe which

which was daily occupied, ſhould be often waſhed. With theſe & many like ſuperfluouſe and trifeling thinges, they burdened the ſimple people, which thynges they would haue ſo muche made of and honoured, that for theſe preceptes they neglected oftentymes the commaundemētes of God. Therfore when they couldē no wayes ley to the diſciples charge, the trāſgreſſion of Moſes lawe, they finde faulte with their maiſter, becauſe he ſuffered his diſciples to neglecte mannes conſtitucions: not that they diſpiſed them, although they were worthy to be diſpiſed, but that beyng geuen to ſeriouſe and earneſt matters, ſumtymes they paſſed litle vpon them. Therfore they ſpeake vnto Jeſus and ſaye: Why doe not thy diſciples kepe the conſtitucions of their forefathers? For they waſhe not their handes whan they go to meate. Chriſt not ſuffering ſo malicioufe rebukyng, for a thyng of nothyng: payeth them home with a more ſharpe rebuke. Nay with what face do ye which picke quarels for theſe trifles, make ſo muche of mannes conſtitucions, whiche can bringe nothyng elles but paynefull ſuperſtition, and yet for them, ye ſticke not to breake the greateſt commaundemente of God.

Wherfore do thy diſciples tranſgreſſe ỹ tradicion of the elders

Why do ye tranſgreſſe alſo the cōmaūdemēt of god becauſe of your tradicīō

The texte. For God commaundeth, ſayinge: Honour father and mother. And he that ſhall curſe father or mother, let him dye the death. But ye ſaye: euery one ſhall ſaye to his father and mother: What gifte ſo euer ſhould haue cum from me, the ſame is turned vnto thy profit. And ſo ſhall he not honour his father or his mother. And thus haue ye made the commaundement of God of none effecte, becauſe of your owne tradicion.

For God confirmyng the lawe of nature, cōmaunded earneſtly that euery man ſhould honoure and ſuccour his father and mother, promiſing long life, and felicitie of this lyfe vnto the doer hereof: threatenynge death to him that doeth the contrarie. But you folowing your auarice, ẏe may turne that to your owne gayne and aduauntage, whiche ſhoulde haue bene beſtowed in helpynge of your parentes: do teache, that it is holyer and better for men to enriche the temple wt̄ giftes, than to helpe their nedye parentes: and ye haue ſhewed a caſt, how the childzen maye mocke their parentes, aſkyng helpe and ſuccoure of them: that is, to ſaye thus to the father or mother, the gifte that I offer to the temple, thincke it beſtowed vpon you. For that, that is offred to God the high parent, is rightly beſtowed, & the godlines of the ſonne ſhall profit the parentes: and by this craft, vnder the coloure of falſe godlines againſt the commaundement of God, the father is forſaken, that the prieſtes māye be better at eaſe. The thynge cummeth to you, to the helpe and ſuccour of the parentes nothing cummeth but wordes. And ye coloure a wicked dede, vnder the pretenſe of godlines. What cā be more arrogant than to preferre your conſtitucions before the commaundementes of God, and vnder the pretenſe of them, to hynder and breake the holy commaundement of God? It is a wicked dede to burden the people with ſuche maner of conſtitucions, which is ouer burdened with the burde of the lawe. But it is intollerable wickednes vtterly to abolyſhe goddes lawe agreable vnto the lawe of nature, through your owne inuencions.

What gifte ſo euer ſhould haue come frō me, the ſame is turned to thy profit.

And thus haue ye made the commaūdemēt of god of none effect becauſe of your owne tradicion.

The texte. O Hypocrites? full well did Eſaye prophecie of you, ſayinge: This people draweth nygh vnto me with their mouth, and honoureth me with lyppes, but their harte is farre from me: in vayne doe they worſhip me, teaching the doctrines, mās preceptes. But he calleth the people vnto him, and ſayde vnto them: heare and vnderſtand. That which goeth into the mouth defileth not the man, but that whiche cummeth out of the mouth defileth man.

This

This is your counterfeyte religiō, whiche is nothing lesse than as it appereth. O Hipocrites, Esaye wozthely pzophecied of you, saying: This people honoureth me with theyz lippes, but their harte is far frō me. And they wurship me in vaine, teaching doctrines, whiche be the pzeceptes of mē. Jesus whē he had spokē these, as though he had turned away frō ỹ phariseis, which hunted foz nothing, but foz occasion of false accusing: cōmaunded the multitude to cum nere, saying: Heare and vnderstande how trifling thinges they be, whiche the phariseis pzescribe vnto you, carefull in litle thynges, neglecting great thinges. They with awkewarde iudgemēte, put that chiefe poynt of godlines in outward thinges, as in choise of meates, and neglecte those thynges that be of the soule. They abhozre vnwashed cuppes, and neglecte vncleane soules: they washe theyz handes and their skinnes oftentymes, but they suffer theyz minde to be defiled wỉ all maner of vices. That whiche entreth into the mouthe maketh not man vncleane, but that whiche goeth out of the mouth maketh mā vncleane. Foz it is no matter what meate a man eateth, but with what mynde he eateth it.

The texte.

Than came his disciples, and sayed vnto him: Knowest thou not that the phariseis were offended at this saying? But he answered and sayde: Euery plante whiche my heauenly father hath not planted, shall be plucked vp by the rootes. Let them alone, they be blynde guydes of the blynde. If the blynde leade the blynde both shall fall into the dyche.

Jesus semed by these wozdes to haue geuē vnto the phariseis a iust occasion to repzoue him, because he toke away ỹ choise of meates, which gods lawe pzescribed. In which thyng also his disciples did not dissagre from the phariseis, thinking it a wicked thyng to eat common and vncleane meates, which truly Chzist did not yet cōdēne, but declared ỹ they of their owne nature wer neyther good noz yl, but of incident causes, & therfoze lesse to be estemed than those thinges, which alway & of theyz owne nature be godly oz vngodly, & declareth also ỹ suche maner of pzeceptes of the law, which wer ozdeyned foz a tyme, & do not so much bzing holines as signify it, begin now to be obscured & darkned, & shoztly shal banish away & perish at ỹ clere light of the gospell. The disciples not yet vnderstāding this thing, go vnto theyz lozde, & monish him secretly of the daunger, saying: know ye that ỹ phariseis although they dissemble the matter, be offended wỉ this cōmunication of youres, ỹ meate defileth no mā. But Jesꝰ minding to teache ỹ thoffence of ill men, which riseth of thinges of nothing, and the doers of it also, ought māfully to be despised: chiefly whā in obeying of them, none other good riseth of it, but increasing & nozishing of their malice: not wout ỹ vndoing of ỹ simple people, which trusting to such maner of obseruaciōs, neglect ỹ deuocio of true godlines, answered thus vnto his disciples, which were sumwhat offended also. Euery grafte ỹ my heauēly father hath not grafted, shal be plucked vp by ỹ rootes: euery ozdinaūce ỹ mē hath inuēted of thē selues foz their owne glozy, & not foz true godlines, shall perish, & cum to naught. These thinges sauour of ỹ yearth, & be carnal, made & geuē foz a time, to repzesse & kepe vnder ỹ excesse & outrage of grosse folke. The law of ỹ gospell is spirituall & heauēly, noz resteth in these visible thinges, but in thaffeccios of ỹ minde. These therfoze ought chiefly to be regarded: Foz wout these, thother pfit nothing but to vaine ostētacion. Seing therfoze ye haue begū to pzofesse this heauēly philosophy, ye haue nothing to do wỉ ỹ coūterfeting and dissem-

Knowest ỹ not that the phariseis wer offended at this saying.

Euery plant which my heauenly father hath not planted, shall be plucked vp by the rootes.

and diſſembling Phariſeis, who promiſe perfect holines through ſuche obſeruacions, in whiche is no godlines, or ſuerlye very litle. They ſhow and boſt them ſelues to be doctors and captaines to true religion, wheras they know not in what thinges true religion ſtandeth. Therfore they be blinde, & leaders of the blinde. And if the blynde lead the blynde on the way, what ſhall happen: bothe together ſhall fall in the dyke. They knowe not what they teache, and they take vnto them folich and groſſe diſciples. Therfore let the folich Phariſeis goe, with theyr folich and vnprofitable conſtitucios. Regarde and care ye for thoſe thynges, whiche make man cleane or vncleane, that is to ſay, for thoſe thinges whiche do defile or cleanſe the minde, rather than the bodye.

They be blind gydes of the blynde.

If the blinde lede the blinde both ſhall fall into the diche

The texte.

¶ Then anſwered Peter, and ſayd vnto hym, declare vs this parable. And Jeſus ſayde: Are ye alſo yet without vnderſtanding? Do not ye yet vnderſtande that what ſo euer entereth into the mouth, goeth into the bely, and is caſt out into the pryuie? But thoſe thynges whiche go out of the mouthe, cum forth from the harte, and they defyle the man. For out of the hart cum ill thoughtes, murders, aduoarries, horedomes, theftes, falſe witneſſes, and ſkoldynges. Theſe be the thynges whiche defyle mā. But to take meate with vnwaſhen handes, doeth not defyle man.

To theſe Peter made anſwere, not yet perſuaded, becauſe of the ſuperſtition which he had depely receyued of his forefathers, that theſe conſtitucions could not be neglected without daunger: wheras he durſt not reſiſt any more the ſayinges of Jeſus, required him gentilly ỹ he would vouchſafe to declare plainly the thyng whiche he had ſpoken darkely to ỹ people, concernyng thynges that goeth in and cummeth out of the mouth. Jeſus mynding to ſharpen the deſire of his diſciples with a litle chidyng, whiche ſhould haue ben now more cunning in vnderſtanding of parables, and out of one to haue diuined and geſſed an other, ſayde: Be ye alſo yet without vnderſtanding: vnderſtand ye not that meate which receyued, and taken with handes, waſched or vnwaſched, entreth in to the mouth, goeth downe into ỹ ſtomake, and afterward the groſſer part of it is caſt out by the bely into the pryuie: Theſe be bodily thynges, and affect and touche nothing but the body. As for the ſoule they neyther help nor hurt, vnleſſe a man miſuſe them. And to miſuſe them is not the faute of the meates, but of the miſuſer. But the thinges whiche go out of the mouth be the thynges whiche men do ſpeake. Talkyng commeth not from the bely, but from the hart. And that ỹ is in mānes hart, that in dede is pure and cleane, or els vnpure & vncleane. For from that fountayne do ſpring noyſum thoughtes, wherewith men go about to lye in wayt to hurt theyr brother, from thence do ſpring murdre, adultry, rape, theft, fraude, deceyte, enuy, arrogancie, ſtrife, falſe witnes and blaſphemy. Theſe thynges though they go not out by the mouth, yet they make men vnclean and abhominable in the ſight of God. If they burſt out in maner of a peſtilent breth out of a filthy lege lyke as they declare mā to be vncleane, ſo with theyr infection and blaſtyng they do defile others alſo.

Are ye alſo yet without vnderſtandyng?

But thoſe thiges which go out of the mouth, cum frō the harte & they defile the man.

But to take meat with vnwaſchen handes, doth not defyle man.

But whether thou take thy meate with handes waſched or vnwaſhed, ſo thou take it to the vſe of nature, maketh not mā vnclean. Neither drinke takē out of an vncleane cup defileth not man, ſo thou take it meaſurably for ỹ vſe & not for therceſſe. Lykewiſe to ſit vpon an vnwaſhed ſeat, doeth not defile the minde of man, lyke as the waſhed ſeat, doth not make pure & cleane hym that ſitteth in it. Therfore where as the Phariſeis teache and obſerue-

ſuper

superstitiously these folysh trykles, yet they doo not abhorre those thynges, wherby the mynde is defyled in dede. They ly in wayt for him that doeth thē good, they do suborne & prepare false witnes, they do backebite ỳ fame of theyr neighbour, & so seke for theyr own glory, ỳ they enuy ỳ glory of god, falsely reprouyng the workes whiche be done by his spirite, & ascrybing thē to Beelzebub. They should abhorre these thinges, yf they would seme cleane in dede. But what aukwarde kynde of holynes is this, to haue washed & clean hādes, & to haue both mynd & tōg defiled wᵗ so many mischeuous vices.

The texte.

¶ And Jesus goyng thence, departed into the coast of Tyre and Sydon. And behold a woman of Canaan whiche came from the same coast, cryed vnto him, saying: Haue mercy vpon me lorde the sonne of Dauid, my daughter is miserable vexed with a deuil. But he answered her nothyng at all. And his disciples came and besought hym, saying: sende her a waye, for she cryeth after vs. But he answered and sayed: I am not sent but vnto the lost shepe of the house of Israel. Than came she and worshypped hym, saying: Lord helpe me. But he answered and sayed: It is not mete to take the childrens breade, and to cast it to dogges. She answered and sayed: Truthe lorde, for the dogges eate of the crūmes whiche fall from theyr masters table. Than Jesus answered, and sayd vnto her: O woman great is thy fayth, be it vnto the as thou wilt. And her doughter was made whole frō that time

And Jesus goyng thence departed into ỳ coast of Tyre and Sydon.

After ỳ Jesus had spokē these thinges he left ỳ cuntrey, & went into ỳ coastes of Tyrus & Sidon, in maner prophecyng wᵗ that dede, that ỳ Jewes through ỳ superstycion of their law, should expel ỳ doctrin of the gospel, whyche the Gentils through sincerite of fayth should take vnto thē. For Tyrus and Sidon wer inhabited of Idolaters. Jesus wēt thither not to preache as he dyd in Jewry, for the tyme was not yet cum, but to be secrete and hyd there, for he entered into a house desiryng to be secrete, but the fame did vtter hym. This was doen for the inuincible malice of the Jewes, lest they might complayne that the wicked & prophane Gentiles were preferred before them. Therfore he would that the myracle that he shewed there, should not seme to be sought after or done of purpose, but offered by chaunce, & in maner extorted & obteyned of hym by force. Therfore when ỳ rumour was spred abrode, that Jesus was present whose fame increasing by litil & litil went beyonde the coastes of the Jewes: a certayne womā of Canaan cumming out of her coastes, durst not cum nere to Jesus lest she beyng vnclean might seme to defyle him whiche was cleane, but a far of called vpon hym wᵗ a myserable crye: haue mercy vpon me ỳ sōne of Dauid, telling him ỳ she had a doughter at home miserably vexed with a deuil. This Jesus so mercifull and easie to be entreated, whiche was wont to be prompt and ready vnto all men: to thintent both that he might make open vnto all men the very constant fayth of the woman, & also ley vnto the Jewes charge, their very stiffe and obstinate vnbeleke, and to teache vs with all, of what efficacy & power importune and ernest prayers powred out of an humble harte, be wᵗ god: he dispiseth the peticioner whiche cryed out for sorowe of her harte, insomuche that he would not vouchesafe to make her answere: showyng therby a certayne fashion of the Jewes arrogancye, bycause the Jewes coūted the Chananes their olde enemyes, & worshippers of Idolles, to be abhominable, and that they be defiled yf they doge but talke with them. And the apostles at ỳ tyme were yet of the same affection & mynde. But the womā ceased not, although she wer repelled. For sorowe and fayth made her importune. She followeth at his backe, and cryeth lamentably: haue mercye vpon me lorde, the sonne of Dauid.

And behold a woman of Canaā, which came from ỳ same coast, cryed vnto hym, saying: haue mercye vpon me Lorde the sōne of Dauid

But he answered her nothing at al

And his disciples came and besought him saying: sende her away, for she cryeth after vs.

The disciples not yet vnderstanding what was in doing, moued wt shame rather than with pitie, because of the importune cryng of the woman, of a straunge contrye, speake vnto Jesus: desiryng him not to haue mercy of the wretched woman, but because of her importunitie to sende her awaye with sum answere. Therfore Jesus made an answere more sore & hard, than the former repulse and shaking of, to thintent he might make the constancy and coldenes to the straunge woman more maruelous: & also by the example to charge the Jewes with theyr pride and arrogācy. I am not sent (q he) but vnto the lost shepe of the house of Jsraell. For the Jewes stode meruelously in their owne conceyte, because of this title, that they were the stock of Jsraell. The woman was not wered with so many repulses and dentals, insomuche that she durst yet drawe nere vnto Jesus, and falling doune at his knees, sayed: Lorde succoure me. She dyd not confute the saying of Jesus, but with often repeting of her prayers she went about to wery him. She layed not for her, right & iustice, she requireth nothing but mercy. Jesus not content with this, goeth on stil, to try the sobre importunitie of the woman. Jt is not meete (q he) to take the childrēs bread, & cast it to dogges, calling ỹ fruite of the gospel which is by fayth, bread: calling the childzen ỹ Jewes, which did glory ỹ they had god to their father: calling the dogges straungers, & aliens frō the religion & worshipping of God. Which of the Jewes would not haue ben stirred and āgered with suche a rebuke: but the womā not refusing the name of a dog, enuieth not the Jewes the honourable title of the childzen, but calleth them also lord whom Jesꝰ called childzen. She embraceth the answere rebukefull in apperaunce, and taketh occasion of it not to be repelled, wherwith it appered that she was vtterly repelled. I denye not (q she) that the Jsraelites be the childzen, and we the dogges, and therfore I am not vtterly to be repelled. I take not awaye from theym their fyne & delicate breade, whiche they eate sitting at theyr fathers table: This onelye I require, whiche masters are not wonte to denye to their dogges. The table is ryche & plentyfull of suche thynges, it sufficeth me yt I chaūce to haue the crummes whiche fall from their tables. Than Jesus maruayling at the infatigable and great constancie of the straunge woman, in maner ouercumme, sayd: O woman I can no longer resiste thy prayers: greate is thy fayth, wherwith thou constrayuest me. Wherfore be it vnto the after thy desyre. And by and by euen at the same tyme it was proued, that her doughter was delyuered from the deuyll.

It is not mete to take ỹ childrens breade & to cast it to dogges.

O woman, greate is thy fayth.

The texte.

¶ And Jesus goyng from thence, came nigh vnto the sea of Galile, and wente vp into a mountayne and sate downe there. And muche people came vnto hym bryngyng wyth them thole that were lame, blinde, defe, maymed, and other manye, & caste them downe at Jesus feete. And he healed theym, insomuche that the people maruayled whan they sawe the dum speake, the maymed to be whole, the lame to walke, and the blynde to see. And they glorifyed the god of Jsrael.

Whan Jesus in maner constrayned had wrought this one myracle in ỹ borders of the Sidonias & the Syrians, to prouoke & stirre vp his owne people he went agayn into Jewry, to declare howe more ready he was towardes his owne coūtrey men, thē to straungers: if they might haue bene ouercum and wunne with benefites. And he came vnto a mere whiche is called the sea of Galile, and there goyng vp vpon an hylle, sate downe, that

by goyng

by goyng aside and by the difficultie of the place, he myght a lytel and a litell plucke vp the faythe of his disciples and make it firm and stable. Anon there flocked about him many flockes of men, brynging with them dum, blynd, lame, weake, and dyuerse other vexed with diuers diseases: of whom there was so great a multitude, that they caste them at the feete of Jesus. He wel perceyuing theyr fayth by the hard and cumbrouse iourney, healed them all: and so spedely healed so manye, that the multitude whiche came vnto hym was muche amased, seyng howe sodeinly the blynde receyued theyr sight, the dum spake, the lame walked, the feble was whole of lymmes. And they glorykied ỹ God of the people of Israel, which dyd vouchesafe to bestowe so great benifites vpon his people.

¶ Than Jesus called his disciples vnto hym, and sayed: I haue compassion on the people, because they continewe with me nowe thre dayes, and haue nothing to eate, and I wyll not let them departe fastyng, lest they faynte in the waye. And his disciples sayeth vnto him: whence shoulde we get vs so muche bread in wildernes wherewyth we myght suffice so great a multitude? And Jesus sayth vnto them. Howe many loues haue ye? and they sayed vnto hym: seuen, and a fewe lytle fyshes. And he commaunded the people to sit doune on the grounde, and tooke the seuen loues and the fyshes. And after that he had geuen thankes, he brake theym, and gaue to his dysciples, and the disciples gaue them to the people. And they al dyd eate, and were suffised. And they tooke vp of the broken meate that was lefte seuen baskettes full. And yet they that dyd eate were fower thousande men, besyde women and chyldren. And he sente awaye the people and toke shyppe, and came into the coastes of Magdala. The texte.

This kindnes of the people caused hym to heape benefite vpon benefite of his owne accord. For whan Jesus knewe that the multytude taried and byd by him thre dayes (suche was theyr feruency towardes Jesus) & knew also if they had brought any bittell with thẽ, it was consumed and spent a good whyle before: and ỹ many wer in ieopardie for hunger: Furthermore that the iorney was long, and that there were no villages nor tounes nere: he calleth his disciples vnto him & sayd. I haue pitie on this multitude. For nowe it is three dayes, that they haue taried with me in deserte, nor they haue nothyng to eate, and I will not send them awaye fastyng, least they fainte in the waye, beyng longer than they be able to go fastyng.

With these sayinges he put his disciples in remembraunce of the former myracle, when he fed certayne thousandes of men. But they yet rude and forgetting those former thinges, beyng carefull & doubtful as though they hadde ben commaunded to feade suche a greate multytude of men, do make answere: Where than can we get suche a deale of bread that maye suffyse suche a greate multitude? This simplicitie & forgetfulnes of the disciples, dyd set furth ỹ greatenes of the miracle. They therfore beyng in dispayre, Christ taketh in hand the matter of the myracle. He asketh them how many loues they had. They answered, seuen, and a fewe fishes. And furthwyth he commaunded theym to sit downe vpon the grounde. And takyng the seuen loues and the meate in hys handes, after that he had lifted vp his eyes vnto heauen, and geuen thankes vnto his father, he brake them, and deliuered them to his disciples, and they distributed them to the people. Euery man dyd eate hys fyll: and there was nothyng lacking, insomuche that seuen baskettes were filled of the gatheringes of scrappes, whiche remayned. And there were of them that dyd eate, in nũbre fower thousande, beside chyldren and wemen. But Jesus so many notable miracles shewed in the

And he commaunded the people to sit downe on the grounde,

mounte, least he should stirre the people ouer muche to haue him in veneration and honour: chiefly when these bodely benefites be applyed and geuē for no nother intente, but to obtayne authoritie to the doctryne of the gospell, whereby the soules be healed and fed: after that he had sent awaye the multitude, he went by bote into the lande of Magedan.

The .xvi. Chapiter.

The texte. ¶ And the Pharisees with the Saducees came and tempted hym, and requyred of him to shew them a signe from heauen. But he answered, and sayed vnto them: whan the euentyde begynneth to drawe nere, ye saye: It will be fayre wether, for the skye is red. And in the mornyng: It will be troubulsome wether: for the skye is glowming red. O ye Hipocrites: ye can decerne the face of heauen, but can ye not discerne the signes of the tymes? The frowarde and aduouterouse nacion requireth a signe, and there shall no signe be geuen vnto it, but the signe of the Prophet Jonas.

Elus beyng here, there came vnto hym agayne certayne Pharisees and Saduceis beyng of a contrary secte, notwithstanding of one consent and agremente to lye in wayte for Jesus. And craftely they requyre him to shewe sum token from heauen, as though here after if he would haue so donne, they would haue beleued in him, where as they wēt aboute nothing els, but to seke occasion to reproue him. But Jesus when he perceyued ꝑ after so manye miracles they remayned yet in theyr malice, mourned in the spirit and sayed: Ye hypocrytes vttering one thing w̄ your mouth, & cloking another in your hart, in lesse thinges when ye marke heauen, ye can tel before what weather shall folow the daye after. For whan ye see the sonne go to glade, ye say: to morowe shalbe fayre weather, for the ayer is cleare and bryghte. Agayne when ye see the sonne ryse in the morneyng, by & by ye geue sentence, that that shalbe a fowle and a boisteouse day, because the lowryng ayer is red. Whan ye see the fashion & countenaunce of heauen, ye can gesse whether the tyme will be meete for towneying, rowing, sowing, or mowing, or for any other thinges apperteyning to the vse of the body: And are so dull and negligent in knowledge of the tyme, that maketh for youre soules helth. Ye haue the scriptures, ye see what thinges be doen, ye see how the world is renewed, and vnderstande ye not yet, ꝑ the tyme spoken of before by the Prophetes, & loked for so long tyme, is nowe at hande. Of one signe ye geue sentence, of fayre or foule wether: of so many signes whiche ye se dayly do ye not perceyue the thing that is present. If ye would haue ben made better by wonders and miracles, ye would haue beleued me long agon. Nowe ye requyre a signe and a tokē to be the worse therby. O naughty and adulterous generacion, whiche goeth farre out of kynde frō her forfathers, of whose tytles she magnifieth herself.

O ye Hypocrites, ye can decerne ꝑ face of heauē, but can ye not discerne ꝑ signes of the tymes?

She seketh

She seketh craftelye for a wondre out of heauen, to pycke a quarrell and to reproue it: but in tyme to cum she shal haue a sygne that she shall feare & not reproue. In the meane time she shal haue no signe nor wondre but out of ỹ yearth, whiche shal frustrate and dispoynt all theyr endeuours, when they shall see hym alyue agayne, whome they thought to be dead and buryed. It semeth a monsterous thyng vnto theym whiche chaunced to the Prophete Jonas: they shall haue a lyke monster, but more wondrefull. By this ryddel and darke figure, the lord Jesus signifyed that he should be fyrst slayne, and buryed of them, whome they thought to be nothyng els but man, and furthwith should ryse agayne, through the power of god.

¶ And he left them and departed. And whan his disciples were cum to the other syde of the water, they had forgotten to take bread with them. Than Jesus sayed vnto them Take heede & beware of the leuen of the pharisees, & the Saducees. But they thought in them selues saying: we haue taken no bread with vs. Whiche when Jesus vnderstode he sayed vnto them: O ye of lytle fayth, why take ye thought within youre selues because ye haue brought no bread? Do ye not perceyue nor remembre the .v. loues when there were fiue thowsand men, and how many baskettes toke ye awaye? Nether the .vii. loues when ther were .iiii. thowsand men, & how many baskets toke ye away? How happeneth it that ye do not vnderstande that I spake it not to you concernyng bread that ye should beware of the leuen of the Pharisees and of the Saducees. Than vnderstode they howe that he bad them not beware of the leuen of bread, but of the doctryne of the Pharisees and of the Saducees. The texte.

Jesus therfore leauing them with their blindnes, went ouer the water by shyp, & the disciples had forgotten to prouyde thẽselues of bread before they entered into the shippe. For they had but one lofe in the shyppe. Jesus therfore to put them in remembraunce, sayd: take diligent hede and beware of the leauen of the Pharisees and the Saducees: noting & touchyng darkely their Jewishe superstition, because they thought it a great matter to eate these meates or those meates, whereas they were taught before, that man was not defyled with the thynges that entered into the mouthe. The disciples although they vnderstoode not what it meant, were yet monyshed with this saying, that they had forgotten to put vitayle in theyr shyp.

Take heede & beware of ỹ leuen of the Pharisees & the saducees.

Jesus therfore chydeth them beyng carefull for this thyng, blaming theyr dulnesse: whiche taught so often bothe with sayinges and doynges, vterly to cast oute of theyr mynde carefulnesse for vittayle, yet wer incumbred with cark and care for suche maner of thynges: O (ye) ye that so lyttell trust to me, why do ye bere your mynde with this carefulnes, that he haue forgotten bread, as who sayth: we shall lake any thynge, althoughe ye prouide not for it? Dyd not I teache you that fyrst of al the kingdõe of god must be sought for, and that these thynges shalbe cast vnto you? Haue ye not sene nowe twyse ỹ suche a greate multitude lacked not meat? So many wayes taught and monyshed, vnderstand ye not yet? remembre ye not yet? Is your harte yet blynded with suche maner of cares? and see ye not after ỹ Pharisees fashyon, that which ye see with your iyes? and that whiche ye heare with youre eares, is it as thoughe ye hearde it not? haue ye forgot that, whiche was lately done, your selues beyng not onely witnesses but also ministers? When that fyue thousande men wer fully fed wyth .v. barlye loues and two fyshes, the numbre of geastes beyng so greate, the preparacion so smal, how many baskettes dyd ye fyl of the scrappes, whiche remayned of the feast? They answere hym: twelue. And agayne when fower thousande men wer fylled with seuen loues and a fewe fyshes, ye

O ye of litle fayth, why take ye thought in your selues, because ye haue brought no bread.

beyng the diſtributoures, howe many baſkettes fylled ye with the ſcrappes? They anſwere, ſeuen: Why dooe ye not yet vnderſtande the maner of my ſpeakyng, whyche ye turne to the care of bodely thynges: where as my talkyng ſtudieth and prouydeth for the myndes, rather then the bodyes? Nowe ye ſhould of youre ſelues haue coniectured what my ryddell mente when I ſayd: beware of the leauen of the Phariſeis and Saduces. I had now taughte you, that it litel ſkylled what kynde of meate we eate. I had now diuerſly declared and beaten vpon it, that they whiche haue in hand the matter of the goſpell, ſhould vtterly caſt awaye ſuche vyle cares.

The diſciples beyng more attent and diligent by this litel chyding, vnderſtode that Jeſus ment that they ſhould take hede diligently, and beware of the doctrine of the Phariſeis, which had nothyng that was ſincere & cleane but was corrupte with ambicion, auarice, enuye, and other vices: Where as the doctrine of the goſpell taſted of no ſuche thing. For theyr doctrine doth rather infecte man, than feede him: and therfore it muſt be taken hede of diligently, becauſe they be wonte for to deceyue vnware and ſimple men by the falſe cloke of godlines, which is the very poyſon of true godlynes.

The texte. When Jeſus came into the coaſtes of the citie whiche is called Ceſarea Philippi, he aſked his diſciples, ſaying. Whom do men ſay that I the ſonne of man am? they ſayd: ſum ſaye that thou arte John the baptiſt, ſum Helyas, ſum Hieremias, or one of the nombre of the Prophetes. He ſayth vnto them: but whom ſaye ye that I am? Symon Peter anſwered & ſayd: Thou arte Chriſte the ſonne of the lyuyng God. And Jeſus anſwered and ſayed vnto hym: happy arte thou Symon the ſonne of Jonas, for fleſche and bloude hathe not opened that vnto the, but my father whyche is in heauen. And I ſaye vnto the, that thou arte Peter, and vpon this rocke I wyll buylde my churche, and the gates of hell ſhall not preuayle agaynſte it. And I wyll geue vnto the, the keyes of the kyngdome of heauen, and whatſoeuer thou byndeſt in earth ſhall be bounde in heauen, and whatſoeuer thou looſeſt in yearth, ſhalbe looſed in heauen.

Whom doo men ſay that I the ſonne of man am?

Here when Jeſus came into the coaſtes of the citie called Ceaſarea which Philip the Tetrache ſo named in the honour of Ceaſar, folowyng his brother Herode which chaunged the name, and called that Ceſarea, which before was named the tower of Straton. He thought to proue howe muche his ſcholers had profyted by hearyng ſomuche cõmunicacion. and by ſeyng ſo many miracles: and whether they had anye higher or better opinyon of hym, than the vulgare ſort. Therfore he demaundeth of thẽ ſaying: whome do men talke that the ſonne of man is? They ſay: ſum ſaye that he is John the baptiſt. For ſo the Herodians dyd ſuſpect. Sum ſaye that he is Helyas, becauſe he was taken vp: and they ſuſpecte that he doth appere now accordyng to the prophecy of Malachye. Sum ſaye that he is Hieremy, becauſe he was a fygure of Chriſt, and that it was ſayed of hym: Beholde I haue ſet the this daye ouer nacions and kynges to plucke vp & to diſtroye, and to plante: whiche in dede ſhould be fulfylled in Chriſt. Jeſus hearyng theſe, to thintent he would get out ſum more certayne and higher profeſſion, ſayeth: ye (or he) whyche ſhoulde knowe me better, who ſaye ye that I am? Here Symon Peter as he loued Jeſus beſt, as the chyefe of the Apoſtolicall order, anſwered for them all: Thou art very Chriſt the ſonne of god aliue, not ſpeakyng of ſuſpicion, but profeſſing certainlye and vndoubtedly that he was Meſſias promiſed of the Prophetes, and the ſonne of god after a certayne ſinguler maner. Jeſus delightyng with this cherefull and ſubſtan-

He ſayth vnto them: but whome ſaye ye that I am? Symon Peter anſwered: Thou arte ꝓ Chriſt ꝓ ſun of the liuyng God.

cially

ctall profession, sayed: blessed art thou Simon the sonne of John. The affection of man taughte thee not this worde, but the heauenly father put it in thy mynde by a secret inspiracion. For no man hath a worthy opinion of the sonne, but by the inspiracion of the father, whiche onely knoweth the sonne. And I agayne, leaste thou shouldest adourne me thankeleslie with suche a noble testimonye, assure thet of this, that thou arte very Peter, that is to say a sound and a sure stone, not wauerynge hither or thither with sundrie opinions of the vulgare sorte: and vpon this stone of thy profession wil I buyld my churche, that is to say, my house and my palace: whiche beyng set vpon a sure foundacion, I wyl so fortefye, that no power or strength of the kyngdome of hell shalbeable to beate it downe. Sathan will cum vpon you with many engins: he wyll rayse a cumpany of wicked spirites against you, but thrzough my defence my buildyng shall stande impzennable, onely let this sure and sounde pzofession abyde. The kyngdome of heauen is the churche, the kyngdome of the deuell is the worlde. Of this no man nede to be afearde, so that he be Peter, that is to say lyke vnto thee. And the keyes of this heauenly kyngdome I wyll delyuer vnto thee. For it is meete that there he be lyke in auctoritie whiche is lyke in the pzofession of the faith, and in charitie. And truely this kyngdom of heauen is in earthe, but it hath to do with heauen, wherof it doeth depende. Wherfore he that is yet entangled with sinnes, doeth belong to the kyngdome of hel, nor cannot enter in to the kyngdome of heauen. But he shall entre yf he pzofesse that whyche thou doest pzofesse, and be losed from his sinnes by baptisme, & so thzough thy leadyng and thy openyng of the gates, he shall enter into the kyngdome of heauen. This is my peculyar and pzopze power, to forgeue synnes: but this power I wil geue vnto the after a maner, that that whiche thou shalte loose with my keyes, receyued of me vpon earth before men, shalbe losed also in heauen before God. On the other side, that whiche thou shalt bynde in the earth, shalbe bound also in heauen, for God wyll allowe thy iudgement cummyng from his spirite.

For flesche & blud hath not opened that vnto thee. &c. And I say vnto thee, that thou art Peter, & vpō this rocke wyll I build my churche &c. And I wyll geue vnto the the keyes of the kingdome of heauen.

And what soeuer thou byndest in earthe,

CThan charged he his disciples that they shoulde tell no man that he was Jesus Christ. From that tyme forth, began Jesus to shewe vnto his disciples how that he must go vnto Hierusalem, and suffer manye thynges of the elders and hye priestes and Scribes, and must be kylled and raised vp agayne the thyrde daye. And whan Peter had taken hym aside he beganne to rebuke hym, saying: Master fauour thy selfe, thys shall not happen vnto the. But he turneth hym about, and sayd vnto Peter: go after me Sathan, thou hynderest me, for thou sauourest not the thinges that be of God, but those that be of men. The text.

Whan Jesus had spoken these thynges, he commaunded his disciples ỹ they should as yet kepe this goodly opinion of hym, secrete with themselues: nor open it to others, that he was Messias. For fyrst the sacrifice of the crosse must be accomplyshed, and the veritie of his manlye nature declared, and further by his resurrection, and the holy ghost, his diuinitie muste bee declared. For although the voyce and sentence of Peter was praysed of Christ, as the sentence of them whiche now began to profyt and sprynge vp by litle and litle, vnto thynges of more perfection: yet they dreamed of a certayne kyngdome not vtterly vnlyke a worldlye kyngdome. And therfore Jesus darkely and as in a riddle promised vnto Peter the ryght of ỹ keyes, but he deliuered them not by and by. For as yet he was not mete to vse thē,

as yet he was not sufficiently taught with the instruccion of the holye spyrite. And therefore Jesus calleth them backe to the misterie of the crosse and of his death, by the whiche mystery that kyngdom must be prepared, the deuil once ouercum, and synnes abolyshed, that they myght be the lesse troubled in their myndes whan they should see thynges chaunce, whiche they knewe should cum to passe a little after. They desyred rather to glory in that mighty and high sonne of the liuyng God: but no man can truely glory in hi but he whiche is not offended with his humilitie and lowne. Jesus therefore began to prepare his discyples to this storme whiche was at hand, shewyng theym that he must firste goe to Jerusalem, and that he should haue many griefes and displeasures of the Scrybes and Pharyseis, and also of the chiefe priestes, and fynally that he should be kylled, but on the thirde daye ryse agayne. Whan the disciples beyng yet carnal vnderstoode not fully this communicacion, because they iudged these thynges vnmeete and vnworthy for hym, who through so many myracles declared hymself to be the sonne of God: yet they durst not demaund of their maister, what it mēt to dye and ryse agayne. Therefore Peter, who for the speciall loue that he had to his maister was bolder then the other, taketh hym aside from the other of the Apostles, as though he would tell hym a thyng more familiarly: and chidyng hym, and abhorryng the speakyng of death and afflictions, sayde: Lord be good to your selfe.

And whan Peter had taken hym aside, he beganne to rebuke hym, sayeng: Master fauoure thy self, &c,

These thynges shall not happen vnto you. For it is in you, that they cum not to passe: For although Peter pronounced hym to be the sonne of God alyue, rather by the instigacion of the father thā by his own reason or wit: yet he was farre from the vnderstandynge of that mysterye, that Jesus by his death should redeme mankind, and by his resurrection declare vnto the worlde the myghte of his diuine power. Therefore Jesus to reformme the affeccion in his disciples, turned vnto thē and beheld them, whom he knewe to haue lyke mynde and affeccion (albeit onely Peter durste blame ꝑ Lord) sayde vnto Peter: Cum behynde me Sathan. Be not agaynste the wyl of my father: it is thy parte to folowe me, not to go before. Now thou dooest withstande, and indeuour to let that thyng, whiche both my father willeth to be doen, and also it behoueth me to do, for the health and saluacion of mā kynde. Thou desirest to be a felowe of the kyngdome, and thou arte against me, makyng speede vnto the crosse of myne owne accord, to thentent I may wyn and get this kyngdome to my father: what way ye see me go, the same ye muste goe also to the kyngdome of Heauen. But thou sauerest not yet the thynges whiche be of God, but led by mannes affeccions, repinest againste the wyll of god. Resiste not therfore thou vnprofytable counselour, but folowe after me, becum rather a scholler then a maister,

But he turneth hym about, and said vnto Peter: goe after me Sathan.

Thou sauourest not the thynges that be of god, but those that bee of men.

The texte, ¶ Than sayd Jesꝰ vnto his disciples: If any man wil folow me, let hym forsake hiself, & take vp his crosse & folowe me. For who so wyl shaue his life shal lose it. Again who so loseth his life for my sake, shal find it. For what doth it profite a mā if he win al ꝑ whole world, & lose his own soule? For what shal a mā geue to redeme his soule again wal? For the sōne of man shal cum in the glory of his father with his angels, & then shal he reward euery man accordyng to his deedes. Verily I say vnto you, there be sum standyng here whiche shall not tast of death, tyll they see the sonne of man cum in his kyngdome.

When that with these sayinges Jesus had cutte the combe of Peter for his importune frowardnes: turnyng to all his disciples began to declare at large

large what it was that he sayd to Peter: cum behynde me. Whosoeuer (sayth he) wyll be my disciple and partaker of the kyngdome of heauen, let hym folowe my steppes: And lyke as he seeth me despysyng al the goodes of this worlde, to bestowe my lyfe also willyngly for the saluacion of men and glory of my father: So must he also refuse and caste of al humayne affections, ready to all kyndes of death for the Ghospelles sake: and take his crosse and folowe me, whiche am goyng to the crosse. So to suffer is a blessed thyng: so to be rebuked is a glorioufe thyng: so to be killed is a winnyng of lyfe. I knowe there is nothyng more dere then lyfe: but so euery man must lese his lyfe yf he will saue it: and excepte he lose it, he shall lose it in dede. He loseth it for auauntage that loseth it for the Gospelles sake. He looseth it in deede whiche forsakyng the ghospel, prouydeth for this temporall lyfe, and loseth the lyfe euerlasting. There is no man so folishe that would winne this hole world with the losse of this corporal and short life. To what purpose serue rychesse, yf the owner perysshe. So it is a madde mannes parte to make so muche of his affections, of rychesse, ozels of his body, which within short tyme should perishe, yea thoughe no man kyll it: that for mennes pleasure he well leese the lyfe euerlastynge, whiche who so hath not, hath all the other in vain. Therfore nothyng ought to be so dere vnto any man, the gayn wherof he woulde chaunge with the losse of his soule. For the losse of other thynges may sum wayes be recompensed, the losse of the soule canne not be recouered. He that loseth his lyfe for my sake dooeth not lose it, but committeth it to me for auauntage, & shal receiue it agayn w̄ lucre whan ꝑ maiestie of the kyngdome of God shall appere. Nor ye ought not to be discouraged in your mynde, because I haue shewed you that ye muste suffer muche aduersitie for the ghospell. They shall haue an ende shortelye, and euerlastyng glorye shall folowe the temporall ignominie and rebuke. For the sonne of man whom ye shall see oppressed and troden downe of all men, and counted for a worme: shall cum once in an other lykenesse, and shall shewe vnto all men the maiestie and glory of his father, beeyng garded and accompanyed with his aungels. Than he that was iudged here and condempned with a shamefull death, shall bee the iudge of all men bothe quicke and deade, and shall yelde a rewarde vnto euery man accordyng to his dedes. Than shall they be appoynted to euerlastyng deathe, whiche here regarded more their life than me: and they shalbe rewarded with immortall life, whiche for my sake despised the life of the body for a tyme. Nowe is the tyme of stryfe and trauayle, hereafter shalbe ꝑ tyme of rewardes. And truely this felicitie shal than be made absolute and perfecte, when it shalbe seene good vnto the father. For it belongeth not vnto you to knowe the tyme. And yet in ꝑ meane season there shalbe geuen to you a certain tast of his glory. For be ye assured of this: there be sum here standyng whiche shal not tast of death before that they see the sonne of man shewyng the maiestie of his kyngdome, as it may be seene with bodely yyes. Surely before death they shall see the kyngdome of god shewe furth his power: and nowe by little and little, vanquishe and ouercum the whole power of this worlde.

For what doth it profit a manne if he winne all the world. &c.

For the sōne of man shall cū in the glory of his father with his angels, &c.

Uerely I say vnto you there be sū stādyng here whiche shall not taste of death tyll they see the sonne of man cum in his kyngdome.

The

The paraphrase of Eraſmus vpon The.xvii. chapter.

The texte. ¶ And after ſyxe dayes Jeſus taketh Peter and James and John his brother, and bringeth them vp into a high mountaine out of the way, and he was tranſfigured before the, and his face did ſhyne as the ſunne, and his clothes wer as whyte as the light. And behold there appeared vnto them Moſes and Helias talkyng with him. Than anſwered Peter, and ſayde vnto Jeſus: Lord here is good being for vs. If thou wilt, let vs make here thre tabernacles, one for thee, and one for Moſes, and one for Helias. As he was yet ſpeaking, beholde, a bryght cloude ſhadowed them. And behold, there came a voyce out of the cloud, ſaying: this is my welbeloued ſonne in whom I delyght muche, heare hym. And whā the diſciples had heard theſe thynges, they fell on their faces, and were ſore afrayed. And Jeſus came and touched them, and ſayde: Ariſe, and be not afrayed. And when they had lyfte vp their yes, they ſawe no man ſaue Jeſus onely.

After ſyxe dayes Jeſus willyng by ſum meanes as it were by a dreame, to ſhew vnto his diſciples, that ſight and apperaunce, in the whiche once he ſhall cū to be iudge of the worlde: he choſe oute three of the number of his diſciples, Peter, James, & John his brother: and whā he had brought them vp into a very hye hyll, far from the ſyght of men, he was tranſfigured before them. And his face ſhined like the ſunne, and his garmentes wer bryghte with whyteneſſe as whyte as ſnowe, & as no fuller can make vpon the earth. And there appered also to them, Moſes and Helias talking with him, of the glory of his death, whiche he ſhould ſuffer at Jeruſalem. This was thought good to Chriſt ỹ thapoſtles ſhould be confirmed by thoſe auctors, whō all the Jewes magnified moſte: and that they ſhould not ſuſpecte that he would abolith ỹ law, ſith Moſes ſtoode with hym: nor the Prophetes, ſith Helias was preſente: neyther that they ſhould abhorre his death as a ſhamefull thyng, whiche ſo great men ſet forth, and ſhewed it to be gloriouſe. Theſe thynges wer ſeene to the Apoſtles as to men newely waked from ſlepe: for theyr yes wer heuy and grieued. For mortall febleneſſe was not of capacitie to receiue the greatneſſe of the viſion. The diſciples therfore beeyng afeard and amaſed with ſuche a wonderfull and incredible ſyght, Peter not yet fully wel aduiſed, but rauyſhed wholly with the pleaſure and maieſtie of the ſyghte: whiche ſemed to be farre from mencion of death, ſayde: Lorde let vs buyld here thre tētes or pauilions: one for thee, another for Moſes, and the thyrde for Helias. This was thought vnto Peter more wiſdom than to be ſlain at Jeruſalē. Peter had not yet ended his cōmunicacīō, behold, a bryght & pleaſaūt cloude ouerſhadowed thapoſtles, leſte they ſhould be abſorpte and ouercūmed with the highneſſe of the ſyghte. And beholde the voyce of the father ſounded out of the cloude, witneſſynge of his ſonne with theſame wordes, with the whiche he witneſſed of hym, when he was baptyſed in Jordane: This is my onely beloued ſonne, in whome my minde hath delyghte, heare hym. Whan the diſciples heard this voyce, full of diuine maieſtie, and not to be borne of mannes eares, they fell downe grouelynge vpon their faces, and were more afeard. For they wer afeard of their lyfe, becauſe they had learned that God ſayde thus: man ſhal not ſee me and liue. But Jeſus receyuyng againe his former ſhape, touched them with his handes, leſt they ſhould ſuppoſe that he were a goſte, and with his accuſtomed and knowen voyce

And beholde there appered vnto theym Moyſes and Helyas talkyng wt hym.

As he was yet talking, beholde. ic.

boyce he comforted them, saying: Aryse and feare nothyng. Further when they were cum to theymselfes and lyfted vp theyr yes, they sawe no man there but Jesus alone, euen lyke as he came vnto the hyll.

The texte.

¶ And whan they came downe from the mountayn, Jesus charged the, saying: Shew the vision to no man vntyll the sonne of man be rysen agayne from the deade. And his disciples asked hym, saying: why than say the Scribes that Helias must first cum? And Jesus aunswered, and said: Truely Helias shal first cum and restore al thynges. But I say vnto you, that Helias is cum already. And they knewe hym not, but haue doen vnto hym whatsoeuer they lysted. In lykewyse shal the sonne of man also suffer of them. Than the disciples vnderstoode that he spake vnto them of John Baptiste.

And when they came downe from the hyll, before they came to the cumpany of the other disciples, he commaunded them to tell no manne of these thynges that they had seene, vntyl the sonne of man were rysen from deth. For vntyll that tyme the tale should be vnprofitable, and not beleued. And the disciples kepte it to theymselues, and conferred betwene theymselues what it myght meane, that Jesus sayde: after that he be rysen agayne from death. Theyr harte was so wrapt and entangled, that that woorde so often hearde, could not enter into their harte. But a certayne doubte rose in theyr myndes of that, that they sawe Helyas standynge with Jesus, this doubte they propose vnto hym in the waye. What meaneth it than (q they) that the Scribes teachyng and tellyng of the cummynge of Messias, be wount to saye oute of the auctho[r]itie of Malachie, that before the cummynge of Messias, Helias Thesbites shal cum. And he wente not before thy cummyng, but this daye was seene in the hyll. Vnto whom Jesus making aunswere, sayde: Truely Helyas shal cum lyke as Malachyas said: and accordyng to his Prophecye shall goe before my cummynge, and shall restore all thynges, the residewe of the people of Jewes beyng conuerted vnto the ghospell, least the wholle nacion should be condempned. But this cummyng shall bee in tyme to cum, when I shall be here agayne with the maiestie of my father, rendryng rewardes vnto euery manne accordynge vnto his dedes. And yet a certayne Helyas went before this my cummyng also, whome the Jewes despyted, euen as they dyd me, and dyd vnto hym not after his desertes, but whatsoeuer it pleased the. And the sonne of man shal be handeled of them with lyke mekenes and gentilnes. Than the disciples vnderstode that he called John Baptiti Helyas, for the lykenes of lyfe, and frenesse in reprouyng of kynges.

And his disciples asked hi, saying: why than saye the Scribes that Helias must first cume

Helias is cu already, and they knowe hym not.

¶ than the disciples vnderstoode that he spake vnto the of John. Baptist.

¶ And whan they wer cum to the people, there came to him a certain man kneling down, and said: Lord haue mercy on my sonne, for he is lunatike and sooze vexed, for oftentymes he falleth into the fyer, and ofte into the water: And I brought hym to thy disciples, and they could not heale hym. Jesus aunswered, and sayd: O faythlesse and croked nacion, how long shal I be with you? how long shall I suffer you? bryng hym hyther. And Jesus rebuked the deuill, and he went out of hym. And the chylde was healed from that tyme.

The text.

But now when Jesus wēt vnto his disciples, he sawe a great multytude of men about them, and the Scribes disputyng with theym. The people marueilyng whyther Jesus was gone, ran vnto hym and saluted hym. He demaunded of thē what the matter was ẏ they disputed among thēselues. Than one of the multitude made aunswere: maister I brought my sonne to thee, whiche is miserably vexed of an vncleane spirite: whiche as often as he taketh hym, the chylde is beaten againste the grounde, sumtyme he is driuen into the fyer, sumtyme into the water, he foometh, he gnasheth with

with his teeth, and consumeth away. And because I coulde not haue you, I desyred your disciples to caste out the deuill, and they coulde not. But Jesus to heale the vnbeleefe of all menne cryeth out in maner angerly: O nacion vnbeleuyng and without faythe, howe longe shall I be among you in vayne, howe longe shall I suffre your vntractable and frowarde maners? I haue dooen so many myracles and profitte nothyng: and therewith commaunded the chylde to be brought, because the myracle myghte bee the more euident and notable to all menne. Whiche when he was broughte and seene of Jesus, forthwith euen there before them all, the spirite toke hym, and the chylde was hurled vppon the grounde, and tumbled, and foomed, a myserable syghte to see. Than Jesus the more to declare the greatnesse of the dysease, asked the father howe longe it was, sith the chylde beganne to bee vexed with this disease. The father made aunswere and said: from his infancie, and not without daunger of his lyfe. For oftentymes he droue hym into the fyer, sumtyme into the water to destroy hym. I knowe that it is a sore disease, yet yf thou canste do any thyng, haue mercye vpon vs and helpe vs. Jesus hearyng (yf thou canste) sumwhat reprouyng the weakenesse of his faythe, as who sayeth any disease were of greatter might than the power of god, sayth vnto hym: Aske not what I am able to do, but loke what thou art able to beleue. For yf thou truste fully, nothyng is so harde but it may cum to passe to him that doeth beleue and truste. At this woorde the father conceyuyng a truste, and a more sure hope, with plentiful teares cryyng out, made aunswere: Lord I beleue, and yf any thyng wante in my trust and beleefe, supply thou it of thy goodnesse, and healpe my vnbeleefe. In the meane tyme when Jesus espyed the multitude of people runnynge to gase, desyrous to see whether the thyng that came not to passe to the disciples shoulde cum to passe to Jesus: he threatened the vncleane spyrite, saiyng: thou deafe and dumme spirite, I commaund the go out from him, and returne not agayne vnto hym hereafter. But the spirite wente from the chylde with howlyng, yet firste he tore him and vexed hym so vehemently that he lay for deade, and many warranted that he was dead. So strong and toughe was the vyolence of the disease. But Jesus takyng the chylde by the hande, lifted him vp: and he arose. Lyke as the father dyd hardely beleue: so his sonne was hardely healed.

O faythles & croked nacio, how long shal I be wyth you? how long shal I suffer you?

And Jesus rebuked the deuill, and he weare oute of hym.

The texte, ¶ Than came the disciples aparte to Jesus, and sayde: why coulde not we caste hym out? Jesus sayd vnto them, because of youre vnbeleefe. For verely I saye vnto you, if ye haue faythe as a grayne of mustarde seede, ye shall saye vnto this mount ayne. Remoue from hence to yonder place, and it shal remoue: and nothyng shalbe vnpossible vnto you. Albeit this kynde goeth not out, but by prayer and fastyng.

Jn the meane season the disciples were heauy in their myndes, fearynge least thorough their defaulte they had loste the power of dooyng miracles, where as before they had gloryed, that deuilles also were obedyente vnto their woorde: before the multitude they keepe sylence for shame. But whan Jesus was cum into the house, they goe vnto their mayster and demaunde of hym: why coulde not we caste out this deuell, sith this power was once delyuered vnto vs from the? Jesus to confyrme the faythe and truste of his disciples, whiche ought to bee so great that sumtyme it myghte healpe the distruste of others, sayth. The weakenesse of your fayth partly was the cause. For the vyolence of the disease was vehement, and the fathers faithe

Why coulde not we caste him out?

Because of your vnbeleefe

weake

weake and waucring, & your fayth was not so mighty, that it was equall and hable against both these difficulties. For it is somwhat werish with mānes affections, and fauty by the reason of the leauen of vayne glory. And ye had fayth like the seade of mustard, whiche beyng vile and litill, yet whē it is bruled, it showeth a sharpe quicknes of her nature, and sowed in the grounde springeth vp into a large tree: nothyng shulde be so harde, but wt a worde it should be brought to passe out of hande. Yea yf ye should saye to the hill remoue the from hence, & go into an other place, it would do it forthwyth as t was commaunded. But this kynde of deuils wherewith the childe was possessed, is not caste out, vnlesse fayth be confirmed & strengthned by prayer and fasting. The violence of the disease was strong & towgh, and by continuance of time, it was turned into nature. Against suche maner of fautes we must fight with fastynges, which do subdew the body being brought lowe, vnto the spirite, and also with prayer which obteyneth ẏ helpe of god. By this communication Jesus taught that greuous, vehement, and muche accustomed diseases of the minde, must be driuen awaye with strong and vehement remedies.

If ye haue fayth as a grayne of mustard seede ye shal say vnto this mountayn, remoue from hence to yonder place, and it shal remoue.

Albeit, this kinde goeth not out, but by prayer and fasting.

¶ And when they were in Galile, Jesus sayd vnto them, It wyl come to passe that the sonne of man shall be deliuered into the handes of men, and they shall kill him, and the third daye he shall ryse agayne. And they were exceding sory. The texte.

But now Jesus whan he was in Galile, to thintent he might fortifye & make strong the mindes of his disciples, lest they should be ouer much troubled with his death: againe he doth iterat and beate it in to them, that the sonne of man must be deliuered into the handes of men, and killed of them, and that the thirde day he should rise agayne from death. This saying dyd greue the mindes of the disciples aboue measure, whiche so loued their lord (albeit their affection and loue was yet carnall) that their eares coulde not suffer any mention of death. For they coulde not vnderstande that Moses and Helias called the death of Jesus a glory and renowne, and that ẏ death shoulde bring healthe and saluacion to the whole world. And although like as they were heuy and sad at the mencion of deathe, so they ought to haue ben cherefull and glad at the mencion of the resurrection: yet their minde abhorred so muche from the remembraunce of deathe, that surely they vnderstode not what it ment to dye and the thirde daie to rise agayne. For they thought it better vtterly not to dye, seing that he was hable to do ẏ, whych was hable to reuiue agayne from death.

¶ And whan they were cum to the citie of Capernaum, they that vse to receiue tribute money called a didramme, came to Peter, and sayde: Doth your master paye a didramme? he sayth, yea. And whan he was cum into the house, Jesus preuented hym, sayyng. What thinkest thou Simon? Of whom doth the kinges of the earth take tribute or toll, of theyr children, or of straungers? Peter sayeth vnto him, of straungers. Jesus sayth vnto him: thā the children be free. Notwithstāding lest we should offend the go to the sea and cast an hooke, and take the fishe that cummeth first vp, and whan ẏ hast opened his mouth, thou shalt finde a stater, take it, and geue it vnto them for the and me. The texte.

After that he came to the citie of Capernaum, they that demaunded trybute in Ceasars name, being afrayed to speake to Jesv, because of his authoritie, which he had gotten him nowe by my̆racles: they went to Peter whō they sawe in maner next about hym: Doth your master (ẏ they) paye a Didram for trybute? Peter, where as he had no money, and woulde not offend

the gatherers of trybute, made aunſwere that he payeth. For Jeſus hytherto had payed ſuche maner tributes. And whan they were now entred into ỹ houſe (for Jeſus had anhouſe there) Peter beyng perplexed, thought in his minde to ſpeake to Jeſus, as touching paymente of the tribute: For he had prompted, and had not to paye. Then Jeſus not ignorant what Peter had in his hart, preuēted his queſtion. Simon (q he) what thinkeſt thou? Of whō be kīges wont to take tribute or ſubſidie, of theyr childrē or of strāgers? Of ſtraungers q Peter. Thē (q Jeſus) ỹ chyldrē be free: ſignifyīg therby though ſomewhat darkely, that he being lorde of the lande and the ſea, & of all thinges, oweth tribute or ſubſidie to no mortall Prince, and that his diſciples as the children of the kingdome be not bounde: but yet mynding to teach that in ſuche thinges whiche make nothyng agaynſte godlynes, obedience ought to be geuen to this kynde of men, leſt beyng prouoked they offēd more greuoully, he added: yet (q he) leſt we offende them, go to the ſea and take the fyſh whiche cummeth out fyrſt, open his mouthe, and thou ſhalte fynde a piece of coyne called a Statere, whiche is fower drammes. Take it, & geue it, for me & ỹ. With this dede Jeſus both ſhewed his power, whereby he was ſubiecte to no mā, & his modeſtie, whereby he would geue place vnto them whō it is not mete to ſtyrre or prouoke for a thing of litle value, & to be ſet nothing by. For he ỹ can geue after that ſorte, is greater than he that ought to geue: & yet when he geueth that he ought not, he teacheth that it is better ſumtyme for to geue ouer thy right than to ſtryue for thy ryght vñ them that be froward: chyefely in thoſe thinges whiche diminiſh thy ſubſtaunce, but hurte nothing godlynes. The worlde hath his ordre, which muſt not be troubled in no caſe, by occaſion of libertie of the goſpell.

The .xviii. Chapter.

The texte

AT the ſame tyme came the diſciples vnto Jeſus, ſaying, Who is the greateſt in the kyngdome of heauen? Jeſus called a chylde vnto hym, & ſet him in the middeſt of them ſaying: Verely I ſaye vnto you, except ye turne, and becum as chyldren, ye ſhal not entre into the kingdome of heauen. Whoſoeuer therfore humbleth him ſelfe as this chylde, the ſame is the greateſt in the kingdome of heauen. And who ſo receyueth ſuch a chylde in my name, receyueth me. But who ſo offendeth one of theſe lytle ones whiche beleue on me, it wer better for him that a mylſtone were hanged about his neck, & that he were drowned in the depe of the ſea. Woe vnto the worlde becauſe of offences. Neceſſary it is that offences cum, but woe vnto the mā by whome the offence cōmeth.

AFter ỹ theſe thinges were thus doen, ther entered into ỹ myndes of thapoſtles, a certayne worldly affection, and a pricke of enuie and ambicion. They heard of the kingdome of heauen, they ſawe three apoſtles led aparte into the mountayne, they hearde that the kayes of the kyngdome of heauen were delyuered vnto Peter, and that it was ſayde vnto him: bleſſed arte ỹ Simon Bariona, & vpon this ſtone I will buylde my churche, they ſawe hym talking with their maſter of certayne thinges both familiarly & boldly, & euen nowe they ſawe him preferred before thother apoſtles in payment of tribute, and in maner made equal vnto Chriſt, therfore they ſumwhat enuied Peter, vnto whome the principalitie of the kingdome of heauen ſeemed to be appoynted vnto, where as he was yonger in yeares.

Therefore they go vnto Jeſus, & demaunde who ſhould be chief in the king

dome

Therfore they go vnto Jesus, & demaunde who should be the chiefe in the kingdome of heauen. For yet they dreamed vpon suche certayne dignities, as we see in princes courtes. But Jesus to plucke this affection vtterly out of theyr myndes, he called vnto him a certayne childe, and set him in the middes of his disciples, a litill one, and yet far from all affections of ambicion and enuy, simple, pure, and liuing after the onely course of nature. Be ye sure of this (q he) vnlesse a man be wholy chaunged, & cast awaye vtterly all suche affections, and be transformed into the facion and simplicytie of this chylde, he shall not once be receyued into the kyngdome of heauen. So that in no wyse preeminence and soueraintie ought ambiciously to be desired. Wherfore who so doth submit hym selfe, and becum like vnto this babe, in that he humbleth hym selfe to be as the lest of all, he shall be greatest in the kingdome of heauen. For who so through modesty and sobrenes, maketh him selfe as least, the same is the greatest in vertue.

Except ye turne and becum as children, ye shall not enter into the kingdome of heauen.

Who soeuer therefore humbleth him selfe as this childe, the same is the greatest in ỹ kyngdome of heauen.

Princes loue them that be like vnto them, & among them he is most esteemed ỹ preferreth him selfe before others. I delight in my like. In courtes of this world the prince thinketh it to redounde vnto his rebuke, yf a man vse any of his nobles contumeliously: and he taketh the gentilnes to be bestowed vpon him selfe, which is bestowed vpon them. But ỹ fauour of true, symple & humble men is so great w̄ me, ỹ who so euer receiueth any one of these for my sake, I would it shoulde be counted as done to my selfe, euen as though he receyued me. Contrary wise whoso hurteth or offendeth any one of these litill ones, whiche trust in me, and depende wholy vpon me, he shall be more greuously punished, than yf he should be drowned in the deape sea with a milstone at his necke. For what is more wicked than to offend them, which beare to no man ill wyll, whiche enuieth no manne, whiche preferre them selfe aboue no man, which loue all men indifferently? But alas, wo be to ỹ worlde for offending and greuing of lyke litill ones. The frowardenes of men is the cause that offences must nedes chaunce. There shall be men, whiche stirred vp with enuy and hatred, wyll persecute them that do for the, will say yll by them that wisshe them well, will kill them that bringe euerlasting health. And truely these offences and griefes shall profit thē that shal suffer them, yea they shal be profitable to all ỹ worlde. But yet it shal turne him to displeasure, thorough whose defaute this offence shall rise.

And who so receiueth such a childe in my name, receyueth me.

Wo vnto the worlde because of offences. Necessary it is, that offences cum.

But woe vnto the mā, by whom the offence cumeth

¶ Wherefore yf thy hand or thy foote hinder the, cut him of, and cast it from the. It is better for the to enter into lyfe halte or mayned, rather than ỹ shouldest hauinge two handes or two feete, be cast into euerlasting fyre. And yf thyne ye offend the, plucke it out, and cast it from the. It is better for the to enter into life with one ye, rather then hauing two yes to be cast into hell fyre. Take hede that ye despise not one of these litill ones. For I say vnto you that in heauen their angels do alwayes behold the face of my father, whiche is in heauen.

The texte

Therfore they that desire to enter into the kingdome of heauen, let them diligently auoyde the offences and griefes of litill ones, but rather let them helpe one a nother. And it is not ynough to beware that a mā offend not an other, but also to take heed that he offende not him selfe. For then they be offences in deede, whan a man is an offence vnto him selfe. Therfore let none affeccion be so dere vnto any man, but that forthwith it be cut of yf it

Wherefore if thy hande or thy foot hinder the cut hi of and cast it from the.

be an offence and a let to him that hasteth to the kyngdom of heauen. In so much that yf thy hande or thy fote, that is to saye a membre most necessary, be offensiue vnto the, it must be cut of and cast awaye. For it is better for the to be receyued into the lyfe euerlasting maymed or lame, than with perfecte handes & feete, to be cast whole into euerlasting fyre.

The eye is not only a necessary membre to be vsed, but also very pleasaunt vnto man. And yet in case it offende the, plucke it out, and cast it awaye. It is better for ỹ to be receyued into euerlasting lyfe wt one eye, than to be caste headlong into hel fyre wt both eyes, perfect & whole. But Iesus speakinge thus, meant not that any membre of ỹ body should be cut of, but that all affections shoulde be cut of, whiche wdrawe vs from the care of euerlasting saluacyō. For a frēd whō ỹ canst vnneth forbeare, is as it were amānes hād.

And yf thyne eye offend the plucke it out, and cast it frō the.

Thy father vpō whome ỹ stayest, is thy foote: thy wyfe or thy childe whō ỹ louest tenderly, is thy eye. Therfore as there is nothing that ought to be so precious, & nothing that ought so highly to be estemed of mā, wherby he ought to be withdrawen from the kyngdome of heuē, so no man be he neuer so poore, so base, & humble, ought to be dispysed, but holpen rather to cum forwarde to better & better. Ye haue an example. Se therfore that ye dispise none of these lytill ones. Although wt ỹ world they be abiectes, yet wt god they be greatly regarded. For this I tell you certaynely, angels whiche as their ministers haue charge of thē, do continually behold ỹ face of ỹ father which is in heauē.

Take hede ỹ ye dispise not one of these litill ones.

Hereof ye may esteme how much they be regarded wt god sith he hath appointed thē suche kepers & guides. They be yet rude & rawe, they may fal, they may be deceyued, but their simplicitie is worthy helpe and not punyshment.

The texte

¶ For the sonne of man is cum to saue that whiche was loste. What thinke ye yf a man hath a hundred shepe, and one of them be gonne astray, doth he not leue nynety and nyne in the mountaynes, and goeth and seketh it that was gone astraye? And yf he chaunce to finde it, verely I say vnto you: he reioyseth more of that shepe, thā of nyntie and nine which went not astraye. Euen so it is not the wyll of youre father in heauen, that one of these litell ones shoulde perysshe.

For the sonne of man came not into the yerth to destroye any man, but what in hym is to saue all men. But many will not be saued, and persecute hym whiche is willing to saue. These be they whome ỹ world hath in great veneracyō. They be high in auctorytie, they be mighty wt riches, they seme to excell in learning, they be commended & setforth with a certaine meruelous coūterfeityng & colour of false holynes. Truly suche must not be prouoked willingly, but must be despised stowtely, yf they fearig lest their own power decaye, oppresse the power of god: if they seking their owne glory, enuye to the glorye of the gospell: if they folowing their lucre be against the profytes of all men: if they bosting their vayne learning, do corrupt ỹ doctrine of ỹ gospel, if vnder ỹ pretence of false religiō, they go about to extincte true religion, yf they were fierse, & cruell by benefites & good turnes: These maner of mē must thanke thē selues for their owne destructiō. But this ought to be our study & endeuour, ỹ we suffre none to perish of these litil & weake ones which so do erre ỹ they be in ỹ way of recouery, beig more like to shepe thā woulues. Coniecture by your selues what great care ỹ father (which is naturally good) doth take, least any mā should perish, whō he made to ỹ intēt they should be blessed. For yf there be a true & a faythfull shepeard, lorde

ouer

ouer an hundred shepe, and one should be lost of so greate a number, would he not leaue the nintie and nine in the hilles and seke her which is wandered from the flocke: and is so greued with the lacke of one lost sheepe that he would put the hole flocke beside in daunger. And yf he shoulde chaunce to fynde her, certainely I saye vnto you that he wyll reioyce more for that one gotten again, than for all the other whithe were not loste. Wherfore if a man beyng a sheperde beare such affeccion toward his flocke which he doth possesse onely, but created not: how muche more is it my fathers wyll whyche is in heauen that none of these littel ones whom he hath created, shoulde perysh: whome he regardeth so that he hath appointed his aungelles to the kepyng of them, and hath bestowed his onely sonne to call them to saluacio.

What thinke ye? yf a man haue an hundred shepe, and one of the be gone a strays.

Euen so it is not the wil of youre father in heauē that one of these litle ones should perysshe.

¶ Moreouer if thy brother trespasse against the, go and tell hym his faulte betwene hym and the alone. If he heare the, thou hast wonne thy brother, but yf he heare the not take with the one or two, that in the mouth of two or thre witnesses euery matter maye be stablyshed. If he heare not them, tell it vnto the congregacion. If he heare not the congregacion let him be vnto the as an heathen man, and as a Publican. Verely I saye vnto you: whatsoeuer ye bynde in earth, shalbe bounde in heauen, and whatsoeuer ye loose on earth, shalb. loosed in heauen. Agayn I saye vnto you that if two of you agre in earth vpon any maner of thing, whatsoeuer they desire, they shall haue it of my father whiche is in heauen. For where two or thre are gathered together in my name, there am I in the middest of them.

Therefore alwaye with offences from your company, whiche breake brotherly peace, but let there be mutuall charitie, wherby ye may louyngly helpe and heale eche others faultes if any chaunce: and the waye to heal shal be this. If thy brother do any thing against the whiche is worthy to be loked vpon, leape not out forwith to vengeaunce: neyther again suffer him not by thy silence to be lost, whilest that he sinneth frely and at large, drunken with his owne affections: but fyrst trye him with a very gentyl remedy whiche shall not so muche as put him to any shame. Go vnto him alone, and debate the matter betwyxt you none other beyng by. If he do not acknowlege his faulte, reproue him, and lay it before his yes howe muche he hath erred from the dewtie of brotherly charytie. And let thy monicion be suche that it may declare the to seke nothing els, but his health, and the restoryng of olde amitie. And yf he be so curable, that he commeth to hym selfe at this secrete monicion, there is no cause why thou shouldest reuenge or put him to open blame: it is inoughe for the, that thou haste wonne thy brother. And in the meane season thou haste gayned by it. For thou shouldest haue loste a frende, and god should haue loste a soule. But yf the dysease be so greuouse that it cānot be healed with this lyght medicine, yet thou must not vtterly dispaire, nor furthwith run to the extreme remedies. But if that he wyl not heare the alone, go to hym againe, takyng with the one or two, eyther that he may be amended with sum lyttell shame whiche shalbe no infamy vnto him, or els that he maye be confuted and ouercum by the testimony of two or thre. But yf he be so vntractable that he wyll not be moued neyther wyth shame, nor wyth feare of iudgemente: bryng the matter to the cōgregacion ỹ he may be reformed eyther by the consent of the multitude, or by the auctorite of them whiche be rulers ouer the multytude. But if he be so farre paste cure, that he wyll not be corrected, neyther by secrete and brotherly monicion, neyther by the knowledge and consente of two or thre, neyther by the shame of his faulte vttered and disclosed, neyther

Moreouer yf thy brother trespasse against the, go, and tell hym his faute betwene hym & the alone.

Yf he heare the, thou hast wonne thy brother.

But yf he heare the not, take with the one or twoo.

If he heare not them, tell it vnto ỹ cōgregacion.

If he heare not the cōgregacio let hym be vnto ỹ as an heathen man.

there by the auctoritie of the chiefe rulers: leaue him to his disease. Let him becut of from the congregacion, & taken in none other wyse but as an Heathen or a Publicane. Let this be the greuousest punishment amongest you, whiche notwithstandynge is vsed for no nother purpose, but that the brother eyther shulde come vnto hym selfe by shame, considerynge that he is shunned and fled of al men, or els lest he being mingled in the flock, shoulde hurte other with his infection.

Merely I say vnto you what so euer ye bynde in yearth, shalbe bounde in heauen.

No man ought to saye vnto me: the iudgementes of thy kyngedome be but weriche and weake, naye they be verye seuere and sore, yf a man wyl cõtemne them obstinately. For mannes lawes when they punyshe a greuouse offence with death, they do nothing but kyl the body, and sumtyme they kyl him whome god doth not condempne, and they kyll onely, and they amende him not, for he is not alyue to be amẽded. But this condemnaciõ, although it procedeth leasurelye to punyshmente, yet for this cause it is very seuere & sore that he that is condempned, vnlesse he dothe repente, is punyshed wyth euerlastinge payne, whiche by no meanes he can escape. Whom Ceaser doth condempne, God sumtyme doth assoyle: and whome the prince doth assoyle, god sumtyme doth condempne. The prynce whome he doth assoyle, liueth in the company of men, to make other lyke him selfe: whome he kylleth he taketh from the company of men not onely not healing him, but makyng him in case that he can not be healed. These be mannes iudgementes, rather necessary then prayse worthy. But your sentence so remoueth a man that is vncurable, that he can not infecte them that be good: and yet he is in case that he maye repent: because that ye haue power to saue and not to destroye. And yet they shall not sinne vnpunyshed, whome ye suffre to haue theyr lyke. He shall be punyshed eternallye, god beynge his iudge, whose sentence shall approue and confirme youre sentence, vnlesse the condempned person do repent. For he that seketh not reuengyng, but the amendement of his brother: he that is ready to forgeue the iniury done agaynst him: he that is carefull for his brothers health: he that wyllynglye cummeth vnto the sicke to heale him being offended himselfe: he that once or twyse repelled, yet ceaseth not to helpe and heale: he that trusteth not to his owne iudgement, but taketh one or two vnto him not to reuenge but to heale: this mannes sentence because it cummeth from an euangelycall mynde god wyll allowe, and neuer wyll breake it vnlesse the condempned person wyll condẽpne that that he hath done. Although therfore your iudgement haue not in apperaunce such seueritie and sharpnes as the iudgementes of prynces hath, yet it is more to be feared than theyr sentence, wherewith oftentymes the best be condempned and the most sinful assoyled. It is a terrible thinge to be condẽpned of god: And he is condemned of hym, whosoeuer is condẽned of you, agreyng together wt a sincere minde. For that that ye iudge by ỹ spirite of god, is not your iudgemẽt, but his by you. But if ye cõdẽpne a mã by the spirite of mã thã it is mannes iudgement and not goddes: and he that by your iudgement is cast out of your company, is not furthwith banysshed from the company of heauen. Therefore the strength of your authoritie resteth in affectiõs, which onely

onely god doth beholde and see. Trulye these be the keyes, whyche I wyll geue vnto Peter professynge me: wherewith that, that shall be bounde in yearth, shall be bounde also in heauen: and that, that shall be loosed in yearth, shall be loosed also in heauen. This power although it be specially meete for the heades and chiefe, yet I wyll geue it vnto all men, yf so that they haue a consent and agremente amonge them, not of mauue but in my name. Yea and moreouer I will saye vnto you, your consent shal not haue auctho̅ritie only in pardonynge and condempnynge offenses, yf ye with me and among your selues do agree: but also yf any two be founde in yearth whiche do truly agree in my spirite, that is to saye: not moued with the affection of man, but ioyntly louynge the thinges that be of god: whatsoeuer they aske, they shall obteyne it of my father which is in heauen. Such loue hath the father towarde the euangelycall and holye concorde. Therfore for asmuche as ye maye do so muche with the pryncethat is almighty, ye nede not to repent you of youre power and auctho̅ritie: although before men ye appere feble & weake. That that is asked of Ceasar, is not furthwith obteyned, nor he is not able to performe whatsoeuer is asked hym. For he cā not put away the agewe, or make the dum to speake agayne. But there is nothynge so harde or incredyble whiche my father wyll not geue you, yf ye aske of hym with one consent and agrement.

For where two or.iii. are gathered together in my name: there am I in the middest of them.

¶ Than came Peter vnto hym, and sayde: Lorde how oft shal I forgeue my brother yf he synne agaynst me, tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto the vntyll seuen tymes, but seuenty tymes seuen tymes. Therfore the kyngdom of heauē is lykened vnto a certayne mā that was a kynge, whiche wouldе take accompte of his seruaūtes. And whan he had begnne to reckē, one was brought vnto him which ought hym ten thousande talentes, but for asmuche as he was not able to paye, his lorde cō̄maunded hym to be solde, and his wyfe and chyldren, and all that he had, and paymente to be made. The seruaunte fell downe and besought hym, saying: Syr haue pacience with me, and I will paye the all. Than had the lorde pitie on the seruaunte, & loosed hym, and forgaue hym the det.

The texte.

Than came Peter vnto hym, & sayde: lorde how oft shal I forgeue my brother yf he synne agaynste me, tyll seuē times

After that Peter had heardе these thynges diligently, supposynge that all that Jesus hadde reasoned of condempnynge & assoylynge, pertayned chiefly vnto hym: he conceyued in his mynde a certayne doubte, because ẏ Jesus saying (after the thyrde reprouyng let hym be vnto the as an Heathen or a Publycan,) semed to appoynte a certayne numbre: whiche whoso passed, although he ẏ had offended dyd repent, yet he shuld not be receyued vnto grace. Therfore to be more exactly taught in this thynge he went vnto Jesus: Lorde (q̄ he) how often shal I pardō my brother, yf he offēde me, and after what numbre of faultes shal he be repulsed from pardone? After the seuenth faulte? This numbre Peter dyd propose as greate ynoughe, where as Jesus made mencion, but onely of the thyrde reproke. Than Jesus showynge that in these thynges whiche be done agaynste vs we muste be very gentle and easye in forgyuenes: I do not saye (q̄ he) that ye muste forgeue vnto the seuenth faute, but vnto the seuentye tymes seuen: showynge ẏ no numbre ought to be prescribed to a christē forgeuyng: but as often as he ẏ hath offēded doth repēt, so oftē euen vnto the harte his offēce is to be forgeuē: vtterly plucking out frō a christē mīde al desyre to reuēge. And least ẏ any mā shoulde thincke it harde & vniust, Jesꝰ teacheth it to be very equall and iust by a similitude. For this is not so muche a clemency as a recompense. For whan we offende sumtyme agaynste oure neyghboure:

Therfore the kyngdome of heauē is likened vnto a certayne man ẏ was a king which wolde take accompt of his seruaūtes.

But muche more both oftener and more greuouſly agaynſte god, agaynſte whome as often as we offende, the more greuouſlye we ſynne, the greater that he is agaynſt whom we ſynne. And the greater benefites that we receyue of hym, the more vnworthy we be to obteyn pardone eyther of oure neyghboure or of god (who doth pardone hym that ſynneth a thouſande tymes, yf that he repent) yf we thynke it muche to pardō our brother offendyng much leſſe: chiefly ſyth god doth forgyue vs our treſpaſſes on this condition, that we moued by his example, ſhulde be gentyl and eaſy to be intreated towardes our neyghboure. Therfore (ſ̄ he) the kyngdon of heuen is lyke a tyche and a myghty man: who hauyng a great familie, thought to take a counte of his ſeruauntes. And whan he began to count, he founde one that ought hym ten thouſande talentes. And whan the ſum was greather than the detter was able to paye, the lorde cōmaunded both hym and his wyfe and chyldren and all that he had to be ſolde, that the creditour myght be contented with the moneye that was made. But the ſeruaunte fallynge downe with meke ſupte at the lordes knees: I praye the (ſ̄ he) to graunt me ſum reſpyte, and in proceſſe of tyme I wyll paye all. And the Lorde hauynge compaſſion of the ſeruant whiche humbled hymſelfe before him, graunted more than he deſired. For he did not onely not bryng him vnto the lawe, but forgaue hym the whole ſumme.

The texte. ¶ The ſame ſeruaunt went out, and founde one of his felowes, whiche ought him an hundreth denaries, and he layde hand on him, and wrything his necke, threwe hym, & ſayde: paye that thou oweſt. And his felow fell downe, & beſought him, ſayinge: haue pacience with me, and I wyl paye the all. And he wuolde not, but went and caſte hym in to priſon, tyl he ſhoulde paye the det. So when his felowes ſawe what was done, they were very ſory, and came, and tolde vnto theyr Lorde euery thynge that was done. Than his Lorde called hym, and ſayde vnto him: O thou vngratiouſe ſeruaūte, I forgaue the all that det whan thou deſyredſt me, ſhouldeſt not thou alſo haue had compaſſion of thy felowe, as I had pitie on the? And his Lorde was wrothe, and deliuered hym to the tormentours tyll he payed all that was due vnto him. So lykewyſe ſhall my heauenly father do alſo vnto you, yf ye from your hartes forgeue not euery one his brother theyr treſpaſſes.

But that ſeruaunt beyng nowe free and at lybertie, whan he was gone out of his maſters ſyght, by chaunce met with one of his felowe ſeruauntes, whiche owed hym a lytle money, that is an hūdreth denaries: he forgetting his maſters clemencye towardes hym, furthwith layed hande vpon hym and beganne to pluck the miſerable man, ſaying: pay thy det. This felowe ſeruaunt fallyng downe at the knees of his felowe ſeruaunt, beſeched him, with as many wordes as thother beſought his lorde and maſter: deale pacientlye with me, & I will paye you all. But the creditour wouldе not be intreated, but repelled the humble ſutour, and plucked him in to priſon, tyl he had payed his det. Now the other felowe ſeruaūtes, which had ſeene ẏ meruaylous clemēcie of their maſter toward the ſeruaunte, whan they ſawe ſo great crueltie of their felowe ſeruaunt, moued vō great grefe & ſorowe, declared vnto theyr maſter al the matter toward hys felowe. Thā the maſter ſtyrred vō anger called vnto him his ſeruaūt, whome he had pardoned all. Thou naughty ſeruaūt (ſ̄ he) dyd not I beyng thy maſter forgeue ẏ ſuche a great ſū, for none other cauſe but ẏ thou madeſt hūble ſupt vnto me: was it not mete therfore ẏ thou beyng a ſeruaunt, ſhouldeſt forgeue thy felowe ſeruaunt a litle money, and haue cōpaſſion vpon the hūble ſutour, lyke as

I had

I had compassion of the: surely so greate gentylnes of myne towarde the ought to teache the gentylnes towarde thy felowe seruaunte. And now the master beyng sore angrye, delyuered hym to the turmentours to be kepte in prison vntyll he repayed the whole sum that was forgeuen before. After this example your heauenly father wyll deale with you. Euery of you is in det vnto hym much more, whom euery man often doth offende. We also do trespasse against me, but yet farre lesse. But vnlesse euery man forgeue his brother and that with all his harte lyghter offences done agaynst hym: the father wyll not onely not forgeue you the greater trepasses done agaynst hym, but also wyll reuoke and call backe those whiche he had forgeuen.

The .xix. Chapter.

¶ And it came to passe that whan Jesus had fynished these sayinges, he departed from Galile: and came into the coastes of Jewry beyonde Jordane, and muche people folowed hym: and he healed them there. The texte.

After that Jesus with this cōmunicacīō had instructed and framed his disciples vnto well doynge towardes the symple, and vnto gentylnes toward the offēders, he left Galile and wente ouer Jordane, into the coastes of Jewry, as goynge towardes his death to cum, whiche the Phariseis secretlye wente aboute. And thyther also folowed manye flockes of people, bearyng with them diuerse sycke and diseased: and he healed them there.

And the Phariseis came vnto hym, and tempted hym, and sayd vnto hym: Is it lawful for a man to make a diuorcement with his wife for any maner of cause? he answered, and sayde vnto them: haue ye not red how that he whiche made man at ꝑ beginnyng, made them man & woman? and sayd: For this cause shal a man leaue father and mother, and shall cleaue vnto his wife, and they twayne shalbe one flesshe. Wherfore now they are not twayne, but one flesh. Let no mā therfore seperate that god hath coupled together. They sayde vnto him: why dyd Moyses than cōmaunde to geue a testimoniall of diuorcement, and to put her away? He sayde vnto them: Moyses because of the hardenes of your hartes, suffred you to put awaye your wyues, but from the begynnyng it was not so. I saye vnto you: who so euer putteth awaye his wyfe, excepte it be for fornication, and marryeth another, he committeth aduoutrye. The texte.

And agayne the Phariseis seynge so many wonders, and the loue of the multitude towardes Jesus, began to renewe theyr enuy agayne. Who craftilye and subtylye came vnto hym, takynge occasion of the communicatton wherewith he taught before, that the wyfe ought not to be repudiat and cast of. Therfore they propose a question wt two pykes: whether it were lawfull for a man to caste of his wyfe for euery cause. And yf he had answered: it is lawfull, he should seme contrary to hymselfe, where as he taught that diuorce is not lawful: yf he had denyed it, he should seme to haue bene agaynste Moyses lawe, whiche doth permit for euery cause to geue a boke of diuorce, and to sende her awaye. But Jesus so doth tempre and ordre the answere, that he hurteth not thautorite of Moyses, nor recanteth not his doctrine, and stoppeth the mouthe of the Phariseis, whiche were skylfull in the lawe, by thautorytie of the lawe. Haue ye red (sayd he) that whan God made mankynde he ordered ꝑ fyrst matrimonye so, that one was coupled vnto one with a knot that could not be broken? For he made bothe man & woman

And the phariseis came vnto him, & tempted him, and sayd vnto hym: Is it lawefull for a man to make a diuorcemēt with his wife for anye maner of cause.

For this cauſe ſhall a man leaue father, and mother and ſhall cleaue vnto his wyfe, and they twayne ſhall be one fleſhe.

woman of one piece, that by thimbracyng of theſe, mankynde ſhould ſpryng further. And by and by expreſſyng the indiſſoluble knot of the man and of the wife, not Moſes, but god hymſelfe the maker of the mariage, ſaide: For this mutuall charitie, man ſhall forſake father and mother, and be faſtened and coupled vnto his wyfe. And this couplyng ſhall be ſo ſtrayte and faſt, that of two in maner ſhall be made one perſone, which before were two. Therfore once ioyned in matrimony they be not now two, but one body: inſomuche that it is as farre agaynſte nature to ſeparate the wyfe from the man, as to cut awaye a membre from the bodye. Therfore that whiche god hath knyt once together with ſo ſtrayte a bonde, let not man ſeparate. Here the Phariſeis thynkyng that they had caught nowe an occaſyon to catche Jeſus: yf god (ſ they) meante this that thou doeſt ſaye, why than dyd Moſes geue huſbandes leaue to caſte of their wyfe for euerye cauſe ſo that they geue her a boke of diuorce: how durſt he permit that, whiche god would not to be done: Jeſus aũſwered: He dyd not permyt you this, becauſe it was ryghte and good of nature, but knowyn ge the hardenes of youre harte, he ſuffered the leſſer ill, that ye ſhould not commit the greater. For he doth not allowe diuorce whiche had rather ſuffer that, than murder. And the boke of diuorce dothe not make that the diuorce is righte and good: but it wytneſſeth thy hardenes, whiche wilt caſt of thy wyfe for euery lyghte cauſe, & prouideth her of a new huſbãde, takynge awaye libertie from the, that thou ſhalte not call her agayne once caſte of.

Let no man therfore ſeparate that god hath coupled together.

They ſayde vnto hi: why dyd Moſes thã cõmaũde to gene a teſtimoniall of diuorcement, and to put her awaye:

Moſes becauſe of the hardeneſſe of youre hertes ſuffred you to put awaye your wiues.

But frõ the begynnyng it was not ſo.

But from the begynnyng, where as the malyce of man was not yet increaſed, nor ỹ nature of men was not yet infected with ſo many vyces: becauſe there was not ſo cruell hatred, that poyſonynge or murder ſhoulde be feared, there was no licence of diuorce, and the ſame lawe ſhall not nowe be loſed and ſette at libertie, after that the doctryne of the Ghoſpell dothe renewe and make perfecte the ſincerities of nature. Moſes wyſched the ſame that I do teache, but youre manners bent ouer muche vnto murther, put hym in feare that he durſte not requyre this of you. I who doth not abolyſſhe the lawe but make it more perfecte, playnelye ſaye vnto you, that it is vnlawefull & agaynſte the mynde of god, and agaynſt the wyl of Moſes whyche ye do commonlye: refuſynge your wiues for euery cauſe.

And who ſo marryeth her whiche is diuorced, dothe cõmit aduoutrye.

And it is not therfore ryghte that ye do, becauſe ye do it without puniſhemente. There be manye myſcheuouſe thynges before god, whiche be not punyſſhed by mannes lawes. Therfore ye ſhall vnderſtande, that whoſoeuer caſteth of his wyfe for euerye cauſe, and marryeth an other, bothe cõmytteth aduoutrye him ſelf, & gyueth alſo a cauſe of aduoutry to his wife, vnleſſe ſhe whome he doth leaue of, hath deſerued diuorcement by aduoutrye. For ſhe ỹ hath geuen another man libertie ouer her, ceaſeth nowe to be wyfe, & hath taken away frõ her ſelfe the ryght of matrimony, the fleſſhe beynge deuided, whiche god woulde haue to be one & vndeuided. But he ỹ for ſuche cauſes leaueth his wyfe, for whiche ye oftentymes do caſt her of, yf he couple himſelfe to another, it is not matrimony but aduoutrye. And who ſo marryeth her ſo caſt of, he marrieth not his owne wife, but another mãnes: & therfore he doth not marry but commytteth aduoutrye. But the whole of al theſe miſchiefes doth redoũde to him ỹ is the refuſer and caſter of. For fyrſt he is ſtubburne & cruel, whiche neither coulde beare his wyues

faulte,

kaulte, nor woulde go aboute to amẽde it. Furthermore he geueth her that is dryuen out of his house, whiche can not lyue without a husoande, an occasion to commit aduoutrye.

¶ His disciples sayde vnto hym: If the matter be so betwene man and wyfe, than it is not good to marry. He sayde vnto thẽ: All men can not comprehende this saying, saue they to whom it is geuen. For there are sum chaste, whiche are so borne out of theyr mothers wombe. And there are sum chaste whiche be made chaste of men. And there be chaste whiche hath made them selues chaste for the kyngdome of heauens sake. He that can take it, let hym take it. The texte.

The disciples hearyng these thynges, saye vnto Jesus: If matryed mẽ be in this case, that they can not be dispatched from theyr wyfe, yf she displease thẽ, it is better to forbeare matrimony. For it is an harde bõdage to suffer at home a wayward, a brawlyng, & a drunken womã, or els paynefull and greuouse with sum other lyke faulte. Jesus dyd not reproue thãswere of his disciples, whom he desyred to be free from the bondage of matrimony, because of preachynge of the gospell: but he doth them to vnderstande, that it is no safe and sure thynge to flee from matrimony, vnlesse a man be of so fyrme & stable mynde, that he is able vtterly to absteyne from the acte of matrimony. But there be very fewe that can do so, because that this affection of the body is so common to all men that there is none affection more violẽt or more inuincible. Therfore thoughe it be a greater fredome not to be tyed in matrimony, yet is it more sure to be kept within the bondes of matrimony, than to be defiled with lyinge here and there. Therfore Jesus showynge what was best, and prouokynge this waye with the rewarde of libertie, dareth not yet exactly require that whiche in maner exceedeth mannes power. All men (sy he) be not able to receyue this worde, but they onely vnto whome it is geuen of god: who haue so great a feruencye towarde ỹ holynes of the gospel, that of theyr owne accorde and willyngly can neglecte this affection. For chaste singlenes hath no prayse, vnlesse it be taken for loue of the euangelicall godlynes. For there be thre kyndes of Eunuches. One of them whiche be so borne, and abhorre frõ wiues thorough the defaute of a colde nature, or sum other secret affection of nature. Another kynde of thẽ, whome men hath gelded. The chastitie of these men deserue no prayse, because it cõmeth of necessitie, not of the loue of vertue. But the gospel also hath his Eunuches very blessed, which be not geldinges of nature, nor gelded of mẽ, but they gelded thẽselues for ỹ kingdom of heauen: not cuttyng of the membre of the body, but for loue of the gospell, ouercummyng the desyre of matrimonie. Ye see victory set out before you, let hym trye that will, and knoweth his owne strengthe: Let hym beare awaye the game that can: They that contende valiauntlye and wyllyngly, shall not wante the fauour of the master of the game. Bycause cõmunication was of the puritie of virgins, and of the hyghnes of that noble vertue, whiche chaunceth to fewe: as by occasion there is brought in also an example of perfect cleanzes, and great modestye: without the which, virginitie deserueth no prayse.

If the matter be so betwene mã and wife, than it is not good to marrye, &c.

All men can not cõprehẽd this sayinge, saue they to whom it is geuen. For there are sum chaste whiche are so borne oute of their mothers wombe. And there be chaste whiche hathe made them selues chaste for the kyngdome of heauens sake. He that can take it, let hi take it.

¶ Than were there brought vnto hym yonge chyldren, that he shoald put his hãdes on them and praye, and the disciples rebuked them. But Jesus sayd vnto them: Suffer the children, and forbid them not to cum to me: for the kyngdome of heauen belõgeth to suche. And whan he had layde his handes on them, he departed thence. The texte.

There

There were preſent fathers & mothers, whiche deſired to offer their babes vnto Jeſus, that he might laye his handes vpō them, & praye for: thinking that likewiſe as they ſawe diſeaſes driue away through his touching, ſo the touching of Jeſus ſhoulde preſerue them frō diſeaſes, frō falling of houſes or walles, or other like thinges vpō theim, frō euil ſpirites, & frō other hurtes, whereby that age often tymes myſcarieth. But the diſciples, (who, though they had oft tymes heard many a good leſſon of great modeſtie & coldenes, yet had not vtterly ſhaken of from theim mānes affections,) thinking it not meete that the greatnes or dignite of their maſter ſhoulde be letted or wered wᵗ thimportunitie of babes, & of their mothers: kept them of, when thei deſired to cum nere. Jeſus marking this to thintēt that he might the better empʒinte euangelicall moderacion in the mindes of his diſciples, whiche doth lothe no man, be he neuer ſo lowe: ſuffer (ꝙ he) the childʒē to be bʒought vnto me: nor let them not, to cum to me. For they that be like vnto theſe, be moſt acceptable vnto me: whom though ꝑ world doth hate and dyſpiſe, yet I vouchefake to haue none other in the kingdom of heauē. What nature doth geue vnto theſe, ꝑ ſame muſt godlynes geue vnto you, if ye will be receyued into the kingdome of heauen. Therfore the littel babes were bʒought vnto Jeſus, and he put his handes vpon them, inſpiring into the littel babes (for the ſimple faithes ſake of their parētes,) a ſecrete power through the touchinge of his holye body. Which dooen, Jeſus departed from thence, geuyng a leſſon by the ſame facte of his, that the littel babes muſt be ſatiſfied, but yet that we ought not to tary long with them, but to make ſpede to thynges of more perfection.

Suffer the childʒen, and forbid them not to cū to me.

And whē he had layde his hādes on thē, he departed thence.

The text.

¶ And beholde one came, and ſayd vnto him: good maſter what good thinge ſhall I do, that I may haue eternal life? he ſayde vnto him: why calleſt thou me good? There is none good but one, & that is god. But if thou wilt enter into life, kepe the cōmāndementes. He ſaith vnto him: whiche? Jeſus ſayd: Thou ſhalt not cōmit manſlaughter. Thou ſhalt not cōmit adultery. Thou ſhalt not ſteale. Thou ſhalt not beare falſe witnes. Honour father & mother. And thou ſhalt loue thy neyghbour as thy ſelfe. The yōg man ſayeth vnto him: All theſe thinges haue I kepte frō my youth, what lacke I yet? Jeſus ſayde vnto him: yf thou wilt be perfect, go & ſel al that thou haſt, & geue it to the poore, and thou ſhalt haue treaſure in heauen, & cum and folowe me. But whan the yonge man hearde that ſaying, he went away ſory. For he had greate poſſeſſions.

And loe, as ſoone as he had doen with the childʒen, there cūmeth next after theim a yong mā which talketh of perfectiō. But Jeſus like as in ꝑ littel babes, he ſhewed his diſciples an exāple of ſimplicitie & modeſtie ſo in ꝑ yonge man being in dede deſirous of perfect godlines, but ouer ſore burdened wᵗ riches, he ſetteth before their iyes, howe harde it is for them that be geuē to riches, to cum forwarde to perfectiō of the euāgelical godlines: & how muche more ready they be to the cauſe of the goſpell, whiche poſſeſſe nothing, or elles very littel of the gooddes of this world: & yet pouertie & riches ſtande not ſo much in poſſeſſions, as in the affections of the minde. The yong man had a deuoute minde: but becauſe he heard of Chriſte certayne newe and ſtraunge preceptes, he went vnto him, and falling downe at his knees aſketh him, ſaying: good maſter what good ſhall I do to obtayne euerlaſtinge life? The yong man called Jeſus good, to obteyne his good will by fayre ſpeking: where as yet he toke him to be nothing els, but a verie mā, although of more excellencie than other men were. Afterward where as he demaunded of good, he meneth not of euery good thing, but of

a certayne

a certayne notable good thyng, which may deserue euerlastyng life. But no moztall man is absolutely good: and there is no wozke of men which can be so good, that it may deserue the rewarde of euerlastyng lyfe. Jesus therfoze prickynge forwarde the yonge man, to haue a better opinion of hym, and to cal him from the trust of his wozkes, and to cause him to put the trust of life rather in the free gifte and benefite of god, who is naturally good, and frely beneficiall towardes all men, answered in thys maner: why callest thou me good, oz why dooest thou aske me of good? But yet yf thou desirest to be receyued vnto the eternall lyfe, kepe the commaundementes. And whan the yonge man asked what the commaundementes were, (foz he had hearde him teache that the preceptes of Moses lawe be not enough to obteyne the kingdō of heauen) Jesus to plucke away from all men the trust of the lawe, answered: Thou shalt not kill: thou shalt not commit aduoutry: Thou shalt not steale: thou shalt not beare false witnes: honour thy father and mother: and loue thy neyghbour as thy selfe. Than the yong man beyng sumwhat chered, sayde: All these I haue kept from my childehode: what lacke I be-syde? He loked that Jesus shoulde haue aunswered him: Thou lackest nothyng. But the lozd showyng what difference there was betwene the Jewishe righteousnes and the righteousnes of the golpell: betwene a good Jew and a good Christian man, sayde: If thou wilt be perfeicte, go and sel al that thou hast, and geue the money to the pooze: thou shalt not leese thy money, though it be dispersed among many. So to disperse it, is to laye it vp: foz in the stede of wozldly riches, thou shalt haue a better treasure in heauen. Whan thou hast doen this beyng now at libertie, and dispatched of all beastie cariage, bare and pooze, cum and folowe me being also bare and pooze. Whan Jesus sayeth: If thou wilt, he shewed that it was a greate matter: but he added the rewarde: Thou shalt haue a treasure in heauen. Anon he moued him to the loue of perfect godlynes: Cum, folowe me. Whan the yonge man hearde this communicacion, he went away with a discouraged and heuy mynde, because he was a lozd of much possessions, and he thought it harde to leaue them all at once. He desired to get euerlastyng lyfe, he desired the honour of perfection: but the thozues of ryches ouerwhelmed & choked this affection which was a good seade. Therefoze he departed home heuylie, not vnderstandinge that Jesus did not condemne riches, but thaffection and loue & carefulnes of riches: to which they can scarcely bee any lesse then bounde, that haue them. And he wolde not that alwayes they shoulde be forsaken: but yet alwayes set littell by: yea and forsaken also, yf they at any tyme withdrawe vs from the loue of the golpell.

Why callest ỹ me good.

All these thinges haue I kept from my youthe.

But whā ths ponge man heard ỹ saying he went away sozy.

Foz he had great possessions.

The texte.

Than Jesus sayde vnto his disciples: verely I say vnto you, it shall be harde foz the riche to enter into the kingdome of heauen. And agayne I say vnto you: it is easier foz a camel to go thzough the ye of a nedle, than foz the riche to enter into the kyngdom of god. Whan the disciples hearde thys, they were exceedingly amased, saying: who than can be saued? But Jesus beheldē them and sayde vnto them: with men thys is vnpossible, but with God all thynges are possible.

Whan the yonge man was gone, Jesus turning to his disciples (foz he showed thys sight foz them, because they shoulde at no time repent them of their pouertie, noz be entangled with the loue of money) how harde a thing it is (qᵗ he) foz a ryche manne to enter into the kingdome of heauen. Signifyinge, that the desyze of moneye, and the desyze of the Euangelycall

It shall be harde foz the riche to enter into the kingdom of heauen.

gelicall philosophie, hardely agree together: because thone requyreth the whole man, thother taketh vnto it, almost the greatest parte of man.

It shall be harde for the ryche to entre into the kyngdome of heauen.

And to make the difficultye of the thyng the greater, hys disciples mulyng muche, he sayde more: Yea (q he) I saye more vnto you: It is more easy for a Camell to go through the ye of a nedle, than for a ryche man to entre into the kyngdome of heauen. For the gate is lowe and strayghte, and it receyueth no Camels laden with burdens of rychesse. For so he reproued the couetouse ryche men, vnto whome ryches be rather a burden, than profyt, whiche they beare for others, rather than for them selues.

Thys saying because it was not well vnderstande of the Apostles, put in theyr myndes a certayne heauynesse, because they were sory that so many men for ryches sake, shoulde be shut out from the kingdom of heauen. Therfore whan the disciples maruayled muche what it shoulde meane that Iesus spake of the Camell, and the ye of the nedle, they aske hym: If it be so, who than can be saued. For howe many men are there, whiche can cast awaye the ryches that they haue, or not wysh for them yf they haue none.

Who than can be saued.

But Iesus beholdyng them, to thintent he woulde asswage the heauynes that they had conceyued in theyr mynde, declareth that there is some hope for ryche men also to cumme to the kyngdome of heauen. To men (q he) thys is impossible, no lesse than for a Camell to goe thorough the ye of a nedle: but to god nothyng is impossible. Only he chaungeth the myndes of ryche men, that they wyll carefully eyther cast away that whiche they do possesse, or elles possesse them as common and not proper, euer ready to leaue them, yf the matter of the gospell at any tyme requyre the same.

With men this is vnpossible, but with god all thinges are possible.

For why shoulde it greue them to dispyse ryches, whome it grieueth not to bestowe theyr lyfe.

The texte.

¶ Than aunswered Peter, and sayde vnto hym: Beholde we haue forsaken all, and followed the, what shall we haue therefore? Iesus sayde vnto them: Verely I saye vnto you, that whan the sonne of man shal sit in the seat of his maiestie, ye that haue followed me in the regeneracion, shal sit also vpon twelue seates, and iudge the twelue tribes of Israell. And euery one that forsaketh house, or brethren, or systers, or father or mother, or wyfe or chyldren, or landes for my name sake, shall receyue an hundred folde, & shal enherite euerlastyng lyfe, but many that are fyrst, shal be last: & the last shalbe fyrst.

Thys communicacion whiche Iesus had with the yonge man: sell that thou hast and folowe me, made Peter to haue sum good hope, whiche although he were not ryche, yet that that he had, he left it carefully, bothe hys shyppe and hys nettes, and followed the lorde. Lorde (q he) beholde we haue done that that thou requyredest of the yonge man: we haue lefte all thynges and folowe the: what rewarde shall we haue therefore.

Beholde we haue forsake al and followed the, what shall we haue therefore.

But Iesus wyllynge to showe that this hyghe prayse was not offered to ryche men onelye, but also to poore men: whiche gladlye forsake whatsoeuer they haue for the gospelles sake: for as muche as thys vertue is more estemed of thaffection of the leauer, than of the greatnes of the thyng that is lefte: did not reiecte the saying of Peter, although it was to highe & stout for so symple a matter: but teachyng that no small rewarde shall be rendered for suche small thinges, lefte of and forsaken with a good wyll, sayeth.

Ye that haue followed me in the regeneracion. 12.

Thys I warraunte you that ye whiche haue forsaken nothynge for my sake, but your boate & your nettes, but yet with suche a wil that ye woulde haue forsaken verye greate rychesse for my sake, & hytherto you beyng bare

and

and poore haue folowed me in likewyse bare and poore, yf ye persever & continue, in the worlde to cum when the dead shall ryse, and every man shal receyue reward after hys desertes, and whan than the sonne of man, (hys humilitie that ye now see, set aparte) shall sit in the seate of hys maiestie, ye fyshers than beyng partakers of honor, whiche are nowe partakers of afflictions, shal sit in twelue seates, & shall iudge the twelue trybes of Israel: because the cumming of the same stocke, hauyng knowledge of the same lawe, prouoked with the same myracles, and benefites, yet by no meanes coulde be brought to beleue: where as ye meane persons, and vnlearned, by and by at my simple bidding, haue left, yea those thynges wherby ye sustteyned your lyfe. And this rewarde shall not be youres onelye, but whosoeuer for the profession of my name, forsaketh his house, hys brothers or systers, hys father or mother: hys wyfe or chyldren, his landes, or any other possession: he shall not lose that whiche he left for my sake, insomuche that he shal haue a greate gayne thereby. For in this worlde he shall receyue an hundred folde for the thinges that he hath left, & in the tyme of resurrection, he shal possesse euerlasting lyfe. For in the stede of the thynges that he hath lefte, the whiche be casuall and vyle possessions, he shall possesse here in the meane tyme that precious Margaryte of the euangelycall mynde, whiche is to be estemed and compared with no marchandise of thys worlde: In the stede of one house that ye haue lefte, the doctrine of the gospell shall make open vnto you a number of houses thorough out ỹ world. For one piece of grounde, manye groundes shall serue your necessities: for one father or mother ye shall haue so manye as there shall be olde men and olde women, whiche ye shall conuert vnto the gospell. Ye shall haue so many brothers, systers, sonnes and daughters, as your equals or yongers shalbe, whiche by youre preachyng ye shall bryng to euerlastyng lyfe. Theke shall geue vnto you euery where of theyr owne accorde, yf ye shall nede any thynge, and theyre affections shall farre passe thaffections of them, whome onely kynrede of blood hath ioyned vnto vs. For the kynred of the felowshyp of the gospel, is more nere than fleshly affinitie: and they loue more behemently, whom godlynes hath coupled togyther, than they whome carnall byrth hath ioyned together. Vnto thys greate rewarde that shall be added also, whiche is the greatest of all, that for thynges whiche shortly shall perysh, ye shal possesse euerlastyng lyfe. I saye not thys that the profession of the gospel doth teache vs to dispise them, whome nature hath ioyned vnto vs: but such maner of affections must be neglected as often as they withdrawe vs from euerlasting saluacion: This greate felicitie is set furth indifferently to al me. There is no difference of fortune, condicion, age, or person. But in thys estimacion and iudgement whiche shall be made of god the equall iudge, many shall be last, whiche seme nowe to be fyrst. Contrarywyse many whiche seme nowe vyle, & of no reputacion with men, shall there be counted chyef. There shall be preferred a common woman, before a scrybe, a Publycane before a Pharisee, an heathen before a Iewe, a poore man before a ryche, a plough man before a kyng: and they that semed nerre to the kyngdome of heauen shall enter in last: and they that semed farre of, shall entre in fyrste. The heathen men thorough fayth shall goe before, the Synagoge thorough vnbelefe, shall be set beside.

Euery one that forsake house, or bretheren, &c.

But many that are fyrste shall be last, & the last shalbe fyrste.

¶ The.xx. Chapter.

The texte. For the kingdome of heauen is like to a man that is an housholder, which went out earely in the morning to hyre labourers in to his vineyard. And whan the bargayne was made with the labourers for a denary a daye, he sent them into his vyneyarde. And went out aboute the thirde houre, and sawe other standyng ydle in the market place, & sayde vnto them: go ye also into the vineyarde. And what so euer is right, I will geue vnto you. And they went theyr way. Agayne he went out aboute the syxte and nineth houre, and dyd lykewise. And aboute the eleuenth houre he went out, and founde other standing idle, and sayde vnto them: why stande ye here all the day idle? They say vnto him: because no man hath hyred vs. He sayeth vnto them: go ye also in to the vineyarde, and what so euer is right that ye shall receyue.

AND because it semed a darke riddell that he spake concernyng the first and the last: he declareth the thyng that he spake with a parable, wherby he showeth that men were called to the kepyng or obseruing of righteousnes in diuers ages: & yet al the seruauntes of righteousnes haue one, & the same rewarde of euerlastyng saluacion: so that they which be called, labour diligently in the vineyarde of righteousnes. For they haue no lesse, whiche be called in the time of Christ, than they which be called in the time of Abrahã, or Moyses, or Dauid. And they haue no lesse which be called and drawen to the seruice of the gospel being aged than, they which be children or yong mẽ. The one and the same denary and rewarde of euerlastyng lyfe, is geuen vnto them al. And yet they that came late seme to haue greater honour by this, that the liberalitie of the lord maketh them equall to them whiche came before. The Jewes were first called, but yet the Gentiles called afterward, be not onely made equall vnto them, but also preferred before the vnbeleuing Jewes. The parable is after this sorte: The kyngdome of heauen (sayth he) is lyke vnto an house holder, whiche went abrode earely in the morning to hire workemen in to hys vineyarde. And gettyng certayne & bargayninge with them that they shoulde haue eche of thẽ a denary a pece for their dayes worke, sent them into hys vineyarde. He went out agayne aboute three of the clocke, and when he sawe certayne stande idle in the market, sayde vnto them: go ye also into my vineyarde, & I shall geue you that shall be mete. He went oute agayne aboute sixe of the clocke, and agayne aboute nyne, and did likewise as he did at one, and three of the clocke. Agayne going out aboute three of the clocke towarde night, he founde certayne other in the market, to whom he sayde: why stande ye here all day idle? They saye: because no man hath hired vs. He sayeth to them go ye also in to my vineyard.

The texte. ¶ So, whan euen was cum, the lorde of the vyneyarde sayeth vnto his stewarde: Cal the labourers, and geue them their hier, beginning at the last vntill the first. But whan they did cum that came about the eleuenth houre, they receyued euery man a denary. And whan the first came also, they supposed that they shoulde haue receyued more, and they also receyued euery man a denarie. And whan they had receyued it, they murmured against ỹ housholder, saying. These last hath wrought but one houre, & thou hast made them equal with vs, whiche haue borne the burden, & heate of the day. But he answered one of them, saying: Frend I do the no wronge. Hast thou not couenaunted with me for a denary? Take that is thine, & go thy way: I will geue vnto this last, euen as to the. Is it not lawfull for me to do as I wil with mine owne goodes? Is thyne eye euill, because I am good? So ỹ last shal be first, & the first last. For many be called, but few are chosen.

Further towarde night the lorde of the vineyarde geueth commaundement to his bayly: Call all the workemen and pay them their hyer: so that thou beginne with the last & cum to the first. Therfore they that came laste

that is

that is aboute a leuen of the clocke, and laboured in the vineyarde the leste parte of the day, were called first of all, and a denary was geuen to eche of them. Whan they that were called earely in the morning perceiued this, because they came long before into the vineyarde, they thought that after the rate of the time, they shoulde receyue greater wages. But a denarye was geuen vnto eche of them. Therefore when they sawe, that they whiche were not like in space of tyme, yet were made lyke in wages, they departe murmuring againste the lorde of the vineyarde, and saye: These whiche came at a leuen of the clocke, haue labored but one houre, and yet thou makest them lyke vnto vs in wages, who haue continued the whole day in laboure, and haue suffered the heate of the day, where as they came a litill before night, when the heate was nowe past. But the householder made answere to one of them for all: Frende why hast thou enuy that I am liberall vnto others? My fre liberalitie towardes other, hurteth not the. For I do the no wrong. Did I not bargayne with the, so that thou shouldest haue a denarie for thy dayes labour? Thou hast done thy labour, thou hast thy couenaunte: I haue nothing more to do with the. Take that that is owed vnto the, and departe. Thou werte hyered hither for wages to dooe thy labour, not to appoynte me what I shall dooe. Thus it is thought good vnto me, to geue hym that came last as muche wages as I geue the. Thou doest leese none of thyne, yf I geue this man any thing of my liberalitie: Shall I not be at libertie because of the, to do with my owne what I will? Is thy ye therfore vexed with enuy, because thou seest me liberal towarde whom it pleaseth me? This similitude Jesus brought, willing depely to grafte in their mindes that god naturally beneficial towardes al mē, ceaseth not by diuers wayes & in diuers ages to prouoke & moue al men to the seruise of true godlynes: In whiche they that haue exercised them selues diligently, shal haue for rewarde euerlastyng life, from the whiche none is excluded, geuing eare whan he is called. This reward like as it is in no case due vnto our merites, but is of the goodnes of god, yet it commeth not without our endeuour: yet we be bounde to the caller for this also, that we cum to the seruise of godlynes, and that we continewe in it vnto the euentide of the day. For they that be called and refuse to go in to the vineyarde, they disapoynte them selues of their wages. And although among saynctes there is neyther enuy nor murmuring againste god: yet with these sayinges he expressed the highe honour that was showed to ỹ last, which had the first place in reward. Which dignitie is so noble, that a man might haue cause to enuy. Yet ỹ good Jues also at the beginning murmured agaynst the gentils, because they cūming of ydolaters, straungers frō Moyses lawe, finally vncircumcised, shoulde sodenly be made equall vnto them in the grace of the gospel, & be admitted to the same saluacion, being encumbred with no burden of the lawe, whereas they long exercised in the ordinaunces of Moyses, were nothing better thē gentiles, which were now admitted to the professiō of the gospel, being a litil before of a wicked life. Therefore the gentiles had more forgeuen thē, but the Jues haue no cause to brawle with god therfore, sith they also may attayne to like felicitie. And if they had rather enuy than folow, let thē thanke them selues that they be cast of for their vnbeleefe, the gentiles in the meane time obteyning for the redines of their faith, ỹ thing which ỹ Jues thought

Is thyne ye euill, because I am good?

that they onely ought to haue. Therfore who so is called, let him furthwith make hast, or elles he shall be called in vayne: but take he hede that he be also elected. And all be called, but few deserue to be counted amonge the elect. Therfore Jesus ended his parable with the same clause that he beganne with: So shall they be laste that were fyrste, and fyrst that were laste. For manye be called, and fewe chosen.

For many are called but few are chosen.

The texte. ¶ And Jesus goynge vp to Hierusalem toke his twelue disciples aside in the waye, and sayth vnto them. Beholde, we do go vp to Hierusalem, and the sonne of man shalbe betrayed to the chiefe of the priestes, and to the Scribes, and they shall condemne him to death, and shall delyuer hym to the gentyles to be mocked and scourged, and crucifyed, and the thyrde daye, he shall ryse agayne.

After this Jesus beyng a whyle in Galile, began to drawe nere to the place of his death, going toward Hierusalem. And now whan he had instructed and framed his disciples manye wayes as concernynge dispysinge of ryches, neglectynge of parentes and kinfolkes, of chastitie, of greate modestie, of the rewardes that they shoulde haue also in this life: he ledeth secretly aparte his twelue apostles, whom he had chosen and thought mete to committe the mistery of the crosse vnto, whiche the multitude was not yet able to beare: And yet he tolde of hys death vnto the people, when he spake of Jonas, and of the pullynge downe of the temple, and the makynge vp of it agayne in three dayes: but so he tolde them of it ỹ they vnderstode not what was sayde, before that they sawe it done. He had opened the mystery of the crosse vnto his disciples, as to them that were more strong & able, now once or twise speakyng vnto them plainely. But because men forget lightly that, which they be not glad to heare of, & do not lightly let sinke into their hertes the thyng whiche the mynde abhorreth: the Lorde Jesus to confyrme hys apostles agaynst ỹ stormе that was at hand, openeth vnto thē more playnely & distinctely not onelye that his death was nere, but also telleth thē of the mockes and afflyctions whiche oftentymes be more greuouse than death itselfe. Beholde (sayth he) we go to Hierusalem, and the sonne of man shalbe betrayed to the chiefe priestes and Scribes, whiche now go aboute to laye in wayte for hym. And they will not rest to blame and accuse hym vntyll they haue brought hym to condemnacion of death, and they shall delyuer hym vnto the Gentyles to mocke hym, to scourge hym, to spyt vpon hym, and to nayle hym vpon the crosse, and when that he is deade and buryed, the thyrd daye he shall ryse agayne.

Beholde we doo go vp to Hierusalem, and the sonne of man shalbe betrayed to ỹ chiefe of the priestes.

The texte. ¶ Than came to hym the mother of Zebedees children, with her sonnes worshipping and desyrynge a certayne thynge of hym. And he sayeth vnto her: What wylt thou? She sayde vnto hym: Graunt that these my two sonnes maye syt, the one on the ryghte hande, and the other on the lefte hande in thy kyngdome. But Jesus answered, and sayde: Ye wote not what ye aske. Can ye drynke of the cup that I shall drynke of? and be baptized wt the baptisme that I shalbe baptised with? They saye vnto hym: We can. He sayde vnto them. Truelye ye shall drynke of my cuppe, and be baptised with the baptisme, that I am baptysed with: But to sit on my ryght hande and on my left hande is not myne to geue: But it shall chaunce vnto them, for whom it is prepared of my father.

In the meane season James and John the sonnes of Zebede, because they had heard that the keyes of the kyngdome of heauen were geuē to Peter, and had heard also of the honoure of twelue seates, beyng yet rude and dreamynge of worldly thynges, and supposyng that this kingdome and these honoures shoulde cum immediatlye after the resurrection: because he sayde

ſayde the thyrde daye he ſhal riſe: to get them ſelues now ſum excellēt dignitie, they ſent furthe their mother to be a ſuter vnto Jeſus for her ſonnes. She after that ſhe had done her dutie and worſhipped him, requiring him not to denye her ſute, beyng required what ſhe would, ſayeth: Geue commaundement that theſe my two ſonnes may ſit in thy kyngdom, one on thy right hande, the other on thy left hand. Jeſus turning vnto the childzen, of whom he knewe that the mother was ſent furth, aūſwered them: ye know not what ye aſke. Ye delight in the ſpeaking of a kingdom, which is farre of an other ſorte than ye dzeame, but at this preſent we muſt rather talke & debate of affliction, and of the croſſe, whiche is the waye to the kingdome. ye require the rewarde oute of ordze, where as firſte ye muſte trauell and ſtryue. I haue opened vnto you now what I muſt ſuffer. Can ye dzinke of the cuppe that I ſhal dzynke of? Can ye be baptiſed with the baptiſme that I ſhall be baptiſed with? They as yet litle knowyng theyr ſtrengthe, but for the gredines ỹ they had to obteyne theyr petition, they aunſwere raſhely rather than valiantly: we can. But Jeſus was content that they ſayde they were readye to kolowe his croſſe, but as touchyng the rewarde, becauſe they vnderſtode not what they aſked, and becauſe it was not for that tyme to commune of it, he ſayeth that it is not in him to geue them: but that ſuche dignitie ſhould not chaunce but vnto them, vnto whom it was geuen of the father, for to deſerue the chiefe place thzough notable and excellent vertue. Truely to encourage all men to clyme vnto the higheſt, he ſayeth: ye ſhal dzincke of my cuppe, but to ſit one of my right hande, and the other on my left hand, it is not in me to geue, vnto thone or to the other, but this ſhall chaunce vnto them to whome it ſhal be geuen of my father. Euery man as he doth trauell, ſo he ſhall be rewarded.

¶ And whan the two heard this, they diſdayned at the two brethzen. And Jeſus called them vnto hym, and ſayde: Ye know that the princes of nations hath dominion ouer them. And they that be greate men exercyſe power ouer them. It ſhal not be ſo amonge you, but who ſo euer will be greate among you, let hym be your miniſter, & who ſo will be chiefe among you, let hym be your ſeruant, as the ſonne of man cam not to be miniſtred vnto, but to miniſtre, and to geue his lyfe a redemption for many. The texte.

Whā thother ten afterward heard theſe thinges, they were agreued at the two brethzē, becauſe they required ſo great dignitie. They had not yet receyued the holy goſt: they were led yet with certayne affectiōs of men beyng ambitiouſe and enuieng one an other. And Jeſus ſuffered his diſciples to be troubled long w theſe affections, to thintent he would plucke them vtterly out of the mindes of them all, which ſhould ſuccede in the roumes of thapoſtles. And they thought & were glad that therfore the lord did refuſe the requeſt of John & James, not becauſe they dzemed of carnall thynges, where as the ſpiritual kingdom was in hande, but becauſe they required honoure aboue theyr merites, whiche other thought that it ought rather to be geuen to them. Therfore Jeſus like as he did repzeſſe the ambition of the foliſhe futours, becauſe they knewe not what it was that they aſked: ſo he repzeſſed the enuy & indignatiō of the other, whiche iſſewed out of the ſame fountaine of ambitiō, opening vnto them ỹ there was a farre diuerſe kinde of the worldely kingdom from the kingdom of the goſpell. For there in the worldly kingdō he ỹ is leſſe, is oppzeſſed with the tiranny of ỹ mightyer. Here the primacie is nothing elles, but ỹ great deſire to do good vnto

all men. There the prouder a man is, the greater he semeth: here none is more meke in harte, than he that deserueth chiefly to be the highest. That he might fasten this doctrine in all mennes hartes, he called vnto him the other of thapostles. Ye knowe (q̄ he) that they that beare rule amonge the Gentyles, vse lordlines and tiranny vpon them, whom they rule: and they that be chiefe, exercyse theyr power vpon their subiectes. For with the hurt of the people, they prouide for theyr owne authoritie, & care for those thinges, which do not profit the multitude, but make for the stoutenes and florishyng of theyr welth and glory. But it is not meete to be so emong you, but who so euer will beare rule emong you, let hym be the minister of all men, not vsing honour for his owne commoditie, but for the commoditie of the people, whom he ruleth. And he that among you will haue the fyrst place, let hym be the seruant and the lowest of all. For he taketh vpon hym the chiefe place for no nother intent, but to loke for the cōmoditie of al men, hunting and seking therof neyther honour nor profite. And if ye thynke it harde, loke vpon me, for where as I am your Lorde & Mayster & the sonne of God, as ye truely profesle, yet I take not vpon me dignitie and honour, nor I abuse not my power to myne owne commoditie. But for this I am cum to serue all mennes turnes, and to wayte theyr commodities, in so muche that it greueth me not to bestowe my lyfe, that by the losse of one lyfe I maye redeme many. Emonge them therfore that be thus minded, there is no cause why any man should seke after honoure, neyther why any should be enuiouse at an other mannes dignitie: for who can enuy hym which studieth no nother thyng, but to do an other man good, and that if nede be with the losse of his lyfe. Also if honoure be geuen vnto them they take it not vnto them selues but yelde it vnto God.

Ye knowe þ the princes of nacions haue dominion ouer them.

It shal not be so emōg you: but who so wil be great emong you, lette hym bee your minister

As the sonne of man came not to be ministred vnto, but to minister.

And to geue his lyfe a redemption for manye.

The texte, ¶ And whan they departed frō Jerico, muche people folowed hym. And behold two blynde men sitting by the waye, whan they hearde that Jesus passed by, they cried saying: O lorde the sonne of Dauid, haue mercy on vs. And the people rebuked them, that they should holde theyr peace. But they cryed the more, saying: Haue mercye on vs o lorde the sonne of Dauid. And Jesus stoode stil and called them, and sayde: What will ye that I shall do vnto you? They saye vnto hym: Lorde that oure eyes maye be opened. And Jesus had compassion on them, and touched theyr eyes, and immediatlye theyr eyes receyued sight, and they folowed hym.

And whan he went with his disciples out of Jerico, a great multitude of men folowed him. And beholde two blinde men sate by the wayes syde, which when they perceyued by þ noyse, that there was a great multitude, & asking what it should be, knewe that it was Jesus which passed by: whē they could not see hym, and if they had sene him, could not go vnto hym, for the multitude, they spake vnto Jesus with a loude voyce, saying: Lord Jesu the sonne of Dauid, haue mercy vpon vs. Jesus made as though he heard them not, to thintent that theyr fayethe and feruentnes myght be the more manifest to all men. The people seyng that Jesus made no answere at theyr crying, & supposyng that it was paynefull to hym, that two blinde common beggers made suche a clamoure at his eares: rebuked them, and bade them holde theyr peace. But they throughe a constaunt trust in Jesus, whome they hearde saye, to be beneficial towardes all men: cryed out louder, and sayde agayne: Lorde the sonne of Dauid, haue mercye vpon vs. Jesus therfore when he had sufficiently declared theyr fayth to them all, &

had

had taught vs by theyr example, that we should beate at the eares of God feruently and constantly, if we will obtayne any thyng: stode still (for they could not folowe but onely with eyenge) and cõmaunded them to cum to hym. At his worde they cum. Jesus asketh them what they would vñ theyr great crienge, and what they would that he should do for them. Jesus was not ignoraunt what they desired, but he would that the disease that they were troubled with, should be knowen to all men by theyr owne cõfession, that the faythe of the miracle might be the more certayne. Lorde (q they) we desire that our iyes maye be opened by your helpe. They spekynge these thynges with a great affection, declare that blindnes was a great griefe vnto them. And he is nexte vnto lighte, whiche is very wery of his blindnes. Than Jesus shewyng his pitifull affection both in coũtenaunce and iyes, with which affection euery gospeller ought to be sory for other mennes harmes, touched theyr eyes: & forthwith theyr iyes beyng opened, they sawe, and with others they folowed Jesus. So Jesus with his touchyng healeth the mynde blinded with worldly desires, and light is geuen to this ende, that we may folowe his steppes.

And Jesus had compassion on them, and touched theyr iyes.

The. xxi. Chapiter.

The texte.

And when they drewe nye vnto Hierusalem, and came to Bethphage vnto mounte Oliuete: Than sent Jesus two disciples, sayinge vnto them: Go into the towne, that is ouer agaynste you, and anone ye shall finde an asse bounden, and a colte with her, loose them, and bryng them to me. And if any man saye ought vnto you, saye ye: The lorde hath nede of them, and streightwaye he will let them go. All this was done that it might be fulfilled, which was spoke by the prophete, saying: Speake ye to the doughters of Syon, beholde thy king cummeth vnto the, meke, sitting vpon an asse, & a colte, the fole of the asse vsed to the yoke.

Therfore Jesus goyng forwarde to Hierusalem, laboured aboute this diligently with his disciples, to fasten in theyr myndes, that he went to his death wittingly and willingly, and that no man should hurte hym, if he would resiste. Therfore he beate it into them so often, that he muste go to Hierusalem and there suffer death. And where as sumtyme he semed to withdraw himself from perill, it was not for feare, but to kepe hymself vnto the tyme apoynted of the father. The which when it was than at hande, he dyd not onely hyde hymselfe, but willingly put furth hym selfe, and so put furth hym selfe, that with the noueltie of his pompe, he styred the mindes of the whole citie against him. And in ỹ meane season ceaseth not from miracles: he ceaseth not from preaching of ỹ truth, also he reproueth the life of the Phariseis more frely or frankly: he casteth the marchauntes out of the temple, by the whiche thynges he knewe that all theyr myndes woulde be the more vehemently styred agaynst hym. Whom because he had prouoked agaynst hym with well doynge, he made them not vnfaultye, but gaue them libertie that they might do the thynge that they would do. Therfore nowe beyng nere to the citie of Hierusalem, he came into the mount of Oliues, where he thought good to frame a new maner of pompe of his cummyng, by the whiche in maner he mocked the pryde of this worlde, and by this spectacle he sumwhat cumforted his disciples, beyng yet but weake, that they might the more quietlye beare the

death

death of their Lorde. Therfore from this hil, he sente two of his disciples, saying: Go ye into the village that is ouer agaynst vs, and as soone as ye entre in there, ye shal finde a femal Asse tyed, and her fole with her, wherevpon neuer hath any man yet sitten, loose them bothe, & bring them hither vnto me. And if any man say any thyng vnto you, demaundynge why ye loose them, whyther or to whome ye leade them, make none other answer, but that the Lorde hath nede of them. At this word they wil suffer them further with to be brought. These thynges were done partly because they should vnderstande that nothing is to hym vnknowen, and that he hath power to commaunde whome he will, and what he will, if he would vse his power: partely that the Jewes might knowe at leest wise by this verai token, that he was Messias, because they sawe this straūge kinde of entring prophecied in time past by the Prophet Zacharie. For thus he did prophecie: Say ye doughters of Syon: beholde thy kyng cummeth to the, meke and humble, sitting vpon a she asse, and vpon a colte the fole of a yoked beaste.

All this was done that it might be fulfilled whiche was spoken by the prophet.

The texte.

¶ The disciples went, and did as Jesus commaunded them, and brought the Asse and the colt, and put on them their clothes, and set hym theron. And many of the people spred their garmentes in the waye. And other cut downe boughes from the trees, and strawed them in the way. Ferther the people that went before, and they that came after cryed, saying: Osanna to the sonne of Dauid. Blessed is he that cummeth in the name of the Lorde: Osanna in the highest.

The disciples departed, they found true whatsoeuer Jesus had tolde them before. By and by at the mention of the lord, the beastes wer let loose, where as neither the Lorde was there present nor the disciples made any countenaunce of any autorite that they had. In dede the owners of the beastes knewe no suche thyng: but yet in their hertes they perceyued that he which was lord ouer all, commaunded this. The disciples because the Lord should sit the more at ease, caste on their clokes, and so sette him vpon the coltes backe, which colte did beare the figure of the Heathen nacīō being vncleane, and filthily folowing all yll desyres: whiche whan it was once couered with vertues apostolicall, and Jesus receyued vpon her backe, ceassed any longer to bee vncleane: ceased to folowe her olde vices, beyng made the bearer of hym, who purgeth and sanctifieth all thinges. This she asse is the dame of the fole, (because helth and redemption cūmeth out of the Jewes) but the same asse was fast tyed to the lettre of the lawe: Bare she was of euangelicall vertues: but at the lordes bidding they are bothe vntyed, and couered with the Apostles clothes. The Apostles as yet vnderstode not these thinges, but yet this it was which was signified thereby, & should more playnely be vnderstāded afterward. When Jesus was now tum to the foot of the hil, a great multitude of men came out of Hierusalem to meete him. Yea & the multitude had such a fauour vnto him, ỹ the moste part of them strawed the waye wt their garmētes, sum cut downe boughes frō the trees, & strawed them in the waye. Ferther the companye that went before, and also that folowed, declaring them selfes to bee glad of his comming, sang vnto him this saying out of the prophecie of the Psalme: Osanna to the sonne of Dauid, blessed be he ỹ commeth in the name of ỹ lord. Osanna on high. Others cryed: blessed be the kingdō of our father Dauid, the whiche is come. Others cryed: Blessed be the kyng of Israel whiche is come, & they prayed God for ỹ miracles which they sawe done by Jesus.

Hosanna to the sonne of Dauid.

This

This honour the Lozde Jesus who had euer tofore liued humble & lowe, suffred to be geuen vnto him, whereby he declared that he should not bee without the glozye of this wozlde, in case he were minded to haue it: but that he had rather to despise it, than to embzace it, to the ende it might bee so muche the moze shame that it should be sought foz of suche, as pzofesse them selues to be his disciples, where as he dispised it which onely deserued it. Yet this honoz was meete and semely foz the cumming of him, who by his death should redeme the whole wozlde.

The texte.

¶ And whan he was cum to Hierusalem, al the citie was moued, saying: Who is this? And the people sayde: This is Jesus, that pzophete of Nazareth in Galile. And Jesus went into the temple, and cast out al them that solde and bought in the temple, and ouerthzewe the tables of the money chaungers, and the seates of them that solde dooues, and sayd vnto them: It is writte. My house shall be called the house of pzayer, but ye haue made it a den of theues. And the blinde and lame came vnto him into the temple, and he healed them.

Therfoze when Jesus entred into Hierusalem with this straunge and vnwoont pōpe, the whole citie was moued with this vncouthe syght, saying: What man is this? The multitude which folowed him, aunswered: This is Jesus the Pzophete of Nazareth the citie in Galile. This they thought a goodlye pzayse, although that it was farre vnder his maiestie. Foz the people as yet could suppose nothing of him aboue mā. And Chzist did purposely so ozdze his life, that he vttered not openly his godly nature, which he should haue persuaded in vaine, if they had sene hym afterward suffre death. Therfoze with this ruffling, Jesus entred into the temple, and there furthwith began to vse a certayne kyngdome. When he sawe in the temple a fashion of a market, sum sellyng, sum biyng, and the changers of money sitting, Jesus moued with the vngoodlinesse of the thyng, accozdyng to the saying of the Pzophete: The zeale of thy house hath eaten me, he made a whippe of littell coardes, and dzaue al the byers and sellers with theyr marchādise out of the temple, he cast downe the tables of the money-changers, & scatered their money vpon the ground: he cast downe ẏ seates of the doue sellers, allegyng furth of Esaye a iust cause of his griefe, who saith in the persone of God: My house shall be called the house of pzayer, but ye haue made it a den of theues. By this acte Jesus ment an other thyng. Foz ẏ the tēple was polluted wt marchādise of bullockes, shepe, gotes & doues, did not so greatly moue him, but it was his mynde to shewe ẏ auarice & lucre would bee a deadly poyson vnto his churche in time to cum, whiche was figured by that temple, whose religion should shoztelye after be abolished. Foz at suche tyme is the temple which is consecrate to offer vp to God spiritual sacrifice, turned into a denne of theues, whan vnder ẏ pzetense of religion and pziesthode, the people is robbed. Foz nothyng can be sincere and holy, where the loue of money doeth reigne. And this mischiefe is than a thyng vntollerable, when it is vsed vnder the roofe of the temple, when rauine is couered with the shadowe of religion. There was no sozte of men, against whō Jesus at any tyme shewed any moze rigour, then he did towardes these, and yet hath he reserued the same vnto him selfe to be cast out, when him selfe shall thynke best. Then vnto Jesus beyng in the temple, there came the blinde and lame, whome the lawe barred from entring into the tēple. But the tēple of Jesus receyueth al which make spede vnto

And Jesus went into the temple, & caste oute all that solde & bought in the temple.

My house shall be called the house of pzayer, but ye haue made it a den of theues.

Also ẏ blinde and the lame came vnto hi into the tēple, and he healed them.

vnto health. For the blinde came, that hauing their sight the might see Jesus, who they heard so spoken of. The lame came, ỹ folowing his steppes, they might cum into the kingdom of heauen. As many therfore as came to him, he healed them.

The texte. ¶ Whan the chiefe priestes and Scribes sawe the wonders that he did, and ỹ childzen cryinge in the temple, and sayinge: Osanna to the sonne of Dauid, they disdayned, and sayde vnto hym, hearest thou what these saye? But Jesus sayeth vnto them: Why not? Haue ye neuer red. Oute of the mouth of infantes and suckelinges thou hast ordeyned prayse. And he left them, & wēt out of the citie vnto Bethania, & abode there.

The chiefe Priestes and the Scribes thorough those thinges whereby they ought at last to repent, were the more kyndled with burning in enuy, when they sawe the people reioysing so louingly on euery side, and saw the great power in healing of the lame and blinde, and authoritie in castyng out of marchandise, no man being so bolde to resist: and the childzen also cryyng in the temple, Osana to the sonne of Dauid. They takyng these thinges greuously, monished Jesus to cease that crying, eis it would cum to passe that he should seme to acknowleage such honour, of whiche they iudged hym vnworthy, where as it should haue ben theyr partes rather more greatly to prayse him and to speake well of hym: whiche beyng auncient men and skilfull in the lawe and the prophecyes, seyng so many miracles, might vnderstande that this is Messias, whom they loked for so lōg time. Now the childzen by the instigacion of nature, or rather by thinspiratiō of God, spake that thing, which they could not vnderstande for lacke of age. Therfore they blinded with enuy, & dzuncken with angre, sayde vnto him: hearest thou what these childzē say: but Jesus stopping theyr mouth with testimony of scripture, did ye neuer rede (q he) of the mouth of infantes & sucklinges thou hast made perfect thy prayse: wil ye therfore that I should shut their mouth, whiche God hath opened to prayse his glory: I say vnto you, God will not suffer his prayse to be had in silēce, thorough your enuy, in so muche that if these holde their peace, the stones will cry, whose hardenes ye excede. Therfore Jesus leuing them with theyr enuy departed, and going out of the citie of Jerusalem went onto Bethania, and there tarryed.

The texte. In the morning as he re turned into the citie agayne, he was a hungered: and whan he had spyed a figge tre in the way, he came to it, and found nothing theron, but leaues onely, and sayde vnto it: Neuer fruite growe on the hence forwarde. And anon the figge tree wythered awaye. And whan his disciples sawe it, they maruayled, saying: how sone the figge tree is wythered. Jesus answering, sayde vnto them: Verely I say vnto you. If ye haue fayth and doubte not, ye shall not onely do this, that is happened vnto the figge tree, but also if ye shall saye vnto this mountayne, remoue and cast thy selfe in to the sea, it shall be doen. And all thynges whatsoeuer ye aske in prayer (yf ye beleue) ye shall receyue them.

In the morning by the way as he returned vnto the citie, he beganne to were hungry. And when he sawe a fig tree nere the way, he came toward it, as hoping to haue sum foode. And when he came at it, he found nothyng in it but leaues. Therfore as beyng greued that he was deceyued of hys hope, he cursed it saying: Neuer man see fruite of ỹ hereafter. And whā the disciples returned agayne the same way, seing the figge tree whiche Jesus cursed than to be withered, and the leues fallē of, marueyled and sayde vnto him: beholde the figge tree whiche thou diddest curse, is now withered, Jesus suffered this to be donne for this purpose, that he might inculcat diligently

ligently saythe vnto his disciples, withoute the whiche he knewe that his death should be vnprofitable to men.

For he thyrsted maruelously after the health and saluacion of mankinde, & now desired & longed for his death. But where as he found an apperaūce of religiō in the Iewes, he found not the fruyte of faith, which only he hungered for. Unto his disciples therfore marueling at the figge tree so sodenly wythered, he made answere on this wise: why marueyle ye at this whiche is no great matter, a figge tree to wyther: the might of faythe can do more, whiche if ye possesse both strong and constant, ye shal not onely do, whiche ye sawe chaunce vnto the figge tree, but also yf ye say to this hill, remoue the from thy place, and go into the sea, youre commaundement shalbe doen forthwith. And whatsoeuer ye shall aske in your prayers, so that ye haue a sure trust, ye shall obteyne.

¶ And whan he was cum into the temple, the chiefe priestes and elders of the people came to him as he was teaching, and sayd: By what authoritie doest thou these thynges? And who bathe geuen the this authoritie? And Jesus answering sayed vnto theym: I also will aske you a certayne thyng, whyche yf ye tell me, I will also show you wyth what authoritie I do these thynges. The baptisme of Iohn whence was it? from heauē or of men? But they thought with theym selfes, saying: If we say, from heauen, he wyll say vnto vs. Why than did ye not beleue him? But yf we say of men, we feare the people. For all men take Iohn as a Prophete. And they answering to Jesus, sayd: we can not tel. And he sayed vnto them. Nor I do tell you with what authoritie I do these thynges. The texte.

And when he entred into the temple and taught the people, the chiefe priestes and certayne of the Sentours of the people, not suffering him to be there in his kingdome freely, go vnto him and say: By what autority doest thou these thinges? And who gaue the this authoritie? For sith no manne gaue him this authoritie, eyther he must saye that it was geuē him of god, or elles of Belzebub. If he had sayed of god, he shoulde haue sayed truthe, but he shoulde haue donne nothing but prouoked theim. For they aske not that they will beleue, which might appere by the thing it selfe: but falsely to reproue and blame. Jesus therfore not ignorant of this thing, requited theyr question with an other, as though a man should dryue out one nayle with an other. I wil aske you (sayd he) a certayne thing, and yf ye answere me to that, I will answere to your question. The authoritie wherby Iohn did baptize, from whence came it vnto him? from heauen or from men? They toke deliberacion with them selues, what they should answere. For they sawe it was a question with two pikes, and that they must nedes fall vpon the one. They thought in their mindes, if we say from heauē, he wil forthwith say vnto vs: why than did ye not beleue him? for he preched the kingdom of god, and witnessed with me. But yf we say, of men, it is to be feared least the people will make a sedition, because all men toke Iohn for a prophet. Therfore lest they should be reproued, they made answere that they coulde not tell. Than spake Jesus: And I wil not tell you (sayd he) frō whence I haue this authoritie.

¶ And what thynke you: A man had two sonnes, and came to the first, and sayed: Sonne go to day, and worke in my vineyarde. He answering, sayd: I wyll not. But afterwarde, he repented and went. Than came he to the seconde: and sayed likewyse: And he answered, and sayed: I will sir, and went not. Whether of them twayne did the will of the father? And they saye vnto him: the first. Jesus sayeth vnto theym, verely I saye vnto you that the publycanes and harlots goe before you into the kyngdome of God. For Iohn came vnto you by the way of rightuousnes, and ye beleued hym not, and the The texte.

publicans and harlottes dyd beleue hym. And ye when ye had seue it, were not moued afterwarde with repentaunce to beleue hym.

But because a simple and a playne question coulde not wryng oute the confession of truthe, Jesus putteth forth an other question by a riddell, that vnwares they shall geue sentence against them selues: what thynke ye (q he) of that I will propose now? A certayne man had two sonnes. He came to the one and sayed: Sonne, go and worke this day in my vineyarde. He answered frowardely, I will not. But strayte afterwarde repenting him selfe, went into the vineyarde. The father likewise came to the other sonne and sayed: go, and labour in my vineyarde this day. He answereth redely, loo I go sir, and yet he went not. Therfore of these two, whether thinke ye fulfylled his fathers wyl? They not vnderstandyng to what ende these went, answered: The first sonne, whiche repenting forthwith, went into the vineyarde. Than Jesus turning the parable vpō them: Certaynlye I tel you trueth, that the publicans and common women shall go before you in the kingdōe of heauen. They beyng rebelles agaynst god before with their wicked life, yet by and by towched and moued by penaunce obeyed the doctryne of the gospell. ye whiche be the people of God by title and profession, and ye whiche sayed in tymes paste, and thys daye saye, we will do all thynges whatsoeuer the Lorde sayeth vnto vs, whyche also haue euer in your mouthe the preceptes of god, and the lordes temple, the lordes temple, the lordes temple, beyng so many wayes prouoked, cannot be moued to penaunce. For John came showyng you the waye of ryghtuousnes, and that the wrathe of God was at hande, and the axe sette at the tree rootes, vnlesse furthwith ye would repente. Ye sawe the Publicanes and common women desperate folkes after your iudgement, obediente vnto hym. ye could not be moued vnto penaunce neyther by the great holynes of John, neyther by his holsome doctrine, neyther by his threteninges, neyther by the example of the publycanes and common women. So it cummeth to passe, that they through fayth, take from you the kyngdom of God, ye vaynely professing god with your mouthe, be shut out for the vnbelefe of your minde.

The texte

Hearken an other similitude. There was a certayne man an housholder, whyche planted a vyneyarde, and hedged it rounde aboute, and made a wine presse, and builded a tower, and let it out to husbande men, and went furthe into a straunge countrey. And whan the tyme of fruyte drew nere, he sent his seruauntes to the husbande men to receyue fruites of it. And the husbande men takyng hys seruauntes, dyd beate one, killed another, & stoned another. Agayne he sent other seruauntes mo than the fyrste, and they dyd vnto them lykewyse. But last of all he sent vnto them hys owne sonne, sayeng: They wil haue my sonne in reuerence. And the husbande menne when they sawe the sonne, they sayed in them selues. This is the heyre, cum lette vs kyll hym, and let vs enioye hys herytage. And they toke hym, and cast him out of the vineyarde, and killed hym. Than whan the lorde of the vineyarde cummeth, what will he doo vnto those husbande men? They saye vnto hym: Sith they be ill he will cruellye distroye them, and will let oute his vineyarde to other husbande men, whiche shall delyuer hym the fruite in due season.

He put them another parable euen as darke, wherewith he doth recite secretely and leyeth before their iyes their notable vnkindenes, whyche beinge prouoked by so manye benefites of god, dyd not onely not amende but also cruelly killed the prophetes one after another, whiche were sente, that at their preaching they myght once repent. And not content herewith finally they would kyll the sōne of god himselfe, & that after that he was cast out of the vineyarde, showyng as it wer by the waye the place where he should be crucifyed.

be crucifyed. By the which cõmunicatiõ he declareth both that their inuincible malice is vn worthye pardon (seing that nothyng was omitted that might call them backe to a better mynde) and that he should suffre nothing of them, which he knewe not of before. This was the parable. There was (q he) a certayne householder, whiche planted a vineyarde, and hedged it about and digged in it a cesterne, to receyue the swete wine that was prest out of the clusters of grapes, and buylt in it a lodge for the kepyng of the vineyarde, & so whã it was wel garnished, he set it out to husband men: ỹ they should trustely tyl it, & rendre the fruites vnto the lorde. This done, he wente far of. Nowe when the tyme of gatheryng the frute approched nere, he sent his seruauntes to receyue the fruite of them. But the husband men did not onely not deliuer the fruites that wer due, but also layed handes vpon his seruauntes, and bet sum, killed sum, and stoned sum to death. This knowen the householder did not furthwith punishe them, but loking that they should repente and amende, sent vnto theim a greater number of seruauntes than he did before: trustyng that they beyng kepte vnder and in awe wt the multitude, they would do theyr duetie. But they handeled them also nomore gently, than they handeled the other before. The householder suffered thys displeasure also, and finally to ouercome them wyth softnes and gentilnesse. he sent vnto them his owne sonne, saying with hymself: although they haue ben cruell towarde my seruauntes, yet at the leaste they will vse my sonne reuerentlye, whan they see that he is cum. But the husbande men the more they wer prouoked to repentaũce, the more they were stirred vnto cruelnes. For whan they sawe the sonne, they did not reuerence him, insomuche that furthwith they consulted to slea him, saying: this is the heyre, cum let vs kill him, and we shall take his inheritaunce. And by and by they layed handes vpon him, & plucked him out of the vineyard, and killed him. Therfore (q he) when the lorde of the vineyarde shall cum, what shall he do to those husbande men? The Pharisees answered: those ill men he shal ill intreate & destroy, and set out his vineyarde to others, which may trustely render ỹ fruite in tyme vnto the Lord whiche lette it oute. So they deceyued by this riddle, condempne themselues wt theyr owne mouth: pronouncynge, that they theym selues for the inuincible frowardnes of theyr minde be worthy punishmente, & that ỹ gentils be worthy to be receyued to ỹ grace of ỹ gospel, which will till the vyneyard more trustely thã they dyd.

¶ Jesus sayth vnto them: Dyd ye neuer reade the scriptures? The stone whiche the builders refused, the same is made the head of the corner: this is done of the lorde, and is merueylouse in our yes. Therfore saye I vnto you, the kingdome of God shalbe taken from you and geuen to a nacion, whiche shall do the fruytes therof. And whosoeuer fallech on this stone, shalbe broken in pieces. But on whome soeuer it falleth, it shalbe all to bruled. The text.

After these thinges Jesus showeth that thorough their frowardenes he beyng condempned and reiected, should dye a spitefull death, but by his resurrection thorough the power of the father, he should be made noble thorough out all the worlde: and should be so sounde and stronge, that who so stumbled agaynst him, should be his owne destruccion. And that in declaryng of this, he might lesse offend them, he bringeth a prophecye out of the psalme. Neuer red ye in the scriptures (q he:) the stone which the buylders dyd refuse and cast awaye, the same is made the heade of the corner-

This is doen of the lorde, and it is wondrefull in our iyes: ſignifiyng that they buylded the Synagoge, but caſtyng out Chriſte, without whome no buyldyng was ſure: but yet that ſtone reiected of theim, ſhould be in great eſtimacion and pryce in the churche of the Gentils. And therfore Jeſus dyd adde: therfore I ſay vnto you, the kyngdome of god ſhalbe taken from you, which ye diſpiſe beyng offered vnto you, & it ſhalbe geuen to other people whiche ſhal bryng furth fruites meete for the goſpel. And as this ſtone ſhall bryng healthe to theym that obey the goſpell, ſo it ſhal bryng deſtruccion vnto them that be diſobedient thorough vnbeleke. For whoſo ſtumbleth at this ſtone, ſhalbe broken. Agayne vpon whome this ſtone falleth, he ſhall be bruſed.

The texte, ¶ And whan the chiefe prieſtes and Phariſeis had heard his parables, they perceyued that he ſpake of them. And they went about to laye handes on hym, but they feared the people, becauſe they toke hym as a Prophet. And Jeſus anſwered, and ſpake vnto them agayne by parables, and ſayed.

At lengthe, of the concluſion of this communicacion, fyrſte the chyefe prieſtes and Scribes vnderſtode that he ſpake the former parables alſo agaynſte them, in the whiche they beyng deceyued, gaue ſentence agaynſte them ſelues. And therfore theyr madnes was ſo ſet a fyer, that they would furthwith haue layed handes vpon hym: But they feared the people, becauſe Jeſus was made muche of, of many, and taken for a prophet.

¶ The. xxii. Chapiter.

The text. ¶ The kyngdome of heauen is lyke vnto a man that was a kyng, whiche made a maryage for his ſonne, and ſent furthe his ſeruauntes to call theym that were bydden to the weddyng, and they woulde not cum. Agayne he ſent furthe other ſeruauntes, ſaying: Tell them whyche are bydden. Beholde I haue prepared my dynner, myne oxen, and my fatwares are kylled, and al thynges are ready, cum vnto the maryage. But they made lyght of it, and went theyr wayes, one to his farme place, an other to hys marchandyſe, and the reſidue toke his ſeruauntes, and intreated theym ſhamefullye. And whan the kyng hearde therof, he was angrye, and ſent furth his men of warre, and deſtroyed theſe murderers, and brent vp theyr citie.

Agayne Jeſus added an other parable, to pryncte the more ſurelye in the myndes of the Jewes, ỹ it came to paſſe by theyr owne obſtinate malyce, that they were reiected from ſaluacion of the goſpell, and that the Gentyles ſhall take and enioye that, that they made them ſelues vnworthy of. There is none excluded from the kyngdome of God, but this honoure was geuen to the nacyon of Jewes, that they were called fyrſte of all, and gentelye called, not vnto ſower or vyle thynges, but vnto a mariage, that is to honor, delicates, and libertie of the goſpel. And they wer not inuited only by ỹ prophete John, & by Chryſt himſelf, but alſo after his death, they ſhoulde be called by the Apoſtles: and the preachers of the goſpel ſhould not go to the gentiles before that for theyr diligence and wel doyng, they had ben arayed long of the Jewes with many mockes, and puniſhmentes. That they can aſcrybe it to no man, that afterwarde they ſhalbe puniſhed with ſo many miſeries, whiche deſpyſed Goddes goodnes, ſo often offered vnto them. This is the ſimilytude. The kyngdome of heauen (ỹ he) is thorough you made lyke to a certayne kyng, who makyng a brydale to his ſonne, ſent out his ſeruaunte, to

inuite and

inuyte & call many to his sonnes mariage. But they once called, would not cum. Then the kyng sent mo seruauntes to bid them moze diligentlye to make haste vnto the wedding nowe in a redines, and to saye to them in his name: Beholde the diner is ready, my oxen and my pultrye be killed, and al other thinges be in a redines. Nowe nothing lacketh but the cumming of the gestes, that the preparaciō be not made in vayne. But they agayne neglected the bidder. And whan the bidders called vpon them, euery mā made his excuse: one sayd, he must go see his manour oz farme place, that he had lately bought: another sayd, he must go loke vpon his oxen, whiche he had bought. An other sayed, he had late maryed a wyfe, frō whome he could not departe. And these men wer onely madde to them selues, whiche preferred certayne vile and filthy cares of frayle thinges, before a feast of suche felicitie. But other ioyned cruelnes vnto their vnkindenes. Foz the kinges seruauntes whiche dyd once oz twyse inuite them vnto so great honoure, they handeled and vsed very sore with many rebukes, and at length killed them also. The which doyng when the king heard of, he toke it very greuously: & turnyng his gentilnes, whiche they had so dispised into a rage, & sending furth men of his garde, destroyed these murderers: and not content wyth that, set their citte a fyer also. These thinges spake Jesus, prophecying vnto them couertly the distruction of the citie of Jerusalem: and by and by, he geueth intelligēce that the gentils shalbe called on euery syde vnto the gospell, as these whiche wer better than the Jewes.

And whan ỹ kyng heardo thereof, he was angry, & sēt furth hys men of war and distroyed those murderers & brente vp their citie.

¶ Than sayed he to his seruauntes: The mariage is prepared, but they that were inuite were not worthy. Go ye therfore to the hye wayes, and as many as ye fynde, call to the mariage. Than his seruauntes wente out into the high wayes, and brought together as many as they coulde fynde, both good & badde, and the weddyng was furnished with geastes. The kyng came into see the geastes, & whan he spyed a manne there whiche had not on a weddyng garment, sayth vnto hym: Frende howe camest thou in hyther not hauing a wedding garment. But he helde his peace. Than sayed the kyng to the mynisters. Binde him handes & feete, & cast him into ỹ vtter darkenes, there shall be weping and gnaschyng of teethe. Foz many be called, but few are chosen.

The texte.

Than he sayed vnto his seruaunres, the bzidale is redy: but because they that were called, declared theim selues foz to be vnwozthye foz this feaste, whiche notwithstanding I prepared chiefly foz them: runne abzode euery where in stretes & crosse wayes, and call to the bzydale indifferently, whom soeuer ye find wozthy, vnwozthy, feble, maymed, blind, & lame, til my house be full. The seruauntes went fozth & brought together a multitude of all sozres gathered together from all places, & the feast was replenished with geastes. After this Jesus because he had showed before, that the Jewes should be greuously punished, whiche afflicted the apostles, calling theim so often, and at length killed them, declareth also that they shalbe sore punished which once professing the lyfe of the gospel, returne agayne to the filthynes of their olde lyfe. The king (q he) went in to see the geastes syttinge at the table, and amonge others he sawe one there, whiche had not on his wedding garment. Frende (q he) how camest thou in hyther, sith thou hast not thy wedding garment? But he beyng put to shame was dum, & had nothing to say. Than the king commaunded his seruauntes that they should binde him handes and feete, remoue him far from the feast, and cast him in to greate darkenes, where is weping and gnaschyng of teethe, the honoure and the light of the feast beyng chaunged into a vile prison, and great plea-

The king came in to see the geastes, and whan he spyed a man there whyche had not on a wedding garment, sayeth vnto hym: Frende how camest thou in hither, not hauing a wedding garmēt.

For many are called but few are chosen.

ſure beyng chaũged into great torment. Further though many be called, yet fewe be choſen: all be called freelye, but none be choſen, but they ỹ obey theyr callyng, & they that vnto the ende anſwere vnto the goodnes of god towardes them, continuyng in the ſtudy & loue of the euangelicall godlynes.

The texte.

Than went the Phariſeis and toke counſell how they myght tangell hym in hys wordes. And they ſent furth to hym theyr diſciples with the Herodians, ſayinge: Maiſter we knowe that thou arte true, and teacheſt the waye of God truely, neyther regardeſt thou any man, nor thou haſt reſpecte of perſonnes. Tell vs therfore, howe thynkeſt thou? Is it lawfull that tribute be geuen to Ceaſar, or not? And Jeſus perceyuyng theyr malyce, ſayed: why tempt ye me ye hypocrytes? Shewe me the tribute money, and they toke hym a denarie, and he ſayed vnto them: whoſe ymage is this and ſuperſcription? They ſayed vnto hym: Ceaſars. Than ſayed he vnto theim: Geue therfore vnto Ceaſar, the thynges whiche are Ceaſars, and vnto god thoſe thynges that are goddes. When they had yearde theſe wordes, they maruayled, and left hym, and went away.

When the Jewes perceyued that they were touched with theſe parables, they were not yet moued vnto penaunce, inſomuche that nowe they muſed in theyr myndes nothyng els but how that Jeſus myght be kylled. So great a miſchiefe is enuye & ambicion. They had a wyll to murder, but they lacked opportunitie. They feared not god, the reuenger of ſuche miſchifes, but they feared ỹ people. They thought therfore to go a contrary way, & to do ỹ thing wt ſuche ſecrete vndermynyng, that the enuye of the deede, ſhould redound and reſte vpon Ceaſar and his officers. Therfore for the tyme they diſſembled theyr angre & went away. But conſultyng emong thẽ ſelues, it was thought good, that certayne ſhould be ſuborned & ſet furth to propoſe a queſtion vnto Jeſus, and to take hym in his anſwere, and to bryng hym into the prynces daunger, that by them as beyng giltie of treaſon, & the authour of ſedicion, he myght be put to death, the Phariſeis hauyng nothing to do with the matter. And theyr inuencion was this. When Jewry began nowe to be tributary to the Romaynes, kyng Herode the ſõne of Antipater was made officer of Auguſt to gather ỹ tribute. And of this thing euery mã had not like opiniõ: for ſum thought it not mete ỹ the people dedicate vnto god, ſhould pay tribute to prynces ỹ wer Idolatours. And in this opinion wer they which helde wt the phariſeis. Agayne there wer ſum ỹ fauorers of Ceaſar, which ſayd ỹ tribute ought to be payed: & the mayntenners of this opiniõ wer called Herodians, becauſe Herode was ỹ officer to gather the tribute. A lytle before there were two, Theudas and Judas, whyche whileſt they dyd defende openly that the Jewes, a people dedicate vnto God, ought no tribute to any prophan prynce: wer put to death lyke ſedicious perſones. Nowe the phariſeis truſted that Chryſte fauouryng religion more than Ceaſar beyng prophane & wycked, woulde pronounce and iudge accordyng to his accuſtomed libertie againſt the Herodians, ỹ tribute ſhould not be payed to Ceaſar: and furthwith by them ſhould be accuſed vnto Herode, and ſhould be puniſhed lyke as Theudas and Judas was before. And if he had pronounced that tribute ſhuld be payed, that they would haue layed to his charge that he had flattered wycked prynces, and not fauoured gods religion. Therfore they do ſuborne, and ſend furth certayne of theyr diſciples, whiche the Herodians beynge preſent with a great numbre of men, that the thyng ſhould not lacke witneſſes, colorablye with fayre ſpeakyng ſhould intiſe him into theyr net. So great was theyr blindnes ỹ the thyng ſo often tempted in vayne, they would not reſt. Neyther be they

And they ſent furth to hym theie diſciples with the Herodians.

ashamed of

ashamed of their inconstancye, nowe callyng hym mayster, where before they laied to his charge that he was possessed with the spirite of Beelzebub. And they commende his libertie, that he should not feare to offende the Herodians. Master (q they) we knowe that thou arte true, thou flatterest no man, thou lyest nothyng: But thou dooest teache with great lybertie the pleasure of god, not the phantasye of men. For thou fearest no mortal man, and regardest no person. Tell vs therefore what ye thynke: Is it lefull for the people of Iewes whiche is dedicate to the religion of God, to paye tribute vnto Ceasar or no: And shall we geue it hereafter or no: But Iesus to shewe that their craftye flatterynge coulde not deceyue hym, so ordered his aunswere with wonderfull wysdoome, that he endaungered hymselfe to neither of the factions: But monished bothe what did moste appertayn vnto their saluacion: that is, to paye vnto God the hygh Prynce, the tribute of godlynes. Ye Hypocrites (q he) why dooe ye tempte me: Shewe me a coyne of the trybute. For they went aboute to catche Iesus in his woordes. He agayne catcheth them in their aunsweres. Therfore they shewed hym a Denarie, whiche had the Image and name of Ceasar. And to declare that he came not for this purpose to make lawes of these thynges, whiche pertayne nothyng vnto godlines, and the whiche for the tyme may be wel or yll doen, when he sawe the coyne, as though he knewe no suche letters nor Images, who went onely about heauenly thynges: he asked whose title and Image it was. Aunswer was made: Ceasars. Than saide Iesus: Render therfore vnto Ceasar, if any thyng appertain vnto Ceasar, but first of all render vnto god the thynges that appertaine vnto God: meanyng that it is no hurte to godlines, if a man beyng dedicate to God, do geue tribute to a prophane prince, although he owe it not, desiryng rather to be obedient, than to prouoke and stirre him: chiefly in that thyng whiche maketh a man poorer, but not vngodly. Otherwyse if he doeth exacte that, whiche maketh vs vngodly, it is not nowe the tribute of Ceasar, but of the deuyll. When they had this aunswer they marueled: First because they perceyued that their suttel deuise was not hid from him: Furthermore for his wonderfull wisedome, whom mannes craftines went about to deceiue in vayne. They marueyled truely, but they were not chaunged. And forsakynge hym, they lefte of to prouoke hym, syth they coulde not ouercum him: but they did not leaue of to hate hym, whom they ought to loue.

Master we knowe that ꝑ art true & teachest the waie of god truly, &c.

Is it lawfull that tribute be geuē to Ceasar, or not?

geue therfore vnto Ceasar the thinges whiche ar Ceasars, and vnto God the thynges that are goddes.

¶ The same daye came vnto hym the Sadducels (whiche saye that there is no resurrection) and asked hym, sayinge: Master, Moses sayde: yf a man dye, not hauynge a chylde, that his brother would marye his wyfe, and rayse vp seede to his brother. There were with vs seuen brethren, and the fyrste maryed a wyfe, and dyed without issewe, and lefte his wyfe to his brother, lykewyse the secounde and the thyrde vnto the seuenth. Last of all dyed the woman also. Therfore in the resurrection whose wyfe shall she be of the seuen? For they all had her. Iesus aunswered and sayde vnto them: ye doe erre not knowyng the Scriptures, nor the power of God: For in the resurrection they neyther marry, nor be married, but are as the aungels in heauen.

The texte.

Therfore whan the Phariseis and the Herodians were departed, the Sadducels cum vnto him. That faction emong the Iewes, is more grosse and lesse learned, disagreyng from the Phariseis, in this that they deny the resurrection: In so muche that they beleue not the Aungels to be, nor the soules to be, after they be separate frō the body: thinkyng nothing to be but ꝑ whiche they see. They whan they heard Christ make often mēcio of euer-

lastyng

lacking like, and of the woꝛld to cum, and of the reſurreccion of the iuſte, they cũ vnto hym to try whether he agreed wᵗ the Phariſeis, oꝛ taught contrary to thẽ: that they might repꝛoue hym if he wer againſt thẽ, oꝛels laughe hym to ſcoꝛne, if he agreed with the Phariſeis. Therfoꝛe they do obiect vnto him this hard queſtiõ. Maiſter (ꝙ they) Moſes made this lawe: If a mã hauing maried a wife, depart wout childꝛen: ꝑ the bꝛother of ꝑ dead ſhould mary ꝑ widow left of his bꝛother, & coupling wᵗ her ſhould raiſe vp iſſue to his bꝛother departed. There wer emong vs ſeuen bꝛethꝛen, of whom the firſte maryed a wyfe, and departed without childꝛen. The nexte bꝛother maried her, who alſo died without iſſue. Lykewyſe it chaunced to the thirde, and the fourth, vnto the ſeuenth all dyed without iſſewe. At laſte the wyfe dyed alſo, whiche was maryed to ſeuen bꝛethꝛen. Therfoꝛe in the reſurreccion whiche of all them ſhall haue her to his wyfe? Foꝛ ſhe cannot be a common wife foꝛ them all, and all maryed her indifferently. To this queſtion becauſe it was moꝛe of ignoꝛaunce than of malice, Jeſus did vouchſafe to make aunſwere. Foꝛ he that erreth by ignoꝛaunce is woꝛthy to be taughte. But they that purpoſe queſtions of mere malice, be not woꝛthy to be anſwerd. Ye erre (ꝙ he) whiche rede the ſcriptures, but ye vnderſtand them not: and imagynyng nothyng aboue bodily thinges whiche ye ſee, ye knowe not the power of god, who is moꝛe wonderfull in thynges whiche be not ſene. Here where men by courſes be boꝛne to dye, wedlocke is vſed foꝛ ꝓpagacion and bꝛingyng furth of mankynd. But where now moꝛtalitie ſhalbe ſwalowed vp & conſumed, and men ſhalbe ſpiritual, whiche thyng ſhal cum to paſſe in ꝑ reſurreccion, the whiche ſhall reſtoꝛe vs again, beyng the ſame in dede that we wer, but yet chaunged after another ſoꝛte, there ſhall no man mary noꝛ no woman ſhalbe maryed. Foꝛ there ſhall nede no generatiõ where no deth ſhal be. Further they that pertain to the reſurrection of the iuſt, liue without matrimony like the aungels of god in heauen: recoꝛdyng now here and myndyng to their power, that they ſhall cum to in the reſurreccion. Foꝛ they had rather get ſoules to god, than bodyes to the woꝛlde.

There wer with vs ſeuen bꝛethꝛen, and the firſte maꝛried a wife, &c

Therefoꝛe in the reſurreccion whoſe wyfe ſhall ſhe be of the ſeue.

Ye do erꝛ not knowyng the ſcriptures noꝛ the power of God.

Foꝛ in the reſurrecciõ they neyther maꝛry noꝛ be maꝛryed, but are as the angels in heauen.

The texte.

But as touchyng ꝑ reſurrecciõ of the dead, haue ye not red ꝑ, whiche was ſpoken to you of god: who ſaith: I am ꝑ god of Abꝛahã, & the god of Iſaac, & the god of Jacob? God is not ꝑ god of dead, but of liuig. And whã ꝑ people heard this, they wer aſtonied at his doctrine.

After this, Jeſus notyng ſecretely this ſo foliſhe a queſtion to ſpꝛyng of a falſe perſwaſion, foꝛ that they beleued not the reſurreccion: diſdayned not to wede this opinion alſo out of their myndes, teachyng them alſo that this is taken out of the bokes of Moſes, by whoſe authoꝛitie they appoſed Jeſus. Why haue ye an yll opinion of the reſurreccion of the dead, as thoughe Moyſes taught it not openly, whoſe wꝛitynges ye reade groſly, & nothyng diligently. Haue ye not red in his bokes what god ſayeth: I am the god of Abꝛaham, and the god of Iſaac, and the God of Jacob. If they had peꝛyſhed wholly by the death of the bodyes, he woulde not ſay that he is their god, but that he was their god. But yf he bee theyꝛ god, truely their ſowles do lyue, and they wholly do lyue in maner by the hope of reſurreccion that ſhall be. God is lyke, and he is not god of the deade whiche nowe be not, but of the liuing. So he taught them reſurrecciõ to be: but not to be after ſuche ſoꝛte, as they imagined it to bee, whan they purpoſed a folyſhe queſtion of ſeuen bꝛethꝛen. The people when they ſawe euery manneꝛs mouthe ſtop-

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ped with wyse aunswers, they marueled at his effectual and redy doctrine.

The texte.

¶But whan the Phariseis had heard that he had stopped the mouthe of the Sadduceis, they came together, and one of theym beyng Doctour of lawe, asked him a question, temptyng hym, And saying: Master, whiche is the great commaundement in the lawe? Jesus sayde vnto hym: Thou shalt loue the Lord thy god with all thy harte, and with all thy soule, and with all thy mynde. This is the first and great commaundemente. And the seconde is lyke vnto it. Thou shalt loue thy neighbour as thy selfe. In these two commaundementes hang all the lawe and the Prophetes.

The Phariseis were not displeased that the Sadduceis were put to silence, chiefly in a matter wherin they were cleane contrary one against an other. Therfore whan the Phariseis sawe them put to silence, and rebuked also for ignorance of scripture, they takyng heart of grace agayne, gather togethe, and sette forewarde a certayne doctour of lawe, whiche should go vnto Jes⁹ with a clerkly questiō, that eyther he might reproue him of ignorance, or els he himselfe beare away the prayse of lernyng. Master (q he) whiche is the cheefe commaundemente in the lawe? Jesus purposynge to shewe that they whiche crake of the profession of the lawe, be furthest from keping of ỹ greatest cōmaundemēt of ỹ lawe, whiche wholy flame with enuy and hatred of their neighbour, and with other vices, whiche haue none affinitie with Christian charitie: and that no man loueth god, whiche is vniuste to his neyghboure, aunswered: Thou shalte loue the Lorde thy God with all thy harte, and with all thy soule, and thy mynde: This is the chiefe and greatest commaundement. The whiche no man doth perfourme and kepe, vnlesse he kepe also the secounde lyke vnto that. For this: Thou shalt loue thy neyghboure as thy selfe, doth depend of the other. And whatsoeuer is commaunded in the whole lawe, whatsoeuer the Prophetes teacheth, al that is comprised in these two commaundementes. For whosoeuer loueth god with all his hearte, will neglect nothyng that he hath cōmaunded: And he that loueth his neighbour as himselfe, he wyll not steale, he wyll not commit aduoutrye, he wyll not beare false witnesse, he will not desire his neyghbours substaunce: Finallye he wyll dooe nothyng to another, whiche he would not to be doen to himselfe.

Whiche is the chief commaundement in the lawe?

In these two commaundementes hang al ỹ lawe the Prophetes.

Than the Phariseye whiche was becum nowe almost of a tempter a disciple, sayed: Master, thou hast spoken truely and rightlye that there is one god, and no nother but he, and that he onelye oughte to bee loued aboue al thynges, with all our power, and that we muste bende al our affeccions towardes hym onely: and that to loue oure neyghboure as our selfe, is more than all the holocaustes and sacrifices. Jesus seyng that he had aunswered wysely, and went not forwarde to lye in wayte, sayeth vnto hym: thou art not farre from the kyngdome of god. For he perceyued what was best, he lacked onelye this, to folowe in affeccion and harte that that he vnderstode. And in the meane time he touched secretely the conscyence of certayne Phariseis, whiche layed deadly wayte for Jesus. And therefore where as they demaunded onely of ỹ cheefe cōmaundement, the keppng of the whiche they falsely toke vpon them: he purposelye added the seconde, concernynge the loue of their neighbour, for as yet they supposed not that Christ was god, but to be their neighbour, and one that had doen muche for them, they could not deny, against whom notwithstandyng they dyd deuise that, that no mā would should cum vnto hymselfe.

Whan

The texte. ¶ Whan the Phariſeis wer gathered together, Jeſus aſked them, ſaying: What thinke ye of Chriſt: whoſe ſonne is he? They ſaid vnto him: The ſonne of Dauid. He ſaid vnto them: Howe than doeth Dauid in ſpirite call hym Lorde, ſaiyng: The Lord ſaid vnto my Lorde: ſit thou on my right hand, till I make thine enemies thy foote ſtole? If Dauid than cal hym Lord, how is he his ſonne? And no man was able to anſwer hym any thyng, neyther durſt any man from that day forth aſke hym any mo queſtions.

But now where as a greatter cumpany of Phariſeis wer gathered together, Jeſus beyng tempted of them with ſo many queſtions, propoſed vnto them again a queſtion, ſignifiyng vnto them ſumwhat obſcurely and darkly, that whiche he left to be declared afterward by his Apoſtles in tyme cõuenient: that he had not onely the nature of man whiche they ſawe, and vpõ whiche they would ſhew their crueltie, but alſo ẏ he had the nature of god, ẏ whiche ſũwhat they might haue cõtectured of his dedes, vnles enuy, hatred ãdictiõ, auarice & other vices, had blinded their mindes. Therfore he demaũdeth of thẽ beyng gathered together, what they thought of Meſſias, whoſe ſonne he ſhould be, that is, of whoſe ſtocke he ſhould cũ. They anſwer furthwith: of Dauid. Than ſayd Jeſus: what meaneth it that Dauid in ẏ myſticall Pſalme inſpired with the heauẽly ghoſt calleth hym Lord, where as he is his ſonne? For it is written: The Lord ſayd vnto my Lorde, ſitte on my right hande: vntyll I make thyne ennemies the ſtoole of thy feete. Howe agreeth it yf he be the ſonne of Dauid, that the father calleth his ſonne Lord? And there was not one of them that coulde looſe this knotte, becauſe that they could as yet thinke nothyng of the godly nature of Jeſus. For Chriſte as he was the ſonne of Dauid, touchyng the body of man: ſo touchynge the diuine nature, he was Lorde of all, and not of Dauid onely. And after this no man durſte queſtion with hym, when they ſawe that the baytes and ſnares whiche wer layed for him, redounded vpon their owne heade.

Neither durſt any man frõ that day forth aſke him any mo queſtions

¶ The. xxiii. Chapter.

The texte. ¶ Than ſpake Jeſus to the people and to his diſciples, ſaiyng: The Scribes & the Phariſeis ſit in Moſes ſeate. All therfore whatſoeuer they byd you kepe, kepe & do: but dooe not after their workes, for they ſay and do not. For they bynde together heauy burdens, & harde to be borne, and lay them on menne's ſhoulders, but they themſelues wyll not lyfte at them with one of their fingers. And they do all their workes to be ſeene of men.

Therfore whan Jeſus hadde put theym ſo often to ſylence, in the preſence of the multitude, leaſt their authoritie ſhoulde vtterly decaye with the people, ouer whom they wer ſette to be doctours and teachers, he declared that they ought to be hearde, but not to be folowed. For although it is moſte agreable, that he that taketh vpon him the office of a teacher, ſhould get credite and auctoritie to his doctrine, by vertuouſe lyuynge: yet it is not expedyent vtterly to deſpiſe the holſome doctrine for the naughtye lyfe of the doctoure. The reuerence whiche their maners do not deſerue, muſt be geuen vnto the author, whoſe commaundementes they recite, and preache. For the lawe of God is not polluted though it be vttered by the mouthe of a naughty preacher. Truely vnto him it is vnprofitable, but it is profytable to the taker. Therfore Jeſus tournyng away from the Phariſeis, in whom he ſawe no hope of better lyfe, he ſpeaketh vnto the people,

and

and the disciples on this maner. The Scribes and the Pharisees bitter thē selues what corrupte myndes they haue, howe enuyouse, howe couetouse, how gredy of vayneglory they be. But yet for the authoritie of theyr office they must be heard. They occupy the chayre of Moyses, whose lawe they teache. The thynges ỹ they teache are holy: for they teache the doctrine of other & not their owne, but their life is farre & wyde in distāce frō their doctrine. Wherfore whatsoeuer they prescribe & point vnto you by thautoritie of Moses, kepe it & do it: but beware ỹ ye frāe not your maners after theyr life. If they liued as they teache, ye ought wholy to folowe thē. Now they do not as they teache. They exact more thā the lawe of other mē w̄ great seuertie, & they pardon thēselfes. They be very rigorouse towarde others, & gentle to thēselues. For they bynde together heauy and intollerable būdels of cōmaundementes, and lay them vpon other mēs shoulders, whiche they wyll not vouchesafe to touche with their finger. For they lode the lawe heuy inough of it selfe, with their constitucions, to get them a fame of lernyng and holynes. And yf they perfourme any thyng accordyng to the cōmaundement of the lawe, they do it not with their harte, but for prayse and fame of people. They be players, and as disguysed persons they play their parte, with a counterfaite viser of religion, to be sene of men. But no man kepeth the lawe but he that doeth as the lawe maker would, he requireth chiefly a pure and sincere mynde. But these men whatsoeuer they do, do it to hauke for a vayne opinion of holines with the simple people.

Al therfore whatsoeuer they bid you kepe, keepe & do.

And they doe all their workes to be sene of men.

¶ And they set abrode their Phylacteries, and enlarge the borders of their garmentes, and loue the vppermost seates at feastes, & to sit in the chiefe place in cōsels, & greetinges in the market, & to be called of mē Rabbi. But be ye not called Rabbi. For one is your master, that is Christ, & all ye are brethren. And call no man your father vpon the earth. For one is your father whiche is in heauen: neyther be ye called masters, for one is your mayster that is Christ. He that is greatest amōg you, shalbe your seruant. But who so exalteth himself shalbe brought low, and he that humbleth hymself, shalbe exalted.

The texte.

For whan God after that the commmaundementes of the lawe were geuen: Thou shalte tye them in thy hande, and they shall not be remoued from thyne yes: meanyng thereby, that we ought neuer to forget the cōmaundementes of God, but after their rule, to frame al the doynges of our lyfe: these men neglectyng vtterly to keepe the commaundementes of god, yet they magnifye themselues among the people with a false apperaunce. They walke vp and downe bearynge aboute brode Phylacteries, they go w̄ brode and gorgious imbrouderynges, & shew furth the commaundemētes of the lawe, written in them, where as in their lyfe they neuer appeare. These should haue been written in theyr hartes, and expressed in their lyfe. So they should please ỹ yes of god, vnto whō only our life should play her pageāt. But this beholder and loker on dispised, they seke after vile prayse of the rude multitude. And where as it becummeth a teacher euerywhere to expresse noble vertue in his maners and sayinges, and also in his countenaunce, these men do nothyng els but that: that is very vayn, and also scant worthye and mete for man. If they be called any where to supper, there they place themselues childyshelye and ambitiously, because the more honorable place is offered vnto them: In Synagogues and common councels they loue ỹ honour of the high seate. Whan they be in ỹ market, they reioice to be saluted honorably. They set vp their combes as often as they heare of

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the people that honorable title, Rabbi: as who sayth, they onely be worthy of honour, or be onely wise: where as for this they be lest estemed with god, because they seme to them selues greatest: and in this they be moste folishe, because they seeme to themselues moste wyse. Honour is due onely to god, who onely is great in deede, and to be honoured: The prayse of wisdome is due onely to god, & authoritie is due onely to God. If any of these thynges be in men, it is but a certayne shadow onely, yf it be compared to the greatnes of god, and it cummeth also from the bountifulnesse of god. Therfore if men yelde any honour vnto men for the gyftes of God, whiche they suppose to be in them, he to whom it is geuen, ought not to chalenge it to hymselfe, but to yelde the whole vnto hym fro whence he hath all, yea and that freely, if he hath any goodnes. But I would not that ye my disciples should be like vnto them: but rather remembryng my exaumple and doctrine, flee the arrogant name of wisedom, nor please not your selfes yf any mã cal you Rabbies, that is to say: our masters. For there is one vnto whom this name truly agreeth, and this is your common master. But you in comparison of him be nothyng els but felowe scholers and brethren together: among whome mutuall charitie maketh all lyke. And it is not cumly that any man preferre hymselfe before an other: but the contencion is farre contrary, that is to say: that one geue honour vnto another, and one with gentlenes and duetie preuente an other. Therfore call no man maister in earth, seyng that whatsoeuer holsom doctrine ye haue, ye haue it all of god, and be bounde to hym for it. By hym he teacheth, whosoeuer teacheth rightlye. By his inspyration he profyteth, whosoeuer truly profyteth. Nor yelde not hereafter vnto man in yearth, the honorable name of father, sith ye haue once professed the heuenly father, vnto whom ye be bounde both for life, and for whatsoeuer ye haue, and vpon whom ye do wholy depende. Let no man therefore chalenge vnto him the honour due vnto god onely, let no man geue that to mã whyche is due to god onely. To whõ onely all prayse, honour, & thankes must be geuen. If any man teache well, let the wisdõ of god be praysed in hym, whiche doeth shewe furth & cõmunicate herselfe by hym. If any mã doeth ẏ part of a father in diligence & carefulnes, let ẏ goodnes of god be praysed in him whiche doeth prouide for you by hym. But ẏ Lord Jesꝰ spake not these thinges as though it wer a wicked thyng to call a master by ẏ name of a master, or call a parent by the name of a parent: but by this cõmunication he endeuoreth to plucke out vtterly from the myndes of his, their pharisaical ambicion, whiche chalenge vnto them that, ẏ was gods, and required honour of the people for the doctrine, which was not theirs, but gods: as though they wer the authours, and not rather mintsters. Furthermore he noted the simplicitie and flattery of the people, whiche praysed them immoderatelye, as though they wer more bound to men than to God. And because he perceyued that there sprang of suche ambicion, poyson and destruccion of the congregacions, therfore he finysheth his communicacion and clause: he that is greattest among you, he shalbe your minister. For what he hath, he hath receiued it els where, and hath receiued it freely: and hath receiued it for this, that he should geue it to other. Therfore the greatter he is by the gyftes of God, he shall not be the more arrogant, but the more careful to bestow thẽ: and the more lowly and hũble, lest he should lese at once by arrogancie that,

that

And to be called of men Rabbi.

Wnt be not ye called rabbi.

For one is your maister, that is Christ and all ye are brethren.

And call no manne father vpon the earth.

that goddes liberalitie hath geuen vnto him. Let hym geue all the glorye vnto god the aucthour, chalenging nothing vnto him selfe, but the diligence of an humble minister. He is greate in deede, whiche is lest in his owne conceite. And he begineth now to be lest vnto god, which is great in his owne conceyt.

And yf a man crake and auaunce him selfe of the free giftes of god, being spoyled of them whereof he maketh him selfe vnworthy, of the greatest, he is becum the leste. Contrarywyse he that doth submit and humble hym selfe, knowleaging and setting furthe his weakenes and knowleagynge the giftes of god, whereby he is great, or elles showig & vttering thē to the profit & cōmoditie of his brethren: he because he prouoketh goddes liberalitie thorough his modestie, the gyftes being increased, of great, he is made greater.

But who so exalteth hym selfe, shall be brought lowe and he that humbleth him selfe shalbe exalted

¶ But wo vnto you Scribes and Phariseis hipocrites: For ye shut vp the kingdom of heauē before mē; for ye neyther go in your selues neither suffer ye thē that come to enter in

The texte.

After these Iesus turning to the Scribes and phariseis, inueyeth, and speketh against theyr malice openly, & very frankly thretening them with the vengeaunce of god: that eyther they might repente for shame, or elles might turne to better for feare of punishment: and the counterfeting of holines set aparte, might beginne to be the seruauntes of the euangelical godlines. Wo be to you (sy he) ye scribes and phariseis hipocrites, who professing the knowleage of the lawe, & therfore in maner kepe the keyes of the kingdome of heauen: ye do not onely not enter your selues but ye shutte the dores againste them that woulde cum in, vnto whome ye ought to open the dores: and ye resyst them that be in a redynesse of them selfe, whom yf they were slacke, ye ought to pricke forward. For where as ye see, that the lyght of the gospel is now present, ye for your glory and for your auauntage, ye kepe the people still in the shadowes of the lawe, excluding them frō the truth.

Wo vnto you Scribes & phariseis hypocrites. For ye deuoure widowes howses & the vnder a pretence of longe prayer. Therfore shal ye be the more greuously punished.

The texte.

Wo be to you scribes and phariseis hipocrites, who vnder the coloure of religion, deuoure wydowes houses, whom ye decepue with a falle cloke of holines. For ye counterfeyte long prayers openly, where as your myndes in the meane time loketh for naught elles, but for a pray of the folishe women, whiche beleue that in the meane season ye talke with god.

Wo be to you. Scribes and Phariseis hypocrites, for ye wander about the sea and lande to make one proselyte, and when he is becom one, ye make him two folde more the childe of hell, than ye your selues are.

The texte.

Wo be to you scribes and phariseis hypocrites, because ye walke about the landes, and seas, to intise sum one of the gentiles to the profession of the lawe: who whan he is brought in with hope to learne the lawe, is brought in suche case thorough youre superstitiouse doctrine, & peruerse maners, that he is not only not made a pure worshipper of god, and heyer of the kingdō of heauen: but also a more wicked Iewe then he was being heathen, & more in daunger of hell, than ye be. For it cummeth to passe in maner, that the scholars oftentimes passe their naughtye masters.

¶ Wo be to you, ye blinde guides: For ye say. Who so euer sweareth by the temple, it is nothing, but who so euer sweareth by the golde of the temple, he is giltie. Ye fooles & blinde: For whither is greater: the golde or the temple that sanctifieth the golde? And whosoeuer sweareth by the aulter it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is giltie. Ye fooles and blind: For whither is greater? the gifte or the aulter, whiche sanctifieth the gifte? who so therfore sweareth by the aulter, sweareth by it, &

The texte.

by all thinges that are vpon it. And who ſo euer ſwereth by the temple ſwereth by it & by him that dwelleth in it. And who ſo ſwereth by heauen, ſwereth by the ſeate of god, and by hym that ſitteth vpon it.

Wo be to you ye blinde guydes, whiche take vpon you to be teachers and know not what ye teache, ſwaruing from the ſcope and ende of the lawe: and wreſting all thinge to no other ende, but to your owne lucre. For ye ſay, who ſoeuer ſwereth by the temple of the lorde, is not bounde by hys othe: but who ſo ſwereth by the golde, that is in the temple, he is bounde by his othe, leſſe eſteming thorough a corrupte iudgement, thoſe thinges that be holy of them ſelfe, than thoſe thinges that make for youre auarice. Or elles ye foliſh and blynde, aunſwere me, which is holyer, the golde that doth garniſhe the temple, and is turned to your lucre, and into matter of youre exceſſe and riot, or the temple it ſelfe: whoſe holynes cauſeth that the golde being prophane in other places, is there counted holy: Alſo ye ſaye: he that ſwereth by the aulter is not bounde by religion: but he that ſwereth by the gifte that is ſet vpon the aulter, is bounde by his othe. O blinde teachers, for whether ought more to be eſtemed, the gifte or the aulter, whiche ſanctifieth the gifte: For the gifte is holy by no nother meanes, but becauſe it is ſet vpon the holye aulter. And here thorough corrupte iudgemente, ye wyll haue the giftes eſtemed holyer than the aulter, becauſe they turne to youre profite, where as the temple and the aulter be builte to the worſhyppe and glory of god, whiche ye litell regarde. With theſe youre inuencions what elles do ye, but ſubuerte the lawe of god, whiche forbiddeth al periury: For like as by a glas ye ſubuert the commaundement of the honoring of father and mother: ſo here ye teche periury. It wer high perfection vtterly not to ſwere, but yet who ſoeuer ſwereth by any thinge, whiche is eſtemed holy with him to whō he ſwereth, he is periured, vnleſſe that he dothe perfourme his othe. Who ſo euer ſwereth by the aulter, ſwereth alſo by the thinges that be one the aulter. So who ſoeuer ſwereth by the temple, ſwereth alſo by god, who dwelleth in the temple. Who ſo euer ſwereth by heauen ſwereth by the ſeate of god, and ſo it foloweth that he ſwereth by him that ſitteth in it. Who ſo euer ſwereth by a nother mānes head, ſwereth by a thing conſecrate vnto god, wherof he that ſwereth hath no power.

And who ſo euer ſwereth by the aulter it is nothing, but who ſo euer ſwereth by the gyfte þ is vpon it he is giltie.

Who ſo ſwereth by þ temple ſwereth by it, & by him þ dwelleth in it.

¶ Wo vnto you ſcribes and phariſes hypocrites: For ye tyeth mynte, and anyſe, and cummyn, and haue left the weyghtier matters of the law: Iudgement, mercy, and fayth. Theſe thinges ye ought to haue done, but not to leaue the other vndone. Ye blind guides whiche ſtrayne out a gnatte, and ſwalowe a camel.

Wo be to you Scribes and phariſeis Hipocrites, whiche do exacte the leſte thinges that pertayne vnto your gayne, whiche make but litell vnto true godlynes: ye be ſo ſuperſticiouſe in requiring of tythes, that ye wyll gether your tythes of herbes, of moſt vyle pryce in eſtimacion: as of Mint Rue, Anyſe, and Cumyne: and in the meane ſeaſon, ye ſette litill by thoſe thinges that be of moſt value, and where vpon dependeth true iuſtice, that is to ſaye, Iudgement, mercie and fayth. Iudgement, that ye do iniury to no man: mercy, that ye helpe the oppreſſed and nedy: Fayth, that ye deceyue no man with periury.

Theſe thinges the lawe ſo requireth, that it would haue them chyefely regarded, where as for the other the lawe added them as thinges of leſſe value becauſe of the other. Therfore theſe thinges fyrſt of all ought to be regarded

not be omytted. If ye obſerued and kepte all thinges to the vttermoſt, it might appeare a religion, nowe foꝛ as muche as ye let paſſe theſe thinges, without whiche there is no ryghtuouſnes, and care foꝛ thoſe thinges which be light and litill woꝛthe, it is hypocrylye, not religion, yea the diſtruccion of religion. Foꝛ bekoꝛe the tenthes were oꝛdeyned, yet vprightnes, well doinge, and kayth were required, and pertained vnto ỹ pꝛaiſe of rightuouſnes. O blinde guydes, whiche beinge of an aukwarde religion, do ſtreyne out a gnat, and ſwallowe vp a camell, ſuperſticiouſe in a litill thing, & negligente in a greate thing.

Ye blinde guides, whiche ſtrayne out a gnatte and ſwalowe a camell.

Wo vnto you Scribes and phariſeis Hypocrytes. Foꝛ ye make cleane the vtter parte of the cuppe and platter: but within they are full of bꝛybery and exceſſe. Thou blynde Phariſey make cleane fyꝛſt that whiche is within the cuppe and platter, that the oute lyoes of them alſo maye be cleane.

The texte.

Wo be to you Scribes and Phariſeis Hipocrites, becauſe ye be careful foꝛ clenlines diſoꝛdꝛely. Foꝛ ye clenſe youꝛ cuppes, diſches, and candelſtickes with often waſhinges, which becauſe they be outwarde thinges do not defile the mynde of man: and that, that is within, ye leaue vnwaſhed, that is to ſaye, youꝛ mynde. Foꝛ it defyleth not the mynde of man, yf he dꝛincke of an vnwaſhed cuppe, but yf he dꝛincke wyne gotten with fraude: yf he dꝛincke wyne foꝛ exceſſe and not foꝛ neceſſitie: lykewyſe ye waſhe the body, and the thinges whiche appertayne vnto the body, but ye purge not the mynde vncleane and defiled with rauen, fylthy luſte, and with other verye filthye thinges. Thou Phariſeye, I ſpeake to the, I ſaye, thou blinde Phariſey, which by thy tytle and religion doeſt boſt thy ſelfe to be a maſter ouer the people: Thou blinde, fyꝛſt pꝛocure foꝛ this, whiche onely pertayneth vnto ỹ matter: yf thou fanſye true cleanes, clenſe fyꝛſt that whiche is within, and than yf thou thincke good, clenſe the vtter thinges, the body, the apparel, the pottes, ỹ cuppes, ỹ ſeates, & ỹ other ſtuffe: oꝛ els to ſhowe furthe cleanes in theſe thinges, and to neglecte thoſe which onely make vs cleane oꝛ vncleane bekoꝛe god: is not cleanes, but Hipocriſye, & ỹ diſtruction of true cleanes.

Foꝛ with theſe youre conſtitucions ye cõꝛrupte the mindes of the ſimple, that they truſtinge vpon this cleanes diſpyſe thoſe thinges whiche onlye ought to be regarded.

The texte.

Wo vnto you Scribes and phariſeis, hipocrites: Foꝛ ye are lyke to paynted ſepulchꝛes, whiche appere beautifull outwarde, but within are full of deade mennes bones, and all filthines. So ye alſo outwardely appere rightuous vnto men, but within ye are full of diſſimulation and iniquitie.

Wo be to you ſcribes and phariſeis hipocrites, whiche be ſo farre from true cleanes, that ye be moꝛe like vnto whited gꝛaues and a fayꝛe couering ſhowing outwardely a counterfeyted cleanes, where as inwardely they be full of bones of dead karkaſes, and all filthines. Euen ſo ye with long pꝛayers, bꝛode phylacteries, large gardes, palenes & faſting, and like coullours & counterfeytinges, ſeme outwardly religiouſe & perfet, wher as youꝛ mind is full of hipocriſie on euery ſide, and berayed vꝫ all kinde of vices.

The texte.

Wo be vnto you Scribes and phariſeis: Foꝛ ye build the tumbes of the pꝛophetes, and garniſh the ſepulchꝛes of the rightuous, & ſay: If we had bene in the dayes of our fathers, we would not haue ben felowes with them in the bloud of the pꝛophetes. And ſo ye be witneſſes vnto youꝛ ſelues, that ye are the chyldꝛen of them which killed the pꝛophetes. Fulfill ye alſo the meaſure of youꝛ fathers. Ye ſerpentes, ye generacio of vipers, how wyll ye eſcape the damnation of hell.

Wo be to you Scribes & phariſeis hipocrites, becauſe thoꝛough falſe boſting of holynes, ye build vp honoꝛably the tumbes of the pꝛophetes, and

garnische the graues of the iust men, whom your forfathers hath slayne: and making as thoughe ye fauored the vertue of them that were slaine, and detested the cruelnes of them of whom they were slayne, ye say: if we had lived in the tyme of our elders, we woulde not haue consented to the death of innocentes, wher as nowe ye go aboute more cruel thinges agaynst hym that excelleth the prophetes: and in tyme to cum, ye wyl endeuour no lesse against them, whiche shall open you the waye of euerlasting healthe. For as muche as ye be of this minde, truely ye declare that ye be the very naturall childre of them whiche killed the prophetes, of whom they were monished frankely and frely: and ye would haue ben no better than they, yf it had chaunced you to liue in there tyme. Go to, be like vnto your elders: and what is lacking to theyr extreme cruelty, fulfill ye the same, that nothing may wante. They killed the prophetes, ye kill him, whom the prophetes prophecyed. O serpentes, the ofspring of vipers, o murtherers, the childzen of murtherers. Sith youre malice is so inuincible, sith ye can be amended by no benefites, by no miracles, by no gentle nor roughe communicacion, by no promyses nor threteninges: in case ye maye escape in the meane season the iudgemente of men, how wyll ye escape the iudgement of hell? The whiche ye heape the more vpon you, because ye be not frayed from the desier of kylling by the wycked example of your elders. So many prophetes were sent, of whom ye haue slayne manye. At laste I came my selfe, againste whom, ye knowe what ye haue endeuored.

The texte. Wherfore beholde I sende vnto you prophetes and wysemen, and scribes, and sum of them ye shall kill and crucifye, and sum of them ye shal scourge in youre synagoges, and persecute them frō citie to citie, that vpon you maye cum all the righteouse bloud, whiche hath bene shed vpon the yearth: from the bloude of righteouse Abell, vnto the bloude of Zacharie the sonne of Barachias, whome ye slewe betwene the temple and the aulter. Verely I say vnto you: all these thinges shall cum vpon this generacyon.

And I not contente with this (that it maye be the more euidente vnto all men, that ye be most worthy most cruel condemnacion) behold I wyl sende againe vnto you other Prophetes, wysemen, and Scribes, whiche with greate gentilnes, maye reuoke you from this crueltie vnto a better mynde: and the murder of the former tymes shall not be layde vnto youre charge, yf ye do penaūce at their preaching. But ye wyl not fauoure them but sum of them ye wyll kill with the swerde, sum ye wyll beate downe wyth stones, sum ye wyll crucifie, sum ye wyll whippe in your synagoges: and wyll persecute them in no case, in so muche that ye persecute them from citie to citie, vntyll ye compel them thorough your vncurable malyce, to go to the gentiles. With the which thing ye shal so prouoke the ire of god agaynst you, that whatsoeuer manslaughter hath ben cōmitted of youre elders, from the first murder where Cain killed his brother Abel, vnto the slaughter of Zacharye the sonne of Barachi, whom ye killed betwene the temple & the aulter being nothing afrayed from murder, by religion of the place, the punyshemente of all them being put of & differred, shall be powred vpon youre head, who haue not only folowed, but also farre passed ỹ crueltie of al your forfathers. Therfore your misery shal be so notable, that the whole worlde shall vnderstand what greate cruelnes this nation hath vsed agaynst euery good man: and how stiffe their rebellion hath ben agaynst god, suffering

them

them so long with suche gentilnes, and prouokynge them so often wyth suche benefites vnto better thynges.

The texte. O Hierusalem, Hierusalem, thou that kyllest the prophetes, and stonest them whyche are sente vnto the: how often woulde I haue gathered thy children to gether, euen as the henne gathereth her chickens vnder her wynges, & ye woulde not: Behold your house is left vnto you desolate. For I say vnto you, Ye shall not see me henceforth tyll that ye saye. Blessed is he that cummeth in the name of the lorde.

After that these thinges were spoken, the most meke Lorde Jesus, who of his goodnes woulde no man vtterly to perysche, considerynge the mesprable destruction nowe at hande of the cytie of Hierusalem, (for all thinges were present vnto his yes) and therewith also their inuincyble stubbernes wherewith they should turne gods gentlenes into fury & rage: doth bewayle lamentably the destruction of the nacion of the Jewes, geuyng an inkling of his seconde cumming: when at last the Jewes shall repente them ouer late, and acknowleage Christe, whom nowe they denye: where as it were more for theyr profite, now to confesse their sauyoure sente them from god, and to sing the same hartily vnto him, whiche they disdayne that the children should sing: Blessed be he that cummeth in the name of the lorde. Hierusalem (sy he) Hierusalem, whiche killest the Prophetes, and stonest to death them that be sent vnto the, how often haue I trauayled to gather thy children together lyke as the carefull hen kearing her chickens doeth cloke them together, and nourishe them vnder her winges, and thou wouldest not. Nothing is let passe of my behaulfe, wherby thou mightest be saued, but contrary wyse thou hast done what thou canst to bring destruction to the, and to exclude saluacion from the. But to whome free will is once geuen, he can not be saued agaynst his wyl. Your wyl ought to be agreable vnto my wil. Beholde a myserable calamytie is ouer your heades. Your dwellyng place shal be lefte you deserte. Ye shall be lefte to your blindenes, vntyll that being once taughte with so greate miseries, ye kal to repentaunce. For I saye vnto you, hereafter ye shal not se me, vntyl ỹ tyme cũ, wherin ye beholding me wt ỹ yes of your faith, shal saye: blessed be he ỹ cũmeth in ỹ name of the lorde, whõ now ye falsly accuse, ỹ he cũmeth in the name of Beelzebub.

Ye shall not see me henceforth, til that ye saye, Blessed is he that cõmeth in the name of the lorde.

¶ The .xxiii. Chapter.

The texte. And Jesus went out & departed frõ ỹ temple: & his disciples came to him for to shewe him ỹ buyldinges of ỹ temple, Jesus said vnto thẽ: Se ye not al these thinges? Verely I say vnto you: There shall not be here left one stone vpõ another, ỹ shal not be destroied.

BUt Jesus to represent with a certayne sygne and token, that the temple and al the religion of the Jewes lawe shuld shortly be abolysshed, departynge out of the churche, began to go awaye. And the disciples because they hearde sum mencion of destruction, they showe theyr Lorde the bougenes of the temple, beynge suche a meruelouse piece of worke, that it semed pitie it should be destroyed, & further so fyrmely buylte, that it semed not possible to be hurled downe. But Jesus answered: se ye (sy he) all these? This be assured of, there is none of all these so strõg so goodly, or so holy, whiche shal not be throwen downe, and so hurlen in peices, that one stone shal not stand on another.

¶ And as he sate vpon mount Oliuete, his disciples came vnto hym secretly, saying: tell vs whā shall these thynges be: & what shal be the token of thy cummynge, and of ꝑ ende of the worlde? And Jesus aunswered, and sayde vnto them: take hede that no mā deceyue you. For many shal cum in my name saying I am Christ: and shal deceyue many. Ye shal heare of warres, and tydinges of warres, be not troubled. For al must cum to passe, but the ende is not yet. Nacion shall ryse against nacion, and realme against realme, and there shall be pestilence and hunger, and yearthquakes in all places. All these are the begynninges of sorowes.

These thinges spoken, Jesus went into the mounte of Olives. Here, as he sate, hauing the temple in his syght, fower of his disciples whome he called first of all, Peter, James, John, and Andrewe, wente vnto him seuerally to knowe more certaynely of the tyme whan suche greate miserye shoulde falle, for they supposed that by and by after the destruction of the citie of Hierusalem, and the hurlyng downe of the temple, Christ would cō agayne in his maiestie. But Christ to make them the more vigilaunt and ware, so tempereth his communication, that he willeth not that they should knowe the tyme of the latter cummyng, and yet through the rehersing of miseries, he maketh them carefull, and in a redines agaynst the commynge of miseries. The disciples therfore saye: Tel vs when these thynges which thou speakest of, shal cum to passe: and by what sygne and token may we knowe, thy cummyng and the ende of this worlde is at hande. But Jesus not aunswerying to that whiche they demaunded: turneth rather to those thinges whiche should prepare theyr myndes to continuall watche in the gospell. I shall cum in dede (q he,) but beware least any man makynge a lye as touchyng my cummyng deceyue you. For many shall cum, whiche shall take vpon them my name, and saye that they be Christe, and shal finde cum to deceyue, folyshe and light of belefe. The tumulte and hurly burly of al thinges shall showe a certayne apperaunce, that the ende of the worlde is at hande. For ye shall heare of warres, and of sondry rumoures of warres more sore and cruell (as it is wont to be) than the thinges theyr selfe. But let not these thinges by and by discourage your myndes, that ye shuld thinke the latter tyme is nowe at hande. This troblesum worlde must nedes aryse, but the ende of illes shall not be furthewith. This storme shall spred farder abrode. For not onely Hierusalem shall be destroyed, but the whole worlde shall buckell together with warres and slaughters. Nation shall ryse agaynst nacyon, and kyngdome shall skirmishe with kyngdome, and the greatest parte of myschyefe and miserye, menne shall suffre of menne. Furthermore god taking vengeaunce, shall put vnto his scourges, pestilence, famine, and in diuerse places erthquakes. And these thynges be yet no certayne argument of the worldes ende, but only signes and tokens of the ill and miserye, and as it were a bredyng of that last & greteſt storme wherwith the worlde shal perishe.

Nacion shall arise against nacion, and realme against realme.

And there shall be pestilence and hunger, yearth quakes in all places.

The texte.

¶ Than shall they put you to trouble, and shall kyll you, and ye shall be hated of al nations for my names sake. And than shall many be offended, and shall betraye one another, and hate one another. And many false prophetes shall aryse, and deceyue many, and iniquitie shall haue the vpper hande, and the loue of many shall be colde. But he that indureth to the ende, the same shalbe safe. And this gospell of the kyngdō shall be preached in al the worlde for a witnes to all nacions, and than the ende shall cum.

And

And ye in the meane season shall not be free from suche maner of illes and miseries. For in this tumult & hurly burly of thinges, men shal plucke you into diuerse afflictions, and finally kyll you: and in the meane season ye shall be hated not only of the Iewes, but of al the gentiles, not for your ill deedes, but because ye professe my name. In the meane time many being offended and greued with aduersities, and ouercõmed with punishementes shall swarue from the professinge of my name, & one shall betraye another, one kinsman shall betray another, one frende another, and whome nature hath coupled with the bandes of charitie, they shall hate eche other. There shall be also another kynde of ill more greuouse and intollerable. There shall arise false Prophetes and false teachers, who counterfeytynge to preache my gospel, shall see to and prouide for their own glory, their own lucre, and theyr owne belly: and in the stede of my spirite they shall inspire theyr owne disciples with the spirite of Sathan, and in the steede of the kingdome of heauen, they shall teache the kingdome of this worlde. They whome punishmentes and tormentes coulde not ouercome, shal be caught in the snares of these men. For there is no more deadly ennempe than a familiar and a fayned frende. In these mischiefes and miseries a man shall not loke for muche cumfort of his brothers and frendes. For the multitude of sinnes beinge so greate, the charitie of manye shal waxe coulde. But yet as for you there is no perill, so that ye perseuer and continue vnto thende wt a constant & a valiaunt courage. No greatnes of aduersitie can destroye any man, but him that lacketh the ryghte minde. And I will not suffre you to perishe, nor the ghospell to be oppressed. May by these tumultes & troubles the strength of the ghospell shall increase more & more: and the storme of illes shall be able to do no nother thing against you, but to make your godlines to be the better tried, & the more to appere. For the ende of ỹ world shall not cum before that this ghospell of the kingdome of heauen be preached through out all the kyngdomes of the worlde, and hath cum to all nations, lest they ỹ woulde not obey, might pretende ignorannce. When this shall be done, than shall cum the ende of the worlde.

And ye shall be hated of al natiõs for my names sake.

And than shal many be offended, and shall betraye one an other.

And many false prophetes shal arise, & deceyue many.

And iniquitie shall haue the vpper hande.

And the loue of many shall wex colde.

But he that endureth to ỹ ende, the same shall be safe.

And this gospell of ỹ kingdome shall be preched in all the world for a witnesse to all nations.

And than the ende shall come.

¶ When ye therfore shall see the abhomination of desolation that was spoken of by Daniell the Prophet, standyng in the holy place: who so readeth it, let him vnderstad.

The texte.

Whereof yf ye seke a token, this is it. When ye shall see the abhominable Idoll whiche shall endeuour vtterlye to subuerte the religion of the ghospell, of the which Daniell in tymes past prophecyed vnto you, saying: and in the myddes of the weke, the sacrifice and offerynge shall be taken awaye: and the abhomination of desolations shall be in the temple vnto the ende of the worlde: when ye shall see (I saye) this abhominable y doll set in the temple, that is, in the towre of holynes: he that readeth the prophecye of the prophete, let hym vnderstande. This worde is misticall, and requireth a spirituall reader.

Than let them that be in Iewry flee vnto the moantaynes, and let not him which is in the house toppe cum downe to take any thynge out of his house. And let not hym that is in the feldes, returne backe to fetche his clothes.

The texte.

Therfore when this storme shall be at hande, they that be in the cities of Iewry, let them forsake the cities, and flee into the mountaynes: and they that be in the toppes of the houses, let the leape downe, & not cum downe to take any thynge awaye with them, out of their houses: & they that be foũde

in the felde at that tyme, let them not runne backe to their house to fetche theyr apparell. For than there shal be no leysure to prouyde for their goodes. For it is a great matter yf they can saue theyr life w̄ spedy flighte. For thother thinges maye be recouered, but ẏ life once loste, can not be restored.

The texte.

¶ Wo shalbe in those dayes with them that are with chylde, and to them that geue sucke. But prayè ye that your flyght be not in the wynter, or on the sabboth daye. For than there shalbe great tribulation, suche as hath not bene from the begynnyng of ẏ world, vntyl this tyme, nor shalbe. And excepte those dayes should be shortened, there should haue bene no flesh saued, but for the electes sake, those dayes shal be shortened.

Therfore women with childe, & women that geue sucke, shall be in an yll case in those dayes. For they that be great can not caste of the burden of theyr bely to flee awaye spedelye: nor they that geue sucke can not caste of theyr chyldren, whome they loue more tenderly than themselues, lyke as they do cast of moneye or apparell. But as for you, who shal not be let neyther with house, neyther with possessions, nor with chyldren, ye muste onelye prayè that it chaunce not so, that ye be cõpelled to flee in the winter, or on the sabboth daye. For ye must flee spedelye & farre. But the wynter by the reason of roughnes and shortenes of dayes, is not commodious for the that iourney, and on the sabboth daye the religion of your law letteth you, that ye can not flee far. For at that tyme, there shall be so sore and vehemẽt affliction, as was neuer synce the world was made vnto this daye, & hereafter neuer shalbe. And yf the calamitie should be so cõtinual as it is vehemẽt, no man should be left alyue. Their malice did deserue vtter destructiõ, but for the electe (be they neuer so fewe) those dayes shall be shortened.

Pray ye that youre flyghte be not in the wynter, or on the sabbothe daye.

For thã there shalbe greate tribulation.

But for the chosens sake those dayes shalbe shortened.

¶ Than yf any man saye vnto you: Lo here is Christ: or there, beleue it not. For there shall arise false Christes and false prophetes, and shall show great sygnes and wonders, in so muche ẏ (yf it were possible) the very elect should be brought into errour. Beholde I haue tolde you before. Wherfore if they saye vnto you: lo, he is in the deserte go not ye furth: Beholde he is in ẏ secrete places, beleue it not. For as the lyghtnyng cummeth out of the East, and appeareth vnto the west, so shal the cumming of the sonne of man be. For where soeuer the deade carcas shall be, thyther will also the Egelles be gathered togyther.

The texte.

In this confusion and hurly burly of thynges, whan my cummyng shall be loked for, men muste take diligente hede, that they be not decepued throughe the crafte of deceyuers: For there shall ryse many false Christes, which shall boaste them selues to be Christ, & be not: but be rather myne aduersaryes: which also shall saye that they be prophetes, and be not, but rather be the teachers of errours. They shall not be onelye furnysshed with craftes, & a false cloke of holines, but also they shall counterfeyte my power with wonders, and magicall meruayles: and they shall take vpon them my person with so many marueylouse iuglynges, that the electe also (yf it were possible) shoulde be brought into errour. Ye therfore beyng monysshed bewate, for I haue tolde you before to the intente ye shoulde beware. Than yf they saye Christe is in the desert, go not oute: lo, he is in the innar parlers, go not in: lo, he is here or there, beleue it not. The seconde cũmyng shall not be after suche sorte, as ye see this, ẏ is to saye, softe, mylde, & humble, but sodayne and cumpassyng the whole worlde with the sodayne lyght of maiestie. For lyke as the lyghtnyng shynyng furth flasheth sodaynely from the East to the west: so shall be the cummyng of the sonne of man.

And

And ye nede not to feare, that ye shall not be with me in suche a confusion and hurly burly of thynges. Whereseuer the body shall be, thyther shall the Egelles flocke and gather. The heade shal not lacke his membres.

¶ Immediately after the tribulacion of these dayes, the sonne shall be darkened, and the moone shal not geue her lyght, and the sterres shall fal frō heauen, & the powers of heauen shal be moued. And than shall appeare in heauen the token of the sonne of man, & than shal al the kynredes of the yearth mourne, and shall se the sonne of mā cummynge in the cloudes of heauen with greate power and glorye. And he shal sende his aungels with a great voyce of a trumpet, and they shall gather together his chosē from the fower wyndes, from the hyghest parte of heauen vnto thendes of them. The texte.

The heauenlye bodyes also shall feele the greatnes of this calamitie. For bothe the sonne shal be darkened, and the sonne beyng darkened wherof the moone borowed her lyghte, the moone also shall showe no lyghte. The starres shall fall from heauen, and the powers of heauen shall shake, beyng in daunger of fallynge. Than amonge the greate and thicke darknes, the signe of the sonne of man shall shyne from heauen, the sygne I say, wherby he ouercame Sathan; and consumed all hys tyranny: the sygne wherby Sathan craked in vayne that he had the hyghar hande. The which once sene, the nations of ỹ whole worlde shal strike their brestes, when the Iewes shall see whome they haue offended, when the Gentiles shall see the maiestie of the crosse, whiche they laughed to skorne. For they shal see the sonne of man, whome nowe they despise, humble and symple: cūmynge an highe in the cloudes of the ayer with a great armye of aungels, with a wonderfull maiestie and glorye. Than he shall sende furth his aungels, to gather together wō a sounding trumpe, all his electe from the fower wyndes, from the hyghe toppe of heauē to the vttermost coaste of the same.

¶ Learne a similitude of the fyg tree: When his boughes be yet tender, and the leues spryng out, ye knowe that Summer is nyghe. So lykewyse ye when ye shall see all these thynges, be ye sure that it is nere euen at the dores. Verely I saye vnto you: this generation shall not passe, vntill all these thinges be donne. Heauen and yerth shall passe, but my wordes shall not passe. But of that day and houre no man knoweth, no not the angels of heauen, but my father onely. The texte.

But at what tyme these thynges shall cum to passe, it is not in me exactlye to determyne. But yet of those aduersities whiche I haue recyted, as of certayne preambles and tokens before ye mayt gesse, that the tyme is not far of. Lyke as the fygge tree doth declare before by certayne tokens that Summer is at hande, as whan at the blowinge of the westerne wynde the boughes beginne to were tender, & the buddes spryng furth, and ỹ leaues desire to spredе abrode: so ye also whan ye shall see all these thinges whiche I haue spoken of, knowe ye well that the cumminge of the sonne of god is at hande. I assure you, this generation shall not passe, but that all thinges whiche be spoken before, shall cum to passe. Heauen and yerth shall perysshe rather than my worde shall be vayne. Therfore it is ynoughe for you to knowe the signes whiche do portende and showe the daye of my comminge, lest it cum vpon you vnwares. But it is not youre parte to serche out exactlye the daye or houre whan the sonne of man shall cum, forasmuche as the knowledge of these thinges is not geuen to the angelles of heauen, no the sonne of man knoweth them not. The father hath reserued this vnto hym selfe alone. And so it is expedient for you to thintent ye maye be alwaye in a readines. But of that daye & houre no man knoweth, no, not the aungells of heauē, but my father onlye.

But

The texte. ¶But as the dayes of Noe were: ſo ſhall alſo the cummyng of the ſonne of man be. For as in the dayes that went before the fludde, they dyd eate and drincke, marry, and were maryed, vntill the daye that Noe entred into the chippe, and knewe not til the fludde came, and toke them all awaye, ſo ſhall alſo the cummyng of the ſonne of man be. Than ſhall two be in the felde, the one taken, the other refuſed. Two women ſhall be grindyng at the mil, the one receyued, the other refuſed. Two in a bed, the one ſhalbe receyued, and the other refuſed.

That day ſhall cum ſodaynely, and vnwares vnto others. Lyke as in the tyme of Noe whan the fludde was tolde them certayne yeares before, yet they thinking that it ſhould not cum to paſſe, did eate and drincke, and maried furthe their doughters, and maryed wyues vntill the laſt daye in the whiche Noe entred in to the arcke, and beleued not that the fludde ſhulde cum to paſſe, vntill they ſawe it nowe at hande: wherwith all they were deſtroyed, who by example of Noe, would not prepare thē ſelues agaynſt that day. Lyke as than a few that were taken in to the arcke were preſerued, the other whiche were left without, periſhed: euen ſo at that tyme whan the ſonne of man ſhall cum, they that ſhall peryſhe, ſhal ſodaynely be deuyded from them that ſhall be ſaued. There ſhall be two labozynge in one felde, felowes in wozke and wages, of whome the one ſhall be taken, and the other ſhall be fozſaken. There ſhalbe two grindyng in one mill, wherof the one ſhalbe taken, ỹ other ſhalbe fozſaken. Yea & of two ỹ lye in one bed, the one ſhall be taken, ỹ other ſhal be fozſaken. For it is not ỹ wozke, oz ỹ place, oz the maner of life, but the affection & good deſyer, ſhal make man bleſſed.

The texte. Watche therfoze, foz ye knowe not what houre your Lorde will cum. Of this yet be ſure, that yf the goodman of the houſe knewe, what houre the theefe would cum: he would ſurely watche & not ſuffre his houſe to be broken vp. Therfoze, be ye alſo ready, foz in ſuche an houre as ye thincke not, will the ſonne of man cum.

Wherfoze ſemge that theſe thinges vndoubtedly ſhall cum to paſſe, & it can not certaynely be knowen vpon what daye they ſhall cum: wake and watche continually, leſt that day cum vpō you vnwares and vnprepared. If men watche that theyr money periſhe not, muche moze ought ye to watche that your ſoule periſhe not. For what houſeholder is ſo negligēt which yf he knewe that the theefe would breake into his houſe in the nyght ſeaſon, woulde ſleepe all nyght, and ſuffre his houſe to be broken downe? Therfoze ye muſt wake all your lyfe, becauſe ye be certayne that the daye wyll cum, whan ye loke not foz it. For ſo ye muſt lyue, that whan ſoeuer the day doth cum, it maye fynde you doynge your dutye, that furthwith ye maye be rewarded.

The texte. ¶Who is a faythfull and a wyſe ſeruaunte, whome his lozde hath made ruler ouer his houſeholde, to geue thē meate in ſeaſon. Bleſſed is that ſeruaunte, whome his lozd (whan he cummeth) ſhall fynde ſo doynge: Verely I ſay vnto you, that he ſhall make hym ruler ouer all his goodes. But & yf that euyll ſeruaunt ſaye in his harte, my lozd wil be long a cummyng, (and ſo begyn to ſmyte his felowes, yea, & to eate & drincke with the dronckē) the ſame ſeruauntes Lozd ſhall cum in a daye, whan he loketh not foz hym, and in an houre that he is not ware of, & ſhal hewe hym in pieces, and geue hym his pozcion with Hipochrites: there ſhall be weppynge and gnaſhynge of teeth,

Wyll not a wiſe and a faythfull ſeruaunt do the ſame, whom his mayſter goynge far from home, hath made ruler ouer his familie, to geue thē meate in due ſeaſō? The mayſter doth not poynte hym whē he wyll returne home, leaſt he ſhoulde be ſlacke in his office: but whanſoeuer the mayſter ſhall returne, ſhall not the ſeruaunte be happy if his mayſter fynde hym doinge his duety? Certaynely I ſaye vnto you, that the mayſter haupnge a tryall of

his

his trustines, wyll be bolde to truste hym with greater thynges, and wyll make hym ruler ouer al his goodes. Contrarywyse yf the yll and vnfayth-full seruaunte wyll saye in his harte: my mayster is long awaye, and per-chaunce he will neuer returne: and vpon this hope begynneth to beate his felow seruauntes, and neglectyng the familie, eateth and dryncketh with dronckardes. how vnhappy shall he be, when his mayster shall cum at the daye, when he loked not for hym, and the houre when he thought that he wolde not returne: For he shal not onely set him besyde his office, but he wil also cutte hym a sundre in the myddest, and ioyne his parte with the Hypo-crites, whiche hath the tytle and name of the offyce of the gospell, where as in their doynges, they be contrarye to the gospell. And there for his sensual pleasures of wrong shaped swetenesse wherewith beeyng inebriate & drou-ken he had not awaited for ỹ cumming of his mayster, he shal be punysshed w̄ intollerable torm̄ete: his laughyng shalbe turned into weppynge, and his songes into gnasshyng of teethe.

There shall be weppynge & gnasshyng of teeth.

The. xxv. Chapter.

The texte.

Then shall the kyngdome of heauen be lyke vnto ten virgins, whiche takynge theyr lampes, went furth to mete the spouse. But fyue of them were folyshe, and fyue were wyse. They that were folysh, takynge their lampes, toke no oyle with them: but the wyse toke oyle with them in their vessels with the lampes. Whyle the spouse ta-ryed, they al slumbred and slepte. And at mydnyght there was a crye made: Be holde the spouse cummeth: go furth to mete hym. Than all the virgins arose, and prepared theyr lampes. And the folysshe sayde vnto the wyse: geue vs of your oyle, for our lam-pes are out. But the wyse aunswered, saying: Not so, least there be not ynoughe for vs and you, but go ye rather to the sellers, and bye for your selues. And whyle they went to bye, the brydegrome came, and they that were redy, went in with him, to the marriage, and the dore was shut. Afterwarde cum the other virgins, sayinge: Lorde lorde open vnto vs. But he aunsweringe, sayth: Verely I saye vnto you: I know you not. Watche therfore, for ye knowe not the daye nor the houre, in the whiche the sone of man shall cum.

And Jesus to put in the myndes of his disciples surely, that they shuld not slacke or slepe in this lyfe, but ỹ throughe the continuall seruice of godlines & duties toward their neyghboure, they shulde get and prepare them thinges, for the waye to euerlastyng life: (for in the resurrection, we shoulde seke it to late, vnlesse we shoulde prepare in time) he set furth a parable of tenne virgines, who taking their lampes, went to meete the spouse. But of these, fyue were fooles, whiche proui-ded them not of oyle againste the cumming of the bridegrome, because they thought he wolde not cum so sodenly, but that they might haue had space to get them oyle sumwhere. But the wise virgins knowing that the time was vncertayne, whan theyr spouse shoulde cum, leste they might be founde vnready, carryed out with them in their vesselles, oyle for their lā-pes, whereby they might refreshe the lampes as they beganne to fayle. Therfore when the spouse differred his cumming long, all the virgines be-ganne to nappe, and at length fell a slepe. In the dead night sodainly roose a clamour and a noyse among the seruauntes, calling them out to mete the spouse: beholde the brydegrome is at hande, go furth and mete him. Than al the virgines wakyng from slepe, prepared their lampes. But the fooles when they sawe they must departe sodaynely at middenight, and had no oyle, their lampes now faylinge of light, they desired the wise virgines to geue them parte of theyr oyle.

But

But they made answere: we feare that we haue not ynoughe bothe for vs and you. Go ye rather to the oyle sellers and bye of them. And in the meane time as they went to bye, the bridegrome came: and they that wer ready entered in with him to the mariage, and furthwith the gate was shut. At last cum the foolishe virgines also, and knocke at the gate, and saye: Lorde lord open the gate for vs. Vnto whom the bridegrome made answere: truely I knowe you not. Wherfore after the example of the wise virgines, and of ỹ faythfull seruaunt, and the politike howseholder, watche ye, and prepare in time the store of good workes, because ye knowe not the daye, nor the houre of his cumming, and when he shall sodainely appeare, there shall be nowe no lenger time of well doing: but euery man shall haue rewarde according as he hath done before.

The texte. Likewise as a certayne man taking his iourney into a straunge cuntrey, called his seruauntes, and deliuered vnto them his goodes, and vnto one he gaue fiue talētes, and to another two, and to another one, to euery one according to his habilitie, and streightway departed. And he that had receyued fyue talentes, went and occupied with the same, and gayned other fiue talentes. Likewise also he that had receyued two, gayned other two. But he that had receyued one, went and digged in the yerth, and hid his lordes money.

Jesus added also another parable, stirring his disciples to the continuall desire of good workes, that they shulde not suffre the doctrine and giftes that he gaue them, to be barren and vnfruitefull thorough theyr negligence, but thorough their diligence and carefulnes, shoulde turne them to the profit of their neyghboure, and so make them selues meete for greater giftes because they had bestowed that thing whiche they had receyued after their measure and capacitie, for their masters auauntage, who desireth to be enriched wt such gayne. A certayne man (ỹ he) going far from home, called his seruauntes, and deliuered them his goodes, not to spende them and lauishe thē out for their owne pleasure, but to get sum vauntage therof to their master, of whom they had receyued ỹ stocke. And to one he gaue one talent, vnto another two, agayne to another fyue, as he thought euery man meete. This done, furthwith he toke his iourney: He therfore that had fyue talentes committed vnto him, ceased not, but went furthwith and lent furthe the money that he had taken to vsury, so often that at last by vsury he gayned almuche as his stocke came to, and of fyue talētes he made ten. In lyke maner he that had two talentes committed vnto him so occupyed them, that by vsury, he made his gayne as good as his stocke. Further he that had one talent delyuered him, went his wayes for slogyshnes, and hyd the talent that he had receyued in the grounde, thinckinge it ynoughe, yf he restored agayne the stocke to his master.

The texte. After a longe season, the lorde of those seruauntes came and rekened with them. And he that had receyued fyue talentes came, & brought other fyue talentes, saying: Lord thou deliueredest vnto me fyue talētes: Beholde I haue gayned with them fyue talentes moo. His lorde sayde vnto him: O good and faythfull seruaunte, thou hast ben faythfull ouer fewe thinges, I will make the ruler ouer many thinges: Enter thou in to the ioye of thy lorde. He also ỹ had receyued two talentes, came, and sayde: Lord thou deliueredest vnto me two talentes: Lo I haue wonne two other talentes with them: His Lorde sayde vnto hym: O good and faythfull seruaunt, thou hast ben faythfull ouer fewe thinges, enter in to the ioye of thy lorde.

Therfore after longe iourneying, the master returned home, and required accompte of his seruauntes, of that he had deliuered them, and of that,

that

that they had layd oute. Than came furth he whiche had receyued fyue talentes and brought other fyue whiche he had gayned by vsury, makynge hys accompte after thys sorte: Ye gaue me a stocke of fyue talentes, loe, I haue gayned as muche more to them. The master praysing the diligence of his seruaunt, sayeth: O good and trusty seruaunt, because I haue founde the trusty in a litill money, I will trust the with moo thynges: enter in to the ioye of thy master. After hym came he also vnto whome the master had committed two talentes, and beyng commaunded to make his accompte, sayeth: Syr ye committed vnto me the stocke of two talentes, lo I haue gayned as much agayne by vsury. The master cõmending the diligence of this seruaunt also, sayeth. O good and trusty seruaunte, because I haue founde the trusty in a littil, hereafter I will trust the with greater thinges: enter in to thy masters ioye.

¶ And he whiche had receyued one talent, came, and sayde: Lorde I knewe the that thou art an hard man, reapyng where thou hast not sowen, and gatheringe where thou haste not strawed, and therefore I was afrayed and went and hyd thy talent in the yerthe: Lo, there thou hast that is thyne. His lorde answered, and sayde vnto hym. Thou cruell and slothfull seruaunte, thou knewest that I reape where I sowed not, and gathered where I haue not strawed, thou oughtest therfore to delyuer my money to the exchaungers, & than at my cumming, shoulde I haue receyued myne owne with gayne. Take therfore the talent from hym, and geue it vnto hym whiche hathe tenne talentes. For to euery one that hath shall be geuen, and he shall haue aboundaunce. But he that hath not, from hym shall be taken away that whiche he hath. And cast the vnprofitable seruaunte in to vtter darkenes. There shalbe weping and gnasshinge of teeth. The texte.

Finally came he also, whiche had hyd in the grounde the talent that he had receyued, and being commaunded to render accoumpte, doth not onely not acknowledge the faulte of slowethfulnes, but also accusing hys master of roughnes, and greate couetousenes, dothe dubbell the faulte of hys duty neglected. Syr (quod he) I knewe that ye were a roughe and a sower man, ye take harueste there where ye sowed not: and gather gayne there, where ye dyd no cost: Therefore fearynge lest yf my stocke by any chaunce shoulde haue ben lost, ye would haue ben cruell and sore against me: I went and hyd your talent in the grounde. This had I rather do, than to go about to get gayne by vsury, and in the meane season to be in daunger of the stocke. Lo thou hast that, that is thyne owne. If I deserue not prayse for increase of gayne, yet I haue prouided that the stocke shoulde be safe and sure. This communicacion the master turneth in to hys owne heade, sayinge: Thou naughty and slowthfull seruaunt, thou knowest as thou sayest, that I am desirouse of gayne: and that I take my harueste there, where I haue not sowen: and gather gayne there, where I bestowed no cost. The more therfore oughtest thou to haue committed my money vnto the exchangers, and I that hunt for gayne, where as I haue done no cost, shoulde haue cum and required my money with gayne: and haue taken auauntage there, where as I had sowen and done cost. The stocke was myne, not thyne: Thou were bounde to be a diligent seruaunt vnto thy master.

Than he turninge vnto the other seruauntes, sayde: take awaye the talent from thys vnprofitable seruaunt, and geue it to hym that hath ten talentes. And as they maruayled that he commaunded more to be geuen vnto him which had already aboundantly, the master saieth, so it shall cum to passe in thys kinde of riches. Who so hath, he is worthy to receyue more,

that he maye abounde and haue plentye: but he that by slouthfulnes hath gote hym no manner of gayne, shall be robbed also of that, that he semeth for to haue, because he is vnworthy to haue it.

Furthermore take awaye that vnprofitable seruaunt from my syght, and cast hym into the outwarde darkenes. There in the stede of the ioye of his master, whiche he woulde not deserue, he shall be payned with wepyng and gnashing of teeth. With suche parables the lorde Jesus pricked forwarde his disciples both with ỹ greatnes of rewardes, & with the feare of punishmentes, vnto the desyre of the euangelicall godlynes, & also to do for their neyghboures: and to feare them from slouthfulnes & from boldenes of ill doing.

The texte. Whan the sonne of man cummeth in hys glory, and all his holy angels with hym, than shall he syt vpon the seate of his glory, and before hym shal be gathered al nacions, And he shall separate one from another, as the shepeherd doth separate the shepe from the goates, and shall set the shepe on the right hande, but the goates on the left hande.

The whiche thinge he did also far more manifestly and clerely in his last narration, where he layeth before theyr yes, both the magestie of his cumming, and the separation of the good from the ill, whiche now lyue in the churche mixte together, and also the diuerse desertes and rewardes of both partes, shortely he setteth before theyr yes, thole maner of the latter iudgement: knowing & considering that the day of hys death was now at hand, to thintent his disciples being instructed with so many lessons, should in no case discourage their hartes for the shamefull death of the crosse: but should cumforte and solace this present affliction and shame, with the consideracion of the felicitie and glory to cum. And also that they shoulde not go about or wyshe any vengeaunce to the ill and wicked men, for as muche as they knewe that accordynge to theyr desertes, in that iudgement they shoulde be punished eternally.

When the sonne of man (qͦ he) whom ye shal see shortely most low and abiecte, shal cũ in his maiestie, the cumpanies of al angelles garding him: than he shall sit as iudge ouer all in the seate of hys maiestie, and all the nacions of the whole worlde shall be called before hym. For no man be he high or lowe, can escape that iudgement. Thys shall be donne not by mannes coniectures, but by the exacte iudgement of god, vnto whose yes all thynges be open. And first he shall separate the good from the ill, like as the sheperd when he numbreth hys flocke, doth shede the shepe from the goates. And he shall set the shepe: that is, the innocentes and well doers, on the right hand: and he shall set the goates, that is, the hurtful & ill doers, on the lefte hande. And so the whole numbre of men diuided in to two raies or sortes as a iust iudge he wil showe vnto bothe a iust cause of hys iudgement, that the good may knowe by what well doinges they haue attayned vnto so greate felicitie, and the ill may heare with what offenses they haue deserued euerlastynge punishemente.

And he shall separate the one from the other, as the shepeheard doth separate the shepe frõ the goates.

The texte. Then the kynge shall saye to those that be on his righte hande: Cum ye blessed of my father, possesse ye the kyngdome prepared for you, from the beginning of the worlde, for I was an hungred, and ye gaue me meate, I was a thyrst, and ye gaue me drincke, I was harbourlesse, and ye toke me in, I was naked and ye clothed me, I was sicke, and ye visited me, I was in prison, and ye came to me. Than the iuste shall aunswere, sayinge: Lorde, when dyd we see the hungry, and fed the? or a thirst, and gaue the drynke?

And whan dyd we see the harbourlesse, and toke the in? or naked, and clothed the? or whan dyd we see the sycke, or in prison, and came vnto the? And the kynge aunswerynge, shall saye vnto them: verely I say vnto you, in asmuche as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

And saluting the sorte on the right hande, with a milde and a mery chere, shall saye: Cum my frendes, whome the worlde toke for vyle and execrable, but whom my father taketh for honourable and prayse worthie. Nowe for the illes and displeasures whiche ye haue suffered for my sake, take the inheritaunce of the heauenlye kyngdome: whiche by the diuine prouision and counsel, was prepared for you of god the foreknower of al thinges, before the worlde was made. With this so great rewarde it is thoughte good to recompence the workes of your great loue towardes me, least ye might thinke that they were lost. For in times paste whan I was hungry, ye gaue me meate: whan I was thirsty, ye gaue me drynke: whan I was a straunger, and nedy of harboure, ye toke me in to youre houses, whan I was naked, ye couered me: whan I was sycke, ye dyd visit me: whan I was in prison, ye came to coumforte me: ye gaue me youres suche as they were: nowe I on the other side do communicate & geue vnto you, my whole kingdome, whiche is common to me and my father. Whan these thinges shal be hearde of the iuste men, whiche dothe so vse the workes of charitie that in maner they knewe not that they haue done them, they shall aunswere hym, sayinge: Lorde when sawe we the hungry, and fed the? thyrsty, and gaue the drynke? whan sawe we the a straunger, & brought the into oure house? or whan did we couer the being naked? When dyd we visit the beyng sicke? When dyd we cum vnto the beyng in prison? Than the kyng shall saye openlye, that he woulde it to be accounted done to hym, what soeuer is geuen to any one of them, whom the worlde despiseth for their pouertie and lowenes: yet he despised them not, in so muche that he did vouchesafe to honour them with the name of brethren.

Certaynely (shal he say) I say vnto you, although I haue nede of no mānes helpe, whiche am lorde ouer all, yet where as ye haue done these thynges for my sake to any of these my poore litil brethrene: Ye haue done thē to me.

The texte.

Than shall he saye to those that shall be on the left hande: Departe from me ye cursed, in to fyer euerlastyng: whiche is prepared for the deuill and his angels. For I haue hungered, and ye haue not geuen me meate, I haue thirsted, and ye haue not geuen me drinke, I haue ben harbourlesse, and ye haue not taken me in, I haue ben naked, and ye haue not clothed me, I haue ben sicke and in prison, and ye haue not visited me. Than shall they also answere to hym, and say: Lorde when did we se the hungry or thirsty, or harbourlesse, or naked, or sicke, or in prison, and did not minister vnto the? Than shall he aunswere vnto them, saying: verely I say vnto you: in as muche as ye did not it to one of the lest of these, ye did it not to me. And they shall go in to euerlastyng punishement, but the iust in to lyfe euerlastyng.

Than with an horrible loke turning to them that shall stande on the left hande, he shall geue a terrible sentence: Go away from me ye whom the worlde flatered and praysed, but execrable and cursed of my father and me: go in to the fyer that neuer shall be quenched, which was prepared from the beginning of the worlde, for the deuill and his angelles, vnto whome ye had rather sticke then vnto me. For whan I was hungry, ye gaue me not meate: whan I was thirsty, ye gaue me not drincke: I wandred and lacked harborow, ye toke me not in, I was naked, ye couered me not: I was sicke

and in prison, and ye did not visit me. Than shall they answer the iudge with as many wordes, as the iust men answered: Lorde whan sawe we the hungry or thirsty, or wandering or naked, or sicke, or in prison, and serued the not? Than the king shal aunswere them also: What so euer of these duties is denyed to any one of these litill ones, litill regarded of the worlde, and yet my brethren, I count it denied vnto me. I was nedy in them, I would haue ben refreshed in them. Thys sentence once geuen, from the whiche there shall be none appele, they that be on the lift hande, shall go in to euerlastyng fyer, and the iust men in to euerlastyng lyfe.

The.xxvi. Chapiter.

The texte. And it came to passe whan Jesus had finished all these sayinges, he sayde vnto his disciples: ye knowe that after two dayes shall be the Paasse day, and the sonne of man shall be deliuered vp to be crucified.

THan whan Jesus hadde ended thys communication, wherewith so many wayes he established the mindes of his disciples against afflictions now being at hande, that they shoulde vtterly be dismayed whan they should shortly after see their lorde caryed away to a shamefull punishement: at laste he was bolde to open vnto them the day & the manner of his death. The mencion whereof, he doth inculcat & beate in to hys disciples mindes: lest whan they shoulde se it, they shoulde be so amased at it, as a thing vnwares & not loked for, that they shoulde be vtterly discouraged: chiefly whan they shoulde perceyue that Jesus came vnto his death willingly, whiche he mought haue escaped, nor coulde not be killed before the day came, whiche he had hym selfe apoynted for his death.

And that was the Paasse daye, which among the Jewes was kepte with greate deuocion, renewing the yerely remembraunce of that daye, in the whiche in tyme past amonge the Egyptians, the postes beyng sprynkeled with the bloud of the lambe, they were delyuered from the killyng angell, and passed ouer safely the redde sea. In remembraunce of this thynge, they offered yerely a lambe of one yere withoute spot: and of the passyng by of the angell, and of the luckye passing ouer the sea, they called it Paasse. But this was a figure of Jesus Christ, whiche shoulde redeme the whole worlde with hys moost holye bloude, from the tyrannye of synne: who alone was cleane from the spottes of all sinne. Jesus puttyng hys disciples in remembraunce of this thing, sayeth: ye know that after two dayes the Paasse shal be offered, & the same daye the sonne of man shalbe delyuered to be crucified.

The texte. Than assembled together the chiefe priestes and Scribes, and thelders of the people into the palace of the chiefe priest, whiche was called Cayphas, and helde a counsell to take Jesus by deceyte, and kyll hym. But they sayde, not on the holy day, lest there be an vproze emong the people.

Therfore when that holy and cherefull daye was nere, for the kepyng of the whiche it was meete for men to prepare them selues with godly workes, the chiefe priestes and the seniours of the people, were gathered toge-

ther:

ther: whose authoritie, yf there had ben any rage emonge the people, ought furthwith to haue pacified it. And they were gathered to gether in the courte of the chiefe of the priestes, whiche was called Cayphas. For these chiefely conspired against Jesus, because they feared lest (yf he shoulde be preserued) they should leese their lucre and authoritie. Therefore it was decreed there thorough wicked counsel, that they shoulde ley handes vpon Jesus and kyll hym, not openly and violently, but by disceyte & guyle. Therfore when these great men agreed emong them selues vngraciously of the murder, they consulted of the tyme. For althoughe they thyrsted sore for the innocent bloude, beynge mad with enuye and hatred, yet they thought best to differ the deathe to another tyme, because the daye chiefly holy and festiual emong the Jewes was at hand. For they feared if they shoulde set vpon hym on that daye, that the people be wonte to resort to gether, leste any tumulte or busines shoulde ryse, because there were many emonge the people, whiche seyng hys myracles, and hearyng hys marueylouse doctryne, and marking the greate soberues and gentilnes of his maners, had a great opinion of hym. They feared the people, whiche feared not god: nor feared not to defyle the holydaye with murder, whiche durst not eate leuen bred. Sathan gaue them this counsel, desyring to kepe close that sacrifyce which shoulde bring helthe and saluacion to the worlde. But it pleased otherwise to the diuyne counsell. For it was not semely that the sacrifyce shoulde be priuylye cast awaye, whiche the father wolde to be offered not onelye for the saluacion of the Jewes, but for the saluacion also of the whole worlde.

But they sayde: not on the holy day, least there bee an vprore emong ỹ people.

The texte.

Whan Jesus was in Bethanye in the house of Symon the leper, there came to hym a woman, haynge an alabaster bore of precyous oyntment, and powred it vpon hys head as he sate at the boorde. But the disciples when they sawe it, disdayned at it, sayeng: what nede this waste: For thys oyntment myght haue bene well solde, and geuen to the poore. Whan Jesus knew thys, he sayd: What trouble ye the woma: For she hath wrought a good worke towarde me. For ye haue alwayes poore folke with you, but me ye haue not alwayes, and in that she hath cast this oyntment on my body, she did it to bury me. Verely I saye vnto you: Whereseuer this gospell shall be preached in all the worlde, that also, that she hath done, shalbe tolde for a memoriall of her.

Therfore whan Jesus was in Bethania, nere vnto Hierusalem, where he shoulde be crucified, and sate at meate in the house of one Simon called Leper, a certayne woman came vnto hym, hauing an alabastre of precious oyntment, who broke the alabaster, and powred the oyntment vpon hys head. The disciples seyng a thyng of so greate price powred and cast out at once they disdayned and murmured at it. For they knewe that Jesus was not wont to vse suche delicacies, and that it shoulde haue bene more for hys appetite, yf the woman had delyuered her alabaster whole, that the oyntement beynge solde, the poore men might be releued with the value therof. To what pourpose is it (ỹ they) to leese suche a precyouse thynge? For it myght haue bene solde for muche, and the value therof geuen to the poore. Thus sayde the disciples not vnderstandynge to what pourpose Jesus suffered thys to be donne. For he was not in loue with suche delicacies, but he woulde haue hys deathe to be adorned with suche honour which death he woulde suffer of no necessitie, but of hys owne wyll, for the health of the whole worlde. For where as in all hys lyfe he behaued hym selfe most low-

lye, yet he honoured his death with a certayne magnificence, by the whiche death he shoulde ouercum the deuyll.

And therfore once he was caryed into Hierusalem with a greate triumphe: and than, as preuenting the honoure of hys buriall, he was embaumed with a swete oyntment: and whan he was dead, he would be buryed in a newe sepulchre grauen in stone: and he would be wynded in a cleane shete: and he woulde be buried weth the busy care of a noble mã. The karkales of ryche and honorable men, be wonte to be embaumed with precious oyntmentes, eyther for honoure, or elles to preserue theyr bodyes from corruption. And because he knewe that he shoulde reuyue and ryse agayne, before that hys frendes shoulde do him this honour, he suffred this pompe of buriall to be bestowed vpon hym before hys death: to thintente he myghte imprinte by many meanes in hys disciples mindes the mencion of hys death, and by honoure, to mittigate the horryblenes therof.

But the disciples whan they sawe it, disdayned at it, sayinge: what nedeth this waste.

Therfore when his disciples beyng ignorraunte of these thynges, murmured and grudged at the costes and expenses, Jesus refrayned them sayinge: Why be ye greued with this woman? She hath done a godly office and a louing benefyte to me, whiche shal shortly dye. It is not mete that ye shoulde haue enuye at this my last honoure. Poore men of the common sort ye haue alwayes with you, to whome ye maye do good, but ye shal not euer haue me. This oyntment is not lost, but this woman gessyng that I should shortly dye, with her office and duetie hath preuented my buriall: and hath powred vpon me beyng alyue, that ỹ is wonte to be powred vpon the dead.

where so euer this Gospell shalbe preched in al ỹ world, shal also that she hath done shalbe told for a memorial of her.

Therfore depraue not her godlynes, whiche is so acceptable vnto God, that where as the gospel of my death shal be preached throughe oute all the worlde, this woman also shall be mencyoned, whiche with a godlye and an holy duety, hath preuented my sepulture.

The texte.

¶ Than one of the twelue whiche was called Judas Iscarioth went vnto the chefe priestes, and sayde vnto them: What will ye geue me, and I will delyuer him vnto you? And they appoynted to hym thirty denaries. And from that time furthe, he sought oportunitie to betraye hym.

Than one of the twelue whiche was called Judas Iscariot, went vnto the chief priestes, and said vnto thē.

Where as this communicacion had repressed the disdayne of others, whiche erred of a simplicitie, not knowing the mistery: yet it pacified not Judas Iscariote, whiche falsely pretended care for the poore, where as lucre and gayne were more pleasaunt vnto hym. For he bare the purse, and was wounte to stele sumwhat of the thinges whiche were geuen of the liberall frendes of Jesus, to be distributed emonge the poore, hereof by litill and litle he encreased hys money. Therefore whan he was wholy geuen to the filthye disease of auarice, minding to recompence that, whiche he counted lost in the oyntment, with the price of the Lorde, he went vnto the chiefe priestes and officers, whome he knewe with bent myndes had conspired the death of Jesus, and that there was nothing to lette them, but that he might be taken without tumulte or busines. To bring this to passe there were none more meete, than sum of the number of them, whiche were familiare with the lorde, and next a boute hym, who knewe certaynly whyther Jesus was wounte to go. For he had his secrete places to praye in. And ther was one fonde in that chosen and piked number of twelue, whome Christe toke vnto hym to be the chiefe ouer all: whiche loued better wicked gayne, than so mylde

ſo milde & ſo beneficiall a lorde. So great a poyſon is auarice, if it poſſeſſe wholy the minde of man. But Jeſus would ſignifye by this example that there ſhould be men, which beyng corrupt with the deſyre of money, would betraye the worde of the golpell, and this miſchiefe ſhould chiefly cum of them, who being the chiefe and heades of the religion of the churche, ſemeth to be priuy of the ſecretes of theyr lorde: with whom they be ſo familiar, ỹ with wrong interpretacion they betray his doctrine to the wicked and prophane rulers, which ſeke for nothing elles, but the diſtruccion of the trueth of the golpell. Judas therfore going vnto the officers, ſayd: what rewarde wil ye geue me, if I deliuer you him into your handes? And they bargained with him for thirty denaries. With ſo littel wages could he be hyered to ſo beaſtely and cruel a deed: ſo lightly and vilely was that precious bloud eſtemed, whiche was ſufficient to redeme whole mankinde. Therfore Judas gredye and gaping for the money that was promyſed hym, by and by from that tyme forwarde ſought for occaſion to betraye Jeſus.

What wilt ye geue me, & I will deliuer hi vnto you.

¶ But the firſt daye of the vnleauened bred, the diſciples came to Jeſus, ſaying vnto hym: where wilt thou that we prepare for the, to eate the paaſſe? And he ſayde: Go into the cytie to ſuche a man, and ſaye vnto hym: The maſter ſayeth my tyme is at hãd, with the do I kepe my Eaſter with my diſciples. And the diſciples did as Jeſus had appointed them, and made ready the paaſſe.

The texte.

Therfore whan the firſte daye of ſeuen was at hande, in the whiche the Jewes were accuſtomed to abſtayne from leauen breade, after the eating of the paſchall lambe, the diſciples go vnto Jeſus, ſaying: Lorde where will ye that we ſhall prepare you a place to feaſte and kepe your Paſche? ſo great was the ſcarcenes, that neyther he, nor his diſciples had any houſe of theyr owne to go to. But Jeſus to ſhowe that this whole matter was miſticall, and not done by chaunce or neceſſitie, but that all thynges were done by the preſcience and counſel of God, he anſwered them: Go in to the cytie, and anon as ye entre in, there ſhall meete you a certayne man bearing a potte of water, folowe him, and where ſo euer he goeth in, ye ſhal go in, and ſay to the houſholder, the maſter ſayeth: My tyme is at hande, at thy houſe I kepe my Paaſſe with my diſciples. He ſhall ſhowe you a great and a fayre parler, there prepare my paaſſe. The diſciples went and found all thynges, as Jeſus had tolde them before, and prepared him a feaſt in the place that he commaunded.

The texte.

Whan the euen was cum, he ſate downe with the twelue, and as they were eating, he ſayde: Verely I ſaye vnto you, one of you ſhall betraye me. And they were exceding ſorowfull, and beganne euery one to ſay: Lord is it I? He anſwered and ſayd: He that dippeth his hand with me in the diſhe, the ſame ſhall betray me. The ſonne of mã goeth as it is written of hym: But wo vnto that man, by whom the ſonne of man is betrayed. It had bene good for that man, if he had not ben borne. Than Judas whiche betrayed hym, anſwered, and ſayde: Maſter, is it I? He ſayde vnto hym: Thou haſt ſayde.

And towarde night Jeſus went thither, and ſate doune to ſuppe with his twelue diſciples. And now as they were at ſupper, Jeſus ſayeth vnto them: one of you ſhall betraye me. This he ſayed to declare that nothing at all was hyd from hym, and alſo that the conſcience of the traytour beyng touched, might be turned vnto penaunce. At this word al their hartes begã to be very heuy. Euery man ſuſpected and diſtruſted hym ſelf, knowing the weakenes of man. They deſiring therfore to be deliuered from this heauines, began for to aſke ſeuerally: is it I Lord? Thã Jeſus ſumwhat to con-

He ỹ dippeth his hãd with me in the diſh the ſame ſhall betraye me.

firme and establish the others, almost dead for feare, and to touche the conscience of Judas more sharpely, if perhappes he might be moued vnto penaunce, pointed the authour of the dede with a more certayne signe, and withall put him in remembraunce of the great familiaritie, which ought to haue withdrawen him from suche a mad mischiefe, saying: He that putteth his hande with me in the dishe, and is my felowe not onely of the table, but also of the dishe, shall betraye me, and for the office of familiaritie he shall rendre vnto me the office of extreme enimitie, where as the communion and felowshippe of breade and salt be wonte for to ioyne men vnknowen and vnaquaynted, with the bonde of amitie. And that these thynges should chaunce to the sonne of man, it was ordeyned heretofore of ỹ father, and prophecied before of the prophetes. But yet wo be to that man, thorough whose wickednes, the sonne of mā is betrayed. The diuine wisedom doth vse his wickednes to the saluacion of mankynde, but yet he is no lesse in faulte, which thorough his owne malice was brought to this dede, whereas I omitted nothing whereby I might heale his mynde. Wherfore for so wicked a deed, he shall be cruelly punished, vnles he repent, that it had bene better for him neuer to haue ben borne. This communication whiche with shame might haue healed an ill man, or with paine might haue feared a wicked man, made Judas nothing the better, in so muche that he ioyned impudencie and vnshamefastenes to his wicked dede, & as though he had knowen hym self to be nothyng culpable, asked the Lorde: Is it I? And here Jesus not forgetting his wont gentilnes, answered: Thou hast sayde: geuing an inckling rather than expressing plainly, that it was he, and maketh as though he had a suspicion, and not knowlege of it.

The sonne of man goeth as it is writtē of him, but wo vnto that mā, by whom the sonne of mā is betrayed.

It had been good for that man, if he had not be borne.

Than Judas whiche betrayed hym, answered, and sayed: Mayster is it I?

The texte. ¶ Whan they were eating, Jesus toke bread, and whan he had geuen thankes, brake it, and gaue it to the disciples, and sayd: Take, eate, this is my body. And he toke the cup, and gaue thankes, and deliuered it to them, saying: Drincke ye all of this, for this is my bloud whiche is of the newe testament, that is shed for many, for the remission of sinnes. But I say vnto you, I will not drincke hencefurth of this fruite of the vine tree, vntil the daye when I shal drincke it new with you in my fathers kingdome.

Therfore in this latter supper that he made with his disciples, before his death, he did institute that most holy remembraunce of his death: that beyng often renewed, it should be a perpetual memoriall emong them, of his great charitie, whereby he sticked not to bestowe his lyfe to redeme mankinde: that the remēbraunce of that godly sacrifice should neuer out of our mindes, wherein that most pure & immaculate lābe ỹ new & trewe paasle, offered him self in the aulter of the crosse for vs to God the father, whom beyng angrye, he hath made mercifull to vs by his bloud, suffering paynes him self for our offenses, which were due to our sinfulnes: Jesus did institute and consecrate this secrete signe and memoriall in two thinges, by the whiche, amitie emong men is wont to be intertayned: that the charitie by the which Christ gaue himself to his, should couple vs togither also: who oftentymes eate together of one breade, and drinke of one cuppe. And also shewyng by a certayne spirituall figure, the rites and manners of Moses his lawe, in the whiche was no purgation of sinne, but by bloud of the sacrifice: Furthermore signifying that he dyd consecrate a newe leage of the euangelicall profession by this mistery. For whan Moses had recited the rol of the lawe, wherein the preceptes of the lawe were conteyned, and

the people

the people had aunſwered: We will do al thinges ẏ the lord hath ſpokē, & will be obediēt, & parte of the bloud of the ſacrifices which they had killed, receyued in a veſſell, he ſprinckeled the people, ſayinge: this is the bloud of the leage, whiche the lorde hath made with you touchynge theſe wordes. And truely al theſe thinges ſignified & certaine figures & ſhadowes this moſte holy ſacrifice, wherin the lord Jeſus, deliuering his body willingly vnto death, & ſheding his bloud, went about to clenſe the ſinnes of ẏ whole world, reconciling vnto God all men freely, whoſoeuer would profeſſe this leage of the newe teſtamēt. And he would that this ſacrifice and this leage ſhould be commended & ſet furth to the myndes of his diſciples & certayne miſticall ſignes, before that it was offered: to thintēt that they ſhould vnderſtāde that his death was not a cōmon or an idle, but an effectuall ſacrifice to purge the ſinnes not onely of the Jewes, but alſo of all nations and of al times. But (becauſe the death of Chriſt ought not to be iterated) leaſt ſo greate a benefite might go out of mēnes myndes, or leaſt they might forget the holye leage once entred, and the authour of theyr health alſo, he did inſtitute and ordayne that with often communion of the holy breade, and of the cup, the memory ſhould be renewed among the profeſſoures of the euangelicall lawe. And he would that this ſigne ſhould be very holy among his ſouldiers, & to be had in ſuche veneration ẏ like as muche godly grace ſhould be geuē to them, which ſhould receyue the body & bloud of the lorde purely and worthyly: ſo they that ſhould take them vnworthily, ſhould be the cauſe of theyr greuous damnation. Therfore Jeſus toke the breade in to his handes, and when he hadde offered the ſacrifice of prayſe vnto God, he brake it and diſtributed it vnto his diſciples ſayinge: Take ye, eate ye, this is my body. Afterward he toke the cup into his handes, & whē he had geuen thankes vnto the father, he dranke before, and reched it vnto them, ſaying, Drinke all ye of this cuppe. For this is my bloud of the newe teſtamēt which ſhal be ſhed for many for the forgeuenes of ſinnes. As often as ye ſhall do this, do it in the remēbraunce of me. For as often as ye ſhall eate of this breade and drinke of this cuppe, ye ſhal declare the lordes death vntill he cum, not now as a ſauiour, but as a iudge. In ẏ meane tyme none other ſacrifice for ſinnes ſhal be loked after. For this one is ſufficient for to take away the ſinnes, of ẏ whole worlde. And I ſaye vnto you I will not eate of this breade hereafter, vntill I ſhall eate it with you cōplete and perfecte in my fathers kingdom, and I wil drinke no more of this fruite of the vine, vntil I ſhall drinke it nue with you in my fathers kingdom. And the moſt meke and gentill lorde did not exclude Judas the traytoure from this holy memorial, that by this ſo great clemency and gentilnes, he might be reformed. But becauſe he receyued the ſigne of the leage and teſtamēt, hauing treaſon in his harte, he departed more vncleane than he came.

Whan they were eating, Jeſus toke breade, and whan he had geuen thankes, brake it and gaue it to his diſciples, & ſayde: take, eat, this is my body.

I will not drinke hencefurth of this fruite of the vine tree, vntil that daye whan I ſhall drinke it new with you in my fathers kingdome.

The texte.

And whan they had ſong the hymne, they went out vnto the mounte Oliuet: Than ſayde Jeſus to them: All ye ſhall be offended becauſe of me this night. For it is writte, I will ſmyte the shepeherde, and the shepe of the flocke ſhal be ſcattered. But after I am ryſen agayne, I will go before you into Galile. Peter aunſwered and ſayde vnto him: Though all men be offended becauſe of the, yet I wil not be offended. Jeſus ſayde vnto hym: Verely I ſaye vnto the, that in this night before the cocke crowe, thou ſhalt deny me thryſe. Peter ſayde vnto him: Yea, though I ſhould dye with the, I will not deny the. Likewiſe alſo ſayde all the diſciples.

And

And after that they had ſong an hymne in the prayſe of God, they roſe and went into the mounte of Oliues, which place he knewe to be wel knowen vnto the traytoure, leſt he ſhould ſeme to deſire to be hyd, as fearynge death: but purpoſely he withdrawed him ſelf in to a ſolitary place, that he might be taken without tumult of the people, which thing they wēt about and loked after. There he telleth his diſciples agayne how it ſhould cum to paſſe that by and by they ſhould be ſore troubled, ſeing the punichment of theyr lord: but leſt they ſhould be vtterly diſcouraged, he doeth cumfort them with a prophecy, and with the reſurrection that ſhould folowe furthwith, poynting alſo the tyme and the place nere at hāde, where they ſhould ſee hym agayne: all ye (ꝙ he) ſhall be troubled this night for my cauſe. For ſo God the father prophecyed by the mouth of his Prophete zacharie: I will ſtryke the ſhepherde and the ſhepe of the flocke ſhall be ſcatered abrode. But ye nede not to diſpayre. Death ſhall trouble your mindes, but by and by the reſurrection ſhall comfort you.

Than ſayed Jeſus to thē: All ye ſhall be offended becauſe of me this night.

But after I am riſen agai I wil go before you into Galilee.

Peter anſwered, and ſayd vnto him: Though all men be offended becauſe ỹ yet I wil not be offended.

For I wyll ryſe agayne the third daye, and after that I am ryſen, I wil go before you into Galilee. There I wil offer myſelfe to be ſene of you. Jeſus ſuffered al his diſciples to be thus troubled, to thintent he might teche them by the very dedes how great the weakenes of mannes nature was, and how foliſh a thyng it is for a man to truſt to hym ſelfe, that hauing experience of them ſelues, they might learne to helpe other mennes weakenes. Peter therfore not well knowyng him ſelfe, with a certayne manlye and worldly boldnes, denieth that it ſhall cum to paſſe, whiche Chriſte by the prophecy, ſayde ſhould cum to paſſe, and (whiche was a poynte of more rathnes) he preferreth hym ſelfe before all other: If all be troubled (ꝙ he) in thy cauſe, yet I wil not be troubled. To whome Jeſus anſwered: what ſayeſt thou Peter, wilt thou alone not be troubled? Nay this I tell the of a ſuertye, before that the cocke crowe twyſe this night, thou ſhalt denye me thryſe. Yet Peter not knowleagyng his weakenes for all this aunſwered ſtoutly: yea if I ſhould dye with the, I wil not denye the. And the other of the Apoſtles folowed ỹ rathenes of Peter, who would haue denied Chriſt alſo, if they had bene brought to a lyke ſtreyght as Peter was.

The texte.

Than came Jeſus with them vnto a village, whiche is called Gethſemani, and ſayde vnto the diſciples: Sit ye here while I go and praye ponder, and he toke with hym Peter, and the two ſonnes of zebedee, and begā to were ſorowfull and heuy. Thā ſayd Jeſus vnto them: My ſoule is heuy, euen vnto the death. Tary ye here, & watche with me. And he went a litle farther, and fell downe on his face, and prayed, ſayenge: My father if it be poſſible, let this cup paſſe from me: Neuertheleſſe not as I will, but as thou wilt.

Than Jeſus knowyng that the tyme drewe nere, that the laſt ſtorme ſhould cum, he led a parte his eleauen diſciples (for Judas was gon out from ſupper) in to a village called Gethſemani. Here he commaunded eight of them to tarie, whiche yet were lothe to departe from theyr maſter, whom they loued hartely, but as yet with a worldly affection. Tary (ꝙ he) in this place, whiles I go into my accuſtomed place, and praye there. For he durſt not make them priuie of his conflicte, ſith they were yet but weake, leſt they ſhould be diſcouraged, and taketh with him but onely thre, Peter, and the two ſonnes of zebedee, ỹ he might haue them to be witneſſes of his extreme

manly

manly weakenes, whom he toke with him in to the mounte to beholde his maiestie: and to teache with all, that as often as any greater storme of such troubles, than mannes strength can abide, is at hand, that we vtterly distrustyng our selues, commit vs wholy to the helpe of God. And the feare of death whan it cũmeth vpon a man, is more bitter than death it selfe. Therfore this horriblenes beganne than to cum vpõ Jesus, and he felt great sorow and heuines of mind. For he would not that his chosen frendes should be ignorant of the griefe of his minde, that they might playnely see that he was very man, troubled with affeccions both of body and minde: my soule (q he) is heuye euen vnto death. Tarry here and watche with me. For this tyme requireth not slepe, but waking and ernest prayer. Therfore Jesus going forwarde a litill, from his three disciples, hanging downe his head, bowed his face to the yerth, and so prostrate, prayed vnto his father, saying: My father if it be possible take awaye this cup of death from me, for I feele the affection of the body muche abhorring from death. Not withstanding let it be, not as I will, after the weakenes of the body, but as thou wilt to the health and saluacion of mankynde.

Than sayde Jesus vnto them: My soule is heuy euen vnto the death.

Tarry ye here and watche with me.

My father, if it be possible let this cuppe passe frõ me.

And he came vnto his disciples, and founde them slepyng, and sayd vnto Peter: could ye not watche with me one houre? Watche & praye, that ye enter not into temptacion. The spirite is ready, but the flesche is weake.

The texte.

When he had thus prayed, he returned vnto his disciples, and founde them slepyng, and sayeth vnto Peter: Thou that diddest crake a lytle before that thou wouldest dye with me, couldest thou not wake with me one houre? I wake and praye for you: Wake you with me, and praye to the father that ye fall not into temptacion and be ouercum. The victorye chaunceth not but vnto them that wake. Truely the spirite is redye, but the flesche is weake. Therfore we must wake, least the flesche ouercum the spirite, and the spirite muste be susteyned with the helpe of God.

Watche and praye, that ye enter not into temptacion.

The spirit is ready, but the flesh is weake

¶ Agayne he wente the seconde tyme and prayed, sayinge: My father if this cup can not passe away from me, but that I drincke it, thy will be done. And he came and founde them agayne slepyng. For theyr eyes were heuy. And he left them, and went agayne, and prayed the thyrde tyme, saying the same woordes. Than cummeth he to his disciples, and sayeth vnto them: Slepe now and take your rest. Behold the houre is at hande, and the sonne of man is betrayed in to the handes of sinners: Arise, let vs be going. Behold he is at hande, that doeth betraye me.

The texte.

So his disciples beyng rayled, Jesus went agayne and prayed againe, with as many woordes vnto his father: My father, if it be not possible that this cup shall passe from me, but that I shal drinke of it, thy wil be donne. Afterward he returned agayne vnto his disciples, and founde them againe slepyng. For theyr eyes were very heuy, by the reason of sorowe increasing theyr slepe. Therfore leauing them, he went alone the thyrde tyme to praye for his disciples, for the weakenes of ỳ flesh ouercame them. And he prayed likewise the thirde tyme, to teache vs to praye cõtinually and vehemently, as often as the storme of tentatiõ is at hãde. For than the angels be present & geue strength to the spirite. Afterward he returned vnto his disciples, and rebuked them for their sleping out of time, sith ỳ time required great watching. For now (saith he) the tẽpest is at hande which shall finde you vnready, and therfore vnmeete and ouermatched: now (q he) slepe and take your rest. Lo the houre is cum, that the innocent sonne of man shall be deliuered in to

Agayne he went the seconde tyme & prayed, sayig: My father, if this cup can not passe awaye frõ me, but ỳ I drink it, thy will be done.

Slepe now & take your rest

in to the handes of the wicked. Therfore ariſe, let vs go meete the hurte & diſpleaſure that cummeth agaynſt vs. Beholde he is at hande which betrayeth me.

The texte. While he yet ſpake: loe Judas one of the numbre of the twelue, came, and with him a greate multitude with ſwerdes and ſtaues, ſent from the chefe prieſtes and elders of the people. But he that betrayed hym, gaue them a token, ſayinge: Whom ſo euer I kiſſe, the ſame is he, laye hãdes on hym. And furthwith he cummeth to Jeſus, ſaying: Hayle maſter, and kyſſed hym. And Jeſus ſayde vnto hym: Frende, wherfore art thou cum? Than came they and layde handes on Jeſu.

Jeſus had not ended this communication, but lo, Judas Iſcariote one of the numbre of the twelue came, folowing Jeſus his captayne a littel before, and now become ouer a wicked cumpanye a more wicked captayne. For a greate cumpany of ſouldiers folowed him with ſwerdes & clubbes, whom the chiefe of the prieſtes, and the ſeniours of the people, had ſent for this intent, that Jeſus might be taken without tumulte of the people. For although they had purpoſed to differ this matter into another time, yet hauyng opportunitie of the traytoure, they chaunged theyr myndes. And therfore Judas chooſe both the night and the place, in the whiche Jeſus was wonte with a fewe to praye. Finally leſt they ſhould fayle of the perſon, the traytoure taught them by what token they ſhould knowe Jeſus: whom ſo euer (quod he) I ſhall kiſſe, he it is: laye handes vpon hym. Therfore Judas Iſcariote went before, and went vnto Jeſus as though he would ſalute him, ſaying: Hayle Rabbi, and therewith kiſſed him, whiche in tymes paſte was vſed in ſalutacions becauſe of honour and duty. Now Jeſus to geue a perfect example of mekenes in euery place, to his diſciples, did not repel the wicked diſciple from kiſſing, nor did rebuke him for his madnes, but with gentill ſpekyng touched his conſcience, ſaying: Frende, for what cauſe arte thou cum? For he cam with a kyſſe after ſuche ſorte as though he would haue tolde him ſum newes. At this token the multitude came running, and layed handes vpon Jeſus and helde him faſt. The diſciples mindes were ſore amaſed at this ruffling, whome Jeſus ſuffered to fall into this affection, becauſe he would vtterly plucke out of theyr mindes, al gredy deſyre to reuenge and to defende them ſelues.

But he that betrayed him gaue them a tokẽ, ſaying: whomſoeuer I kiſſe, the ſame is he: lay hand on hym.

And Jeſus ſayde to hym, frende wherfore art thou come?

The texte. And beholde, one of them which was with Jeſus ſtretched out his hãde, and drewe out his ſwerde, and ſtroke a ſeruaunt of the high prieſtes, and ſmote of his eare. Than ſayde Jeſus vnto hym: put vp thy ſwerde in his ſheath. For al they that take ỹ ſwerde, ſhall perithe with the ſwerde, Thinke ye not that I can praye to my father, & he ſhall geue me more then twelue legions of angels? How than ſhall the ſcriptures be fulfilled? For thus muſt it be.

And Peter, eyther becauſe he was more feruent euery where than the other, or elles becauſe he had made ſtoute promyſes of hym ſelfe before, leſt he ſhould ſeme not to do for his maſter, plucked out his ſwerde, and ſtrake Malcus the ſeruaunt of Cayphas, and cut of his right eare. Jeſus ſo ordering the ſtroke, that bothe it was a light wounde, & whatſoeuer the hurt was, he healed it, and reſtored the eare againe. But Peter erred by the reaſon of a certayne good loue towarde the Lord, and this errour he toke in maner of ỹ wordes of Jeſus not wel perceyued. For he cõmaunded them to ſell theyr coate and to bye ſwerdes: and whan they anſwered, there were two ſwerdes, he ſayed: it is ſufficient. But they thinckinge that he ſpake of

a ſwerde

a swerde of yron, where as Jesus mente a spirituall swerde, after supper they toke further their swerdes with them ready to defende their Lorde, yf the matter had so requyred, or yf he had commaunded. Therfore to plucke out this affection vtterlye oute of the myndes of all his disciples, he dyd chyde Peter sharpely, saying: put vp thy swerde into his place. They that do strike with the swerde, perysshe with the swerde, the recompence of vengeaunce turning backe vpon theyr owne heade. We haue no nede of this fence, which do get the victory better by suffering than by killing. Or elles thincke you that I could lacke helpe yf it pleased me to haue this defence? Coulde not I make suite vnto my father, and coulde not he sende to helpe me in the stede of twelue disciples, twelue legions of angles? But thus it is thought good to my father, thus it was spoke before of the Prophetes. And none of these thinges is done by chaunce or fortune.

For all they that take the swerde, shall perish with ỹ swerde:

For thus must it be.

¶ In that same houre, Jesus sayed to the multitude: ye be cũ out as it wer to a theefe with swerdes and clubbes for to take me. I sate daylye with you teachyng in the temple, and ye toke me not. But all this is done that the scriptures of the Prophetes might be fulfilled. Than all the disciples forsake him and fledde. And they toke Jesus & ledde him to Cayphas the highe priest, where the Scribes and elders were assembled. And Peter folowed him a farre of vnto the high priest courte, and went in, and sate wyth the seruauntes to see the ende.

The texte.

Than Jesus turnyng to the multytude, sayed: nowe weponed wyth swerdes and clubbes, ye cum furth to take me. But whan I sate daylye emong you teachyng in the temple, and healyng the sicke & diseased, ye layed no hãdes vpon me. Now in ỹ dead nyght, ye seke me out being, quyet & styll in a secrete place. But al these thinges be done not by your violence, but by the ordinaunce of goddes cõsell, whereof the scriptures of the Prophetes hath prophecyed long before. The disciples hearyng this, and seyng that there was no hope, for asmuche as Jesus offred him vnto death, they lefte their master and tanne awaye. But the ministers nothyng mitigate wyth remembraunce of the doctryne and benefit of Jesus, ledde him away lyke a prisoner, to the house of Cayphas the chiefe of ỹ priestes, whyther the scribes and seniours dyd resorte. But Peter alone (for the other disciples beyng afrayed, were fled euery man his waye) although his skirmishe came not well to passe, yet he coulde not leaue of vtterly the care of his master, whom he loued hartely: and yet agayne he durst not be present with him, notwithstandyng he folowed as it maye be, a farre of, and at length in the darke as vnknowen, he entred into the courte of Caiphas. Finally entring in, he sate amonge the ministers warming him at the coles, that whereas he couide not defende Jesus, yet at the lest he might see what should be the ende of the iudgement. For as yet Peter had sum hope in his mynde.

Than all the disciples forsoke hym and fledde.

Peter folowed him a farre of vnto the highe priestes court, & went in, and sat wt the seruãtes to see ỹ ende.

The texte.

¶ The chiefe priestes and elders, and all the counsell, sought false witnesse agaynst Jesus, for to putte him to deathe, but found none: yea whan many false witnesses came, yet they founde none. At last came two false witnesses, and sayed: He sayed, I am able to destroye the temple of god, and buylde it agayne in three dayes. And the chiefe priestes arose and sayed vnto hym. Answerest thou nothyng? why do these beare witnes against the? But Jesus helde his peace. And the chiefe priestes answered and sayed vnto hym: I charge the by the liuyng God, that thou tell vs whether thou be Christ the sonne of god. Jesus sayeth vnto hym. Thou hast sayd: Neuertheless I say vnto you, hereafter ye shal see the sõne of man sitting on the right hand of power, & cũmyng in the cloudes of ỹ skye.

Further the chiefe priestes and the whole counsel, to make sum apperaunce of a lawfull and iust iudgement, went about to subborne and set furth false witnesses agaynst Jesus, whose innocency was so great, that it was very

The chiefe priestes & the elders, and al the counsell, sought false witnesse against Jesus, for to put him to death, but founde none. At laste came two false witnesses, & sayd. He sayed: I am able to destroye the temple of god and builde it agayne in.iii. dayes.

harde so to lye of hym, that the lye might haue any coloure of truth. And after that many false witnesses came furth, but of suche sorte ẏ theyr testimonies & sayinges wer so ill framed together, that they confoũded them selfes, in so muche that they wer not thought meete neyther of those iudges, neyther of that cumpany. At length cũmeth furth two false witnesses, whiche sayed: He sayed, I can destroy the temple of god, and after thre dayes make it vp. They toke occasion of this lye by the wordes of Christe, who sayed: loose this temple, and in three dayes I wyll rayse it vp, meanyng thereby that he should be slayne of theim, but within three dayes he should lyue agayn. The witnesses to make the thing more odious, dyd depraue & mysse take those wordes whiche they vnderstode not. For he sayed not, I can distroye, but loose ye: and he sayed not I wil buylde agayne, but I wil rayse vp, applying it to his body whiche should be slayne, & lyue agayne. Therfore as this testimony because it semed to be of sum weyght, and no nother was found more meete & conuenient, the chiefe of the priestes roose vp, and coũterfeyting the person of a iust iudge, as though he would geue Jesus libertie to defend himself, sayed: Doest thou make no answere to these testimonies whiche be brought agaynste the? But Jesus held his peace, knowing ẏ whatsoeuer he sayd, should be reproued & mistaken. Than ẏ chiefe of ẏ priestes desiring to wrest out sumwhat, whereby Jesus might be condẽned (for nowe his madnes was suche ẏ all tarryng semed to longe) sayeth vnto him: I coniure the by the liuyng god, tell vs whether ẏ be Christe the sonne of god. This was a crafty question of the wicked bisshoppe. If he had denied that he was the sonne of God he woulde haue cryed oute, why than takest thou vpon the, the thing that thou art not? If he had affirmed it, he would haue falsely accused him for blasphemy. If he had holde hys peace beyng required and adiured, he should seme to dispyse god, & the authorytie of the highe priest. And what was he that dyd adiure him? A wicked bisshop, whiche had bought of Herode for money the annuall honour, & he which dyd assault the sonne of god, adiured hym by god. yet Jesus as it were shewyng a reuerence to the honour ẏ he dyd beare, beyng demaunded whether he was Christ the sonne of god, answered: Thou hast spoken, so confessyng hymselfe to be that he was, that yet he auoyded the faulte of arrogancy. And he added a thing whiche ought to haue reuoked the wicked bisshop from his wickednes purposed, yet (ẏ he) this I saye vnto you, hereafter ye shall see the sonne of man sitting on the ryght hande of the power of God, and cummyng with maiestie in the cloudes of heauen. He gaue to vnderstand, that he beyng than lowe and condemned of the wicked, shuld once cum with the power of god to be iudge ouer all the world.

And the chiefe priestes arose and sayed vnto hym: Answerest thou nothing?

But Jesus held his peace.

I charge the by the lyuing god, that ẏ tell vs, whether ẏ be Christe the sonne of god.

Jesus sayeth vnto hi thou hast sayed:

Neuerthelesse, I saye vnto you: ye shall see the sonne of man sittyng on ẏ ryght hand of power, & commynge in the cloudes of ẏ skye.

The texte.

Than the high priest rent his clothes, saying: He hath spoken blasphemy, what nede ye of any moo witnesses? Lo, nowe ye haue heard his blasphemye, what thinke ye? They answered and sayed: He is worthy to dye. Than dyd they spit in his face, and buffered him with theyr fystes. And other smote him on the face with the palme of their handes saying: Tell vs Christ, who is he that smote the?

The chiefe priest beyng the more prouoked wyth this sayinge, to intent that thorough the counterfeyted zeale of religiõ he might make ẏ crime of Christe the more sore, he rent his garmentes, and sayed: he speketh blasphemously. He doth vsurpe and take vpon him diuyne honoures, where as he is but man. What nedeth there any more witnesses? Beholde nowe ye

haue heard

haue heard manifest blasphemy. What thincke ye? They answered: he hath deserued death. Than they began to handle him cruelly with mockes and skoznes, as though he had ben lawfully condemned, which also Jesus suffered mooste mekely, to geue vnto his a perfect example of pacięce. They dyd spette in his face, and couering hys face, they gaue him buffettes and blowes. Agayne, sum strake hym on the face with their handes, saying: Prophecy and tell vs Christ, who is it that stryketh the with these skoznes and rebukes they cast him in the teeth, because he woulde be taken for Messias, and because he was honoured of the people, by the name of a prophet.

Lo, nowe ye haue heard hys blasphemye, what thincke ye? They answered, and sayd: He is worthy to dye.

¶ Peter sate without in the courte, and a damsell came vnto him, saying: Thou also wast with Jesus of Galile, but he denied it before them al, saying: I wot not what thou sayest. Whan he was gone into the porche, another wenche sawe him, and sayed vnto them that were there. This felowe also was wt Jesus of Nazareth. And he denied it agayne wt an othe, saying: I dyd not knowe the man. A while after came they ꝑ stode by, & sayed vnto Peter: Surely thou art one of them, for thy speche doth bewraye the. Than he beganne to curse and sweare, that he knewe not the manne, and immediately the cocke crewe. And Peter remembred of the saying of Jesus, whyche he spake vnto him, before the cocke crowe, thou shalte deny me thryse, and he went out, and wept bitterly.

The texte.

In the meane season Peter sate without in the courte, beholding a far of the heuye syght, and lokyng for the ende of the matter, for he durst not cum nere, lest he should be knowen of the ministers. And a certayne wenche came vnto him, whiche partely knewe him, and sayed: Thou also wast one of the folowers of this Galilean. Here Peter being amased at the wenches worde, and forgettyng that stoute worde that he spake to Christ: and yf I should dye with the, I will not deny the: denied his lorde before thē all, sayinge: I cannot tell what thou sayest. And furthwith the cocke did crowe. And as he prepared to go oute, euen in the doze another wenche spied hym, whiche vttering him to the ministers standing by, sayeth: This man also was with Jesus of Nazareth. And agayne he denied it, swering that he knew not the manne. And a litle after certayne of them that stoode by, knowing Peter, sayed: Truely thou art one of this numbze. For not onely thy face, but also thy speche doth vtter the to be a Galilean. Than Peter being moze afrayed, began not only to abiure and forsake Jesus, but also so to execrate & banne himselfe, yf euer he knewe the man. And furthwith the cocke crowed agayne. After these, Jesus dyd behold him, & speaking (as it were) vnto him, wt hys yes monished him. Than at length Peter cuming to him selfe, remembzed that Jesus tolde him before, when he craked of his boldnes and valiantnes: before the cocke crowe twise, thou shalte denye me thryse. But because he sinned thozough the weakenes of man, beyng amased with feare, & not of purposed malice, he deserued mercy. Christ suffred this in his chosen apostle, that no man, offende he neuer so soze, shoulde dispaire of pardon so that he repent, and wash the spot of his minde with teares. For Peter whiche was as it were beside him selfe, at the loke of Jesus, by and by came to him selfe agayne and repented, and goyng furthe wepte bitterly.

¶ The. xxvii. Chapiter.

¶ Whan the morning was cum, all the chiefe priestes, and elders of the people helde a counsell against Jesus to put him to death. And brought him bounde, and deliuerd him to Pontius Pilate the debitie.

The texte.

THerfore that night was throughly watched of the heades of religion, with these wicked and cruel deedes. And when day dzewe nere, agayne the chiefe priestes and the senioures of the people went to counsell against

Jesus, to put him to death. Therfore they deliuered him bounde vnto Pontius Pilate president, to take punishemente of the condemned man. Here Judas that betrayed him, seyng that he was nowe condempned, and that they wente to extremities, moued wyth repentaunce, brought agayne the thirty peyces of siluer to the heades of the priestes and the senioures of the people, saying: I haue sinned because I haue betrayed the innocent bloud. Truely this mānes confession should haue moued the princes myndes. He confesseth that it was done by the infection of auarice, and he confesseth that he hath betrayed an innocent. But they vtterly raging, and thirstyng after nothyng elles but innocente bloud, answered: what is that to vs, whether thou hast betrayed an yll doer or an innocent: Loke thou to that.

The texte. ¶ Than Judas whiche had betrayed him, seyng that he was condemned, repented himself, & brought agayn the thirty plates of siluer to the chiefe priestes & elders saying: I haue sinned, betraying ỹ innocent blud, but they sayd: what is that to vs: See thou to that, and he cast downe the siluer plates in the temple, and departed and honge him self.

Judas now repenting of his gayne, desyred to breake of his bargayne, but theyr cruelty couide by no meanes be mitigated. Judas therfore casting the pieces of siluer at theyr feete, departed awaye: heapyng and increasing his wicked dede with a more wicked dede. He knowleged the greatenes of hys sinne, but he knowleged not the greatenes of goddes mercy. Peter wepte bitterly, and obtayned mercye. Judas wepte also, but wyth a desperat mynde, rather than a conuerted mynd, and therfore he wēt aside, and hanged himself, and burst in the middes, and his bowelles fell out.

The texte. ¶ And the chiefe priestes toke the pieces of siluer, and sayd: It is not lawfull to put them into corbon, because it is the pryce of bloude. And they toke counsell, & boughte with thē a potters feilde to burye straungers in. Wherfore the feilde is called the feilde of bloude vnto this daye. Than was fulfylled that whyche was spoken by the Prophete Hieremye, saying: They toke thirtye siluer pieces the pryce of him that was valued, whome they bought of the chyldren of Israell, and gaue theym for the potters feilde as the lorde appoynted me.

After this the heades of the priestes went to counsell agayne, and that theyr crueltye myght be the better knowen to all menne, they dyd nothyng without a common counsel. They consulte to what vse the thirtye pieces of siluer should go, whiche Judas had cast at theyr feete. And beyng men of auke warde religion, hauing no religiō nor feare in killing of an innocente, who had done somuche for thē: It is not lawful (say they) to put this money into Corbon, that is emong the gyftes of the temple, whiche they woulde haue estemed and regarded religiously. For it is the pryce of bloud. But the holines of the temple must not be polluted wyth bloude. And in the meane season they disclose theyr vngracious conscience, confessyng hym to be innocent, whose betrayment they had bought. Therfore because that they al should be partakers of the sinne, they counselled together, and with that moneye they bought a ground of a certayne potter for godlye vses, ỹ straungers might be buryed there, as though they woulde haue recompenced the sinfull deade that they had in hande, with this good deede. And yet by thys meanes they prouyded verye ill for theyr good name. For they couide not by anye other meanes, more blase abrode theyr wickednes. For the thing is cum to suche a common saying, that at this daye that ground is called of the Syryans, Acheldema, that is to saye the grounde of bloude. Neyther was this thing done by chaunce, for Hieremye prophecied that it shoulde cum to passe: and they toke thirty pieces of siluer the pryce of hym that was

pryced,

pryced, whom they bought of the childzen of Israell, and they gaue theym for the grounde of a potter, as the lorde appointed me.

¶ Jesus stode before the debitie, and the debitye asked him, saying: Arte thou the king of Jewes? Jesus sayeth vnto him. Thou sayest. And when he was accused of the chiefe priestes and elders, he answered nothyng. Than sayed Pilate vnto hym: hearest thou not howe many witnesses they laye agaynst the? And he answered him to neuer a worde, insomuche that the debitie maruayled greatly.

Therfore whan Jesus stode before the president as giltye, they accused him bulily of many thinges, spekyng nothyng in the meane season of blasphemy, of the religion, of the temple defiled & broken, and of the cummyng of the sonne of man, with the whiche thinges they knewe that Pilate passyng litill of suche superstition, woulde be litell moued: They ley in other fayned fautes, which myght stirre ỹ presidentes mynde agaynst Jes⁹, saying: we haue found this man goyng aboute to subuerte our nacion, & forbyddyng trybutes to be geuen vnto Ceasar, and saying: that he is Chryste the king. Pilate hearyng mention of the king, because this semed to touche Ceasar, demaunded of Jesus: Arte thou the king of Jewes? Jesus least he should seme proude, yf he should make no answere, sayeth: Thou sayest: not vtterly denying that he was king, but yet addyng that hys kyngdome is spirituall not worldlye, that it pertayneth nothyng to Ceasar or Herode. Jesus stode before the debitie, and the debitye asked him, saying: Arte thou the kig of Jewes?

Agayne whan his accusers called vpon the mater, Pylate delyryng to get out of hym, whereby he myght be delyuered: Hearest thou not (q he) howe sore faultes they laye agaynst the? But vnto these Jesus answered vtterly nothyng, insomuche as the presidente maruayled greatly, that an innocent man in daunger of death, dyd kepe silence with so great meknes. Pilate perceyuing by the countenaunce and behauioure of Jesus, that he was far from suspicion of desyryng of the kyngdome, sayeth vnto the heades of the priestes and theyr folowers: I fynde no deadly offence in this man. But they were the more hote and vehement, saying: he is a seditiouse manne, he hath styrred the people with his doctryne, walkyng ouer all Jewry, beginnyng from Galile vnto this place. Pilate perceyuyng that Jesus was innocent, but that the priestes and the Scribes wēt about that theyr purpose of enuye and malice, and therfore sekyng occasion to deliuer Jesus, or at the least to sende him from the courte: whan he heard the name of Galile, he asked hym what countrey manne he was, and when he knewe that he came out of the coastes of Galile, where Herode had rule and imperye, he sente him agayne vnto Herode, who than as it happened, was at Hierusalem. Truely Herode seyng Jesus, was very glad. For of long tyme he desired to see Jesus, because the fame went that he dyd wonderfull thynges. Therfore he hoped wel, that he would worke sum myracle before hym also. And whan Herode asked him questions of many thynges, Jesus answered him nothyng, who came not for this purpose to delyght the curyositye of prynces, but to see & prouyde for the helth of men. And where as he was accused before hym for many causes, and answered nothyng, Herode contemned him with his garde: and putting vpon hym a whyte garmente in skorne, sent him agayne to Pilate. And by this occasion Pilate and Herode were made frendes, where as before they were at strife. Therfore Pilate calling together the heades of the priestes, the maiestrates, and the people, protested, that he had founde none offences in Jesus whiche they obiected

And he answered him to neuer a worde: insomuche, that the debitie maruayled greatly.

agaynſt hym: and that Herode alſo had ſent hym away as innocent, which he woulde not haue done, yf he had iudged hym in daunger of a capitall crime. And to pacifie the enuye of the Jewes: I wyl reſourme hym (qͦ he) and let hym go.

The terte. ¶ At that feaſte, the deditie was wont to deliuer vnto the people a priſoner, whome they would deſyre. He had than a notable pryſoner, called Barrabas. Therfore whā they were gathered together, Pylate ſayed: Whether wyl ye that I geue looſe vnto you Barrabas or Jeſus, whiche is called Chriſt? For he knewe that for enuye, they had delyuered hym.

And whan he coulde nothyng preuayle by theſe wordes, he ſeketh another occaſion to deliuer Jeſus. There was a cuſtome emong the Jewes that vpon the holy daye, for religions ſake, the preſident ſhould ſet at libertie ſum one of them whiche were kept in holde. He had faſt in holde at that tyme a certayne notable & a famouſe theſe, named Barrabas, which name he knewe was hated of the people. Therfore callyng the Jewes vnto hym, he aſked them whether they would haue geuen them, and pardoned, Barrabas or Jeſus: hopyng that in comparſon of ſo famouſe and ſo ſtrong and violent a theſe, they would rather deliuer Jeſus.

The terte. ¶ Whan he was ſet doune to geue iudgement, his wyfe ſent vnto hym, ſayinge: Haue thou nothyng to do with that iuſt man. For I haue ſuffered manye thynges thys daye in my ſlepe, becauſe of him. And the chiefe prieſtes and elders perſuaded the people, that they ſhoulde aſke Barrabas, and deſtroye Jeſus. The preſident ſayed, and anſwered vnto them: whiche of the two will ye ꝑ I let looſe vnto you? They ſayed Barrabas. Pilate ſayed vnto them: what ſhall I do than with Jeſus which is called Chriſt? They all ſayed vnto hym: Let him be crucyfyed. The preſident ſayed, what cuyl hath he done? But they cryed the more, ſayinge: Let hym be crucifyed.

But the preſident ſittyng agayne in iudgemente, his wyfe ſendeth vnto hym one that ſhould ſaye to hym in her name, that he ſhould not contaminate himſelfe with the bloud of the innocent, ſaying that ſhe was vexed that nyght with horrible viſions for Jeſus ſake. And this chaunced not without cauſe, but by the ordinaunce of god, that there ſhould yet be ſum of whome Jeſus ſhould haue teſtimony of his innocencye. For that was very expedient for all men to knowe, that his death was freelye beſtowed to redeme vs. And where as the people were in doubte, whether of bothe they might deſyre to be geuen vnto thē, it came to paſſe by the coūſell of the prieſtes and the ſenioures, that they aſked Barrabas, that Jeſus in his place myght be killed. Suche is the iudgement, and this is the kyndenes of the people, this is the counterfeyted religion of the prieſtes, and the elders. It was a matter of religion to them to enter into the courte of Pilate ꝙ they myght eate theyr paſcall Lambe beynge pure and cleane, and it was no matter of religion with ſuche ragyng madnes to put him to death, whiche was innocent and throughly tryed with ſo many vertues and benefites towarde thē. Pilate therfore propoſed vnto thē againe whether they woulde haue Barrabas or Jeſus ſet at libertye. They cryed vnto hym: Barrabas. Pilate agayne ſayd: Thā what ſhal I do vō Jeſus, which is called Chriſt? truſtyng that they woulde be content with ſum more gentyll puniſhement. But they cryed with a greate conſent of voyces, let hym be crucifyed. This kynde of puniſhment was both cruel and very ſlaunderouſe, and ſhameful. Agayne (ꝙ Pilate) ſhal I crucifye an innocent? what hath he deſerued? I fynde nothyng in him worthy death: Therfore I will chaſtyſe hym, & let him goo. With theſe wordes the madnes of the people was more ſtirred, crying oute: vp with him, vp with him, crucifye the man.

Whan

¶ Whan Pilate sawe that he coulde preuayle nothyng, but that more bulynes was made, he toke water and washed his handes before the people, saying: I am innocente of the blonde of this iust person, see you to it. And all the people answered and sayed: His blond be vpon vs, and our children. Than let he Barrabas loose vnto theym, and scourged Jesus and deliuered hym to be crucifyed. The texte.

Pilate perceyuyng that prouyng all wayes and meanes he preuayled nothyng, but that the tumulte of the people was styrred vp more, he assoyled Jesus before that he condemned hym. For in the presence of the people he toke water and washed his handes, saying: I am innocente from the blond of this iust manne, ye be the authors of his death, and not I, the vengeaunce of the innocent blond shall lyght vpon your heade. yet the vnhappy Jewes were not feared with this saying, but the whole people cryed out all together. Let his blond lyght vpon vs, and vpon our chyldren. They wished destruccion to theym and to theyr successoures. But Christe more gentyll towarde theim, than they were to them selues, hath repelled none from pardon and forgeuenes so that they do repente. For many afterwardes dyd worshyp the Crosse of Christ, which thā cryed in the multitude vp vnto him, vp with him, crucify him. Therfore Pilate ouercum with their stiffe madnes, gaue vnto thē Barrabas ꝑ authour of sedicion, & a murderer, & condēpned by al mēnes iudgementes, yea, before iudgemēt. But after the maner of Rome, whan Jesꝰ was scourged, he deliuered him to be crucified.

¶ Than the souldiers of the president toke Jesus in the common hall, and gathered to him al the company. And they strypped him, & put on hym a purple robe, & platted a crowne of thornes, and put it on his head, & a rede in his right hand, & bowed the knee before him, & mocked him, saying: All hayle the kyng of Jewes. And whā they had spyt on him, they toke the rede, & smote him on ꝑ head. And after they had mocked him, they toke of agayne the robe, & put on him his owne garmēres, and toke him awaye to crucify him. The texte.

Than the souldiers of the president, after that they had receyued Jesus in the courte, gathered the whole garde aboute hym, cruelly to take theyr pleasure by mocking of the innocent, partely folowyng theyr owne naughty disposicion, partelye prouoked by the Jewes. And because they hearde, that he made him selfe kyng of the Jewes, they in maner hittyng him in the teethe, because beyng suche an abiecte he would proudely clyme vp to a kyngdome: they spoyled him of his owne garmentes, & put vpō him a purpull garment, that is to saye: a kingly roobe. After that in the stede of a diademe they sette a crowne vpon his heade made of thornes. In the stede of a scepter they gaue him a rede in his ryght hande. And nowe as salutyng theyr newe kyng, they knele downe before hym and mocke hym, sayinge: Hayle kyng of Jewes. For beyng content with the dispytes, they spyt vpon him, and strike his heade crowned with thornes with the reede, that they gaue him in stede of a mace. And whan they omitted no maner of dispite, he suffered all thynges with greate mekenes, to showe vnto his, a perfecte exaumple of pacience. Therfore after that the souldiers had satisfyed the mindes and the iyes of the cumpany with all kyndes of mockes & skornes, they plucke of his robe agayne, and put on his owne apparell, that he myght be the better knowen of all men.

¶ And as they came out, they founde a man of Cyren named Simon, him they compelled to beare his Crosse. And they came to the place, whyche is called Golgotha, that is to saye, a place of dead meanes sculles: and gaue him viniger to drynke, mengled with gall. And whan he had tasted therof, he would not drincke.

Than they bryng furth Jesus oute of the courte, bearing his crosse. And

as they went, they founde one Symon a Cyrenian, whome they forced to beare the crosse of Jesus, and they came into the place where he shoulde be crucifyed, whiche of the Syreans is called Golgotha, that is, the place of Caluery, because it was horrible with bones and sculles of them that were put to death. Here that no part of his body should be free frō tormenting, or ỹ no mocking or scorning shuld be let passe, they offred him a cup to drincke tẽpered with vineger & gall, that it might be fulfylled whiche is wrytten in the prophecye: They gaue me gall to eate, and in my thirste they gaue me viniger to drincke. And whan Jesus had tasted, he would not drynke.

The texte. ¶ Whan they had crucyfied him, they parted his garmentes, and cast lottes, that it might be fulfylled whiche was spoken by the Prophet: They deuided my garmentes emong them, & vpon my vesture dyd they cast lottes. And they sate & watched him there, & set vp ouer his head the cause of his death written. This is Jesus the king of ỹ Jewes. Than were crucifyed w̄ him two theues, one on the ryght hand, and another on the left.

But after that they had crucyfyed him, they deuided emong thē the garmentes of Jesus. As for his cote whiche was so wouen that it could not be sipped, they cast lottes: that the saying of the Prophete might be fulfylled. They deuyded my garmentes emong them, and vpon my cote they cast lottes. And sittyng by the crosse they kept hym, that no man should take hym away. Also a tytle in mockage was set vpon the crosse: This is Jesus the kyng of Jewes. The whiche notwithstandyng was more honorable than the Jewes coulde suffer. For they were in hand with Pilate that this tytle myght be corrected, and it should not be put, kyng of Jewes, but he made hymselfe kyng of Jewes. And in this thyng onely they suffered Pilate to haue the higher hand. Also this was procured of the Jewes, that two theues should be crucifyed with him, so that Jesus beyng in ỹ middest, should haue one on the right hande, and another on the left hande: that he myght be taken of al men, both bayne himselfe, and a deceyuer, and lyke vnto them with whome he was matched.

The texte. ¶ They that passed by, reuyled him, waggyng their heades, and saying: Thou that destroyedst the temple of God, and buylded it in thre dayes, saue thy selfe. If thou art the sonne of god, cum downe from the crosse. Lykewyse also the hyghe priestes and the Scribes, and elders mocked hym, sayinge: He saued other, hymselfe he cannot saue. If he be the kyng of Israell, lette hym cum downe now from the crosse, and we wyll beleue hym. He trusted in god, let hym delyuer hym nowe, yf he wyll haue hym. For he sayed I am the sonne of God. The theues also whiche were crucyfyed with hym, caste the same in his teeth.

The cruelty of the Jewes was not yet saciat and fylled w̄ these so great mischeues. They skorne and reuyle him beyng crucyfyed, and passyng by, they rayled on him, and shakyng their heades, they mocked him saying: fye on the, art thou he that hurlest downe the temple of God, and in thre dayes makest it vp agayne. Thou diddest promise health to others, now saue thy selfe. Thou diddest boste the to be the sonne of god, nowe than cum downe from the crosse. Lykewyse also the heades of the priestes, with the Scribes and the sentoures of the people, mocked him and reuiled him: he gaue helth vnto others, nowe he cannot preserue himselfe. If he be the kyng of Israell, as he would appere, let him declare nowe what he can do, let him cum downe from the crosse, and we wyll beleue hym. He trusted in god, whome he craked to be his father, yf he loue hym, let hym nowe delyuer hym. And that of euery syde the moost innocent Jesus might be arayed with reuylinges, the theues also felowes with him in punishmente, in lyke maner rebuked hym.

ked him. The which all Jesus suffered with styffe and strong patience, to bryng to passe and offre for all men that healthfull sacrifice. He kepte styll the diuine power, & setforth the whole nature humain, to al maner of paines & tormentes. And he did not requite or reuēge so cruel reuilyng bestowed vpō him, as he was dying, beyng more bitter then the crosse it self, insomuche ỹ he prayed vnto his father for the souldiers & the Jewes that skorned him, & one of the theues repentyng hymself, he receiued hym into his paradise.

The texte. Frō ỹ. vi. houre was there darknes ouer al ỹ lād, vntil ỹ. ix. houre. And about ỹ. ix. houre Jesꝰ cried w̄ a loud voice, saying: Hely, Hely, lamazabathani, ỹ is to say: my god, my god, why hast ỹ forsakē me? Sū of thē ỹ stode there whē they hard ỹ, said: This mā calleth for Helias. And furthw̄ one of thē ran, & toke a spōge, & whan he had filled it full of vineger, he put it on a rede, & gaue it him to drinke. But other sayd: let be, let vs se whether Helias wil cō, & deliuer him. Jesꝰ, when he had cried again w̄ a loude voyce, yelded vp ỹ goost.

The very Sunne felte the punishement of the innocent, and could not abyde to beholde so wicked a dede. He couered his face with a blacke cloud, & all that countrey was couered with darkenes, from sixe of the clocke vntill nine. And yet in the meane season, the darkenesse of the Jewes hartes could not be shaken of. Further aboute nine of the clocke, Jesꝰ cryed with a great voyce saying: this sentence out of the psalme. Hely Hely lamazabathani, my god, my god, why hast ỹ forsaken me? And certayn ỹ stode by, & hering farre of, Heli, & supposig ỹ he had called to Hely for helpe, say: This felowe calleth for Hely. Let vs see whether he will helpe hym. Thā Jesꝰ to shewe ỹ it was a true death whiche he suffered for al men, cryed: I am a thirst. For thirste is wont to folowe vpon woundes & sheadyng of bloud, whiche oftentymes is a punishement more sore and painfull than death. And one runnyng to him, put vnto his mouth as he hanged, a sponge full of vyneger, put vpon ỹ top of the reede. Jesus thirsted sore for the helth of mē, but ỹ Jewes offred him nothyng but vineger & gall. Therfore he did forbeare from it when he had talked, saying: It is cōsumate & finished, signifiyng that nothing was omitted whiche did pertaine to the maner of the sacrifice. And anon to declare ỹ he left his life of his owne accorde, after ỹ he had cōmended his spirite vnto the father, he cryed with a loude voyce, and bowyng downe his head, dyed.

The texte. ¶ And behold ỹ vayle of the tēple dyd rent in two partes, frō the top to the bottom, & the yerth quaked, the stones dyd rent, & graues dyd open, & many bodyes of sainctes whyche slept, arose, & went out of ỹ graues after his resurrecciō, & came into the holy cirye, & appered to many. Whan ỹ Centuriō, & they ỹ wer w̄ him watching Jesꝰ, saw ỹ yerthquake, & those thinges, which happened, they feared gretly, saying: Truly this was ỹ sōne of god.

And furthwal thinges did testifie the effectual death of ỹ lord Jesus. For ỹ vayle of ỹ tēple whiche deuided the holy places frō the other part of ỹ tēple, of his own accord, was cut in two partes, declarig ỹ the shadowes of Moses lawe hereafter should vanishe away at ỹ bright light of the gospel. Furthermore the earth did quake, & the stones brake asūdre, reprouing ỹ Jewes for their inuincible hardnes of hart. The graues did opē, & many bodyes of holy men whiche wer dead, did reuiue & liue again, & goyng out of ỹ graues after ỹ resurrecciō of Christ, came into ỹ holy citie of Jerusalē, and appered vnto many, beyng the preachers and folowers of the resurreccion of Jesus. Furthermore the Captayne and his seruauntes whiche were there to kepe Jesus, perceiuyng the earthquake, the darkenes, the brekyng of the stones & other wōders, wer greatly afeard, saying: Truely this was ỹ sōne of god.

The texte. ¶ And many women were there, beholdyng a farre of, whiche folowed Jeſus from Galile, miniſtryng vnto hym, among whiche was Marie Magdalene, and Marie the mother of James and Joſes, and the mother of the children of Zebedee. When the euen was cum, there came a ryche man of Aramathia named Joſeph, whiche alſo was Jeſus diſciple. He went vnto Pilate, and begged the holy body of Jeſus. Than Pilate cõmaunded the body to be deliuered. And whan Joſeph had taken the bodye, he wrapped it in a cleane cloth, and put it in his newe tombe whiche he had hewen out in the rocke, and rolled a great ſtone to the doze of the Sepulchze, and departed. And there was Marie Magdalene, and the other Marie ſittyng ouer againſt the Sepulchze.

There wer alſo many women lokyng a farre of, vpon the thynges that wer dooen, whiche had folowed Jeſus from Galilee, miniſtryng vnto hym neceſſaries, among whom there was Marie Magdalene, and Marie ẏ mother of Jacob and Joſeph, and alſo the mother of the ſonnes of Zebedee, and diuers other with them. And when the nyght dzewe nere, a certain riche capitain of Aramathia called Joſeph, who alſo was the diſciple of Jeſ, wẽte vnto the pzeſident, aſkyng of hym the body of Jeſus. Pilate marueilyng yᵗ that he wer dead a man of luſty age, and not hauyng his legges bzoken, aſ ſone as he knew certainly of the captain that he was dead, he commaunded the dead body to be geuen vnto hym. He receiued it, and wzapped it in a cleane ſhete, & layed it in a newe graue, the whiche he had grauen in an hole ſtone. And rollyng a great ſtone to the doze of the graue, he departed away: And this was dooen by the pzouidence of God, that they ſhould vſe no cruelitie vpon the dead karcas, oz that no man ſhoulde digge vp the graue and ſteale hym away. And when the other wer departed, Mari Magdalene and another woman continued there ſittyng ouer againſt the ſepulchze, & marking the place where they layed the body, that at cõuenient time they might do the duetie of annointyng to it, and the lozd had ſtirred vp their great dyligence to this intent ẏ the beleke of his reſurrection might be moze certain.

The texte. ¶ The nexte daye that followeth the Paraſceue, the high prieſtes and Phariſeis came togither vnto Pilate, ſaying: Sir we remember that this deceiuer ſayde whyle he was yet aliue, after thze dayes I will ryſe agayne: commaund therfoze that the ſepulchze be made ſure vntyll the thyzde day, leaſt his diſciples cum and ſteale hym away, and ſaye vnto the people: he is ryſen from the dead. And the laſt errour ſhalbe woꝛſe than the firſt. Pilate ſayde vnto them: ye haue a watche, goe your way, make it as ſure as ye can. And they wẽt and made the ſepulchze ſure with watchemen, and ſealed the ſtone.

But the day after the Paraſceue, whiche is the day of pzeparacion, agayne the heades of the pzieſtes and the phariſeis cum vnto Pilate, confirmyng ẏ truthe of the reſurreccion, whyles they goe about to let it, and they ſay vnto the pzeſident: Sir we remẽber that that deceiuer beyng yet aliue, ſaide that he would ryſe again after thze dayes. Therfoze commaund the ſepulchze to be kepte vnto the third day, leſt his diſciples cum, and ſteale away his body and perſwade the people that he is ryſen ag..in. Which if it cum to paſſe, we ſhall pzeuayle nothyng, but the latter errour ſhall be wurſe than the fyrſte. Pilate ſayeth vnto them: ye haue a watche, goe and kepe as ye knowe. But they whyles they goe aboute to ſtoppe hym that woulde ryſe agayne, they encreaſe the miracle, and the fayth of the reſurreccion. They ſet kepers and made ſure the ſepulchze, they ſealed ẏ ſtone alſo whiche dyd ſhut the mouthe of the Sepulchze, leaſt there myght be any deceyte in ẏ kepers alſo.

¶ The

¶ The. xxviii. Chapter.

¶ And vpon the euen of the Sabbothes whiche springeth in the firste day of ꝑ Sabothes Marie Magdalene and the other Marie came for to see the Sepulchre. And beholde there was a great yearthquake. For the Aungell of the Lorde came downe from heauen, and came and rolled downe the stone from the doore, and sate vpon it. And his countenaunce was lyke vnto the lyghtenyng, and his garment white as snowe. And for feare of hym, ꝑ kepers wer astonyed, and wer made as deade men. The texte.

AND when the euen of the firste Sabboth daye was cum, after the end of the whiche, was the morning of the daye folowynge, whiche was the fyrste daye of the weke nexte insuyng, Mari Magdalene, and the other Mari, theyr swete spices prepared ouer night, went again in the morynyng to the Sepulchre, to see what was doen, and to enbaulme the body of Jesv. And there was a great yearthquake. And whan the women deuised emong themselfes, how they might remoue the stoone from the doore of the graue (for it was to great to be remoued by ꝑ strēgth of women) beheld the angel of ꝑ lord came doune from heauē, & remoued the stone frō ꝑ doze of ꝑ graue, & than sate vpō it. And the countenaunce of the aungell was lyke vnto the lightenyng, and his garmētes shinyng as whyte as snowe. The kepers of the Sepulchre lokyng vpō hym, were afrayed, and so amased that they lay astonyed lyke deade men.

¶ And the aungell made aunswer vnto the women, and sayd: Feare ye not, For I knowe that ye seke Jesus whiche was crucifyed, he is not here, for he is ryssen as he sayde. Cum see the place, where the Lord was layed. And go quickely, and tel his disciples that he is ryssen agayne from death. And beholde he goeth before you into Galilee, there ye shall see hym. Loe I haue tolde you. The texte.

But the angell comforted the women, saying: These men worthily be amased at the glory of the resurrection, whiche do perseuer and continue styll in their vnbeleefe: But feare not ye, for I knowe that ye seke Jesus who was crucified. Now he hath left his sepulchre, and hath performed that he promised to do. This is the morynyng of the third day. ¶ Therfore he is risē. Cum and see the place, whiche beyng voide of the body, hath yet a signe where the body laye: It hath also the apparell of the bodye, the linnen wherin he was wrapped. Let these thynges make you beleue, yf ye beleue not me. But spedily depart hence, and tell these thynges that ye haue seene to the other disciples beyng sadde for the death of their Lord, that he is ryssen agayn. Whō yf ye desire to see, beholde, he wyll go before you into Galilee, lyke as before his death he promysed. There ye may see hym aliue, for whom ye mourned when he was dead. Loe I haue tolde you before.

¶ And they departed quickely from the sepulchre with feare and great ioye, & did runne to bryng his disciples word. And as they went to tell his disciples, beholde, Jesus mette them, saying: All hayle. And they came and helde his feete, and wurshipped hym. Than Jesus sayde vnto them: be not afrayed: go and tell my brethren, that they go into Galile, and there they shall see me. The texte.

And whan they had loked in the voyde graue, whiche they had found shut, spedily they retourned, partelye fearefull for the greatnesse of the myracle, partely rauysshed with greate ioye, for the desyre and hope to see their Lord alyue agayne, and they runne to communicate this ioye to the disciples of Jesus. And as they wente, Jesus met them, that they myght tell the more certayne tydynges. And to encourage theym beeyng fearefull, he sayd: All hayle.

hayle. They seeyng and knowyng the Lorde, went vnto him, and embra-
cyng his feete, worshypped hym. Agayne Jesus to take from them al feare
Be not afraid go and tel my brethren. that they might the better perceiue the thynges that shoulde be spoken, he
sayeth: feare not, Goe and tell my brethren the thynges that ye haue sene,
and bid them goe forward into Galile, there they shall se me.

The texte. ¶ Whan they wer gon, beholde sum of the kepers came into the citie, and tolde the chefe
of the priestes all thynges that had happened: And they assembled together with thelders
and toke councell, and gaue muche money to the souldiers, saying: Say ye that his disci-
ples came in the nyght, and stole him away, whan ye wer a slepe. And if this cum to ꝑ pre
sidentes eares, we wyll perswade hym, and saue you harmeles. But they toke money, &
did as they wer taught, and this saying is noysed among the Jewes vntill this daye.

And when they wer departed, to thintent the trueth of the resurrection myght be confirmed also by the testimonie of the aduersaries, certayne of the kepers, leuing the Sepulchre, went vnto Jerusalem, & tolde the heades of the priestes, what thinges had been dooen, howe the sepulchre being shut & sealed, the body was not found. And howe the angell beyng of a maruailouse beautie, remoued the stone, and of the earthquake, and howe they were amased for feare. And how they heard ꝑ angel talking with ꝑ womā. Whā the priestes heard these thynges of the kepers, they went to councel again with the Senioures, for as muche as the thyng was to manyfeste to bee doubted, they bye a lye of the kepers for money, lyke as before they boughte the helpe of the traytour for money: but that they paye more for the laboure of the lyers, than of the traytoure: kepe close (q they) ꝑ thinges that ye haue sene, but make a brute abrode, ꝑ his disciples came in the nyght & stale hym away, when ye were aslepe. And yf this inuencion and sleyghte be brought vnto your president, we wyll perswade him & deliuer you from all daunger of this matter. Therfore the souldiers receyuyng money, dyd as they were instructed, & this trifelyng & bayne sleyght was beleued of the people. For this rumour is bruted abrode vnto this day emong the vnbeleuig Jewes.

The texte. ¶ Whan the eleuen disciples went away into Galilee, into the mountayne where Jesus
had appoynted them. And whā they sawe hym, they worshipped him. But sum doubted.
And Jesus came & spake to them, saying: all power is geuen to me in heauen and yearth.

Nowe the eleuen disciples monyshed of the women, went forewarde in to Galilee, & went vp vpon the hyl whiche Jesus had appoynted thē. There he shewed hymself. They sawe and knewe hym to be their lord, & honoured hym, as nowe beyng an high & in heauen. Notwithstandyng sum yet doub ted, vntill they were made to beleue, w̄ many & very certayne argumentes. Albeit their doubtyng was profytable for the certayntie of our belefe. Therfore Jesus drawing nere vnto them, dyd not onely offer hymself to be sene & touched prestly, but also spake vnto thē w̄ his knowen & accustomed voice: declaring ꝑ by his death, he had obtayned a kingdō & authoritie bothe in heauen & in yearth. In heauen, where euer he reygned with the father: in earth where hereafter he should reigne, not by tyrannical powers & aydes, but thorough the faythe of beleuers: and that he shoulde dispose the office of this euangelical kingdome vnto his disciples, who should folowe his step-pes, commyttyng vnto them the office to preache the Gholpell not onely to the Jewes, but also to al nations: & also authoritie to baptise, & by the holy gost, to forgeue sinnes to all meune, that wyll profesle an euangelicall lyfe with a syncere hearte: and to enstructe and frame them, not after the law of Moses, nor after the constitucions of the Phariseis, but after his precep-

tes,

tes, vntil they wexed & grewe vp, vnto the perfeccion of ỹ wisedom of ỹ gospel. And ỹ they should nothing distrust, for ỹ he should not be cõtinually conuersaunt with thẽ, he promiseth that their felowship shal neuer fayle, & that he wil neuer forsake his, but be alwaies present wt his in spirite & power, vnto the last end of the world: Al power (qᵗ he) is geuẽ me in heauẽ and earth. Ye haue seen me by the reason of the weakenes of the flesshe, hungry, thyrstie, werye, nedye, dispised, taken, bounde, spetted vpon, condemned, beaten, crucified, couered with al kyndes of spitefulnes, and in maner deiecte vnder the lowest sorte of men. Because I haue suffered al these thinges willyngly and of myne owne accorde for the health of men: my father hath rayled me from death, and rewarded me with the glory of immortalitte, and hath lyfted me vp to the felowship of his kingdome, and hath submitted vnto my power & rule, al thinges ỹ be in heauẽ & earth. Ye haue an authour whome ye ought not to distruste, ye haue a Lorde, of whom ye ought not to repent.

Go ye therfore & teache al nacions, baptise them in the name of the father and the sonne, & the holy gost, teachyng them to kepe al thynges whatsoeuer I haue commaunded you. The texte.

Like as I dyed for the healthy of all men: so there is no nacion which belongeth not to my right. It shall be your parte to get vnto me as muche as lyeth in you, al kynd of men. But ye shal not get them by weapõs or warre, but by the same meanes that I gatte vnto me this righte, by wholsom doctrine, be a lyke worthy and meete for the gospell, with free well doyng, with pacient sufferyng of ylles. Go ye therfore as trustye Ambassadoures, and trustyng me youre authoure, teache fyrste the Iewes, than the next neighboures vnto them, afterwardes al the nacions of the whole world. Teache what they ought to beleue of me, and what they ought to trust of me. Fyrst to knowledge the heauenly father, the maker, the orderer, and the restorer of al thynges visible and inuisible. Whose power no man can resyst because he is almyghtye: whose knowledge no man doeth deceyue, because he seeth all thynges: whose iudgemente no man shall escape: From whom as from the fountayne cummeth all goodnes in the world: To whom is due al honour, prayse, and thankes geuyng. They must knowledge also his sonne Iesus, by whom through his eternall and vnsearcheable councell, he hath purposed to deliuer mankynde from tranny of synne and death, and by the doctrine of the gospell, to open the waye vnto euerlastyng felicitie. Who for this cause by his will. came downe into the earth, and was borne very mã, of the virgin Marie, and beyng man long conuersaunt emong men, taught the heauenly philosophy, whiche onely maketh men blessed. And beyng an innocẽt, was afflicted & punished for the sinnes of the whole world, & put to death vpon the crosse. And layed in his graue, the thyrde day he rose agayne accordyng to the prophecies of the Prophetes. After that beeyng conuersaunt many dayes with his disciples, and the truthe of his resurrection declared by sure argumentes: he went vp agayne into heauen, where as partaker of the kyngdome and glory of his father, he sytteth on the ryght hand of his father almightie. Once he shall cum agayne into the world, not lowe and abiecte as before: but with the diuine maiestie: not a sauyoure, but a iudge, bothe of those whom that daye he shall fynde alyue, and of those whõ nowe beyng dead, the trumpe of the ghospell shall soodaynly call agayn to lyfe: that by his ineuitable iudgement, euerye man maye receyue rewarde

worthy

woꝛthy and meete foꝛ his doynges. They muste knowledge also the holye goste, whom I haue nowe partely geuen vnto you, and wyl geue moꝛe plẽtuously, after that I cum into heauen, whose secrete inspiracion shal cũfoꝛt, teache & strengthen the myndes of thẽ that trust in me: and beyng powꝛed into the hartes of al mẽ, shal glue & cõfeder thẽ together wᵗ mutual charitie, as many as pꝛofesse hartely the faith of the ghospell, of what nacion so euer they cum of. And if a mã doth sinne any thing thꝛough the weakenes of mã, he shal obteyne foꝛgeuenes of his sinnes, so ẏ he doth not seuer hymself from the leage & felowship of the holy cũpany. And whosoeuer ioyneth hymselfe vnto this leage, all the synnes of his foꝛmer life shalbe foꝛgeuen him frely. Finally lest any man should thinke the rewardes of good deedes to bee desired in this life, oꝛ should goe about vengeaunce against ill doers, let them knowe that this hereafter shall cum to passe in theym whiche ye se dooen in me. The deade shall liue againe, and euery soule shall be restoꝛed to her owne bodye. The whiche as sone as it shall be dooen, whosoeuer shall belong to this holy felowshippe, and sticke constantly vnto me, shall bee translated with me vnto euerlastyng lyfe, to be partakers of felicitie, which wer felowes and partakers of affliccions. After that ye haue taught them these thynges, if they beleue the thynges that ye haue taught, if they repent them of their foꝛmer life, if they be ready to embꝛace the doctrine of the gospel, thẽ dippe them in water, in the name of the father, the sonne, and the holy gost, that by this holy signe, they may trust themself to be deliuered from the fylthinesse of al their synnes, frely thꝛough the benefite of my death, and nowe to be chosen to the numbꝛe of the childꝛen of God. Let no man be circũcysed, let no man be baptized in the name of Moses, oꝛ of any man. Let theym all know, to whom they be bound foꝛ their health, vpon whom they ought holy to hang. Let them not be burdened with the ceremonies of Moses, oꝛ of man. Let this token be sufficient foꝛ all men that cum to the pꝛofession of ẏ gospell, whiche is easye to be had in euery place. But least any man myghte thynke it sufficient to saluacion, once to be baptised, and to pꝛofesse the fayth of the ghospell, they must be taught againe by what meanes they may kepe their innocencie, by what meanes they may goe foꝛwarde to perfeccion of ẏ euangelicall godlynes: I haue omitted nothyng whiche may make to thobteinyng of euerlastyng health. And that heauenly spirite whiche ye shall receyue, wyll not suffer you to foꝛget that whiche ye haue learned of me. Ther foꝛe whatsoeuer I haue commaunded you, deliuer ye thesame to be kepte of them. I haue not pꝛescribed vnto you the ceremonies of Moses lawe, whiche lyke shadowes must now banishe away at the lyght of the euangelicall truthe, I haue not pꝛescribed vnto you pharisaicall constitucions, but those thynges, whiche onely bꝛingeth true innocencie and godlynes, and whiche onely may make you derely beloued of god, and truely happy.

Baptisyng the in the name of the father, & of the sonne, & of ẏholy gost

Teachyng the to kepe al thinges whatsoeuer I haue cõmaũded you.

Therfoꝛe teache these thynges to them that pꝛofesse my name, not onelye in woꝛde, but also in lyfe, as I, whatsoeuer I taughte, I perfourmed it in dede. Whyles ye be doyng of these thynges, and whiles ye bꝛing moꝛtal mẽ to heauen, the woꝛld wyl rise against you, lyke as it roose agaynste me. Foꝛ my spirite agreeth not with the spirite of this woꝛlde, and my doctryne is wholy against the affeccions of them, whiche loue the thynges that bee of

this

this worlde. They wyll ryse agaynst you with great tumultes, but there is no cause why ye nede to distruste, thoughe ye be but lowe and abiect, vnlerned, weake, and fewe. I haue ouercum the worlde, and ye shall ouercū thorough my helpe and by myne exaumple. Ye shall ouercum thorough my might, and not your owne, whatsoeuer is terrible in this worlde.

¶ And loe, I am with you alway, vntill the ende of the worlde.

The texte.

And lo, I am with you alway vntil the ende of the worlde.

And although I shall take vp this body into heauen, because it is so expedient for you, yet I wyll neuer forsake you. For after that I shall cease to be with you in body, than I shall be more effectually with you in my spirite. And I wil be with you vnto the worldes end, but whan the worldes end shalbe, it profiteth not, nor behoueth not you to know. In the meane season do what is commaunded you, euer ready against that daye. Whiche whansoeuer it shall cum, than ye also, your mortalitie laied apart, shall be wholly with me, felowes of my fathers kyngdome, whiche shall neuer haue ende.

FINIS.

To the moſt excellent and vertuous prīceſſe Quene Catherine, wife to our moſt gracious ſoueraigne Lord, Henry the eyght, king of Englande, Fraunce, and Ireland, defender of the fayth, and of the Churche of England, and alſo of Ireland in earthe ſupreme head, Thomas Key, her daily Oratour wiſheth perpetuall felicitie.

Among the innumerable benefites whiche we haue receaued of almighty God, moſt worthie and excellent Princeſſe, there is none in myne opinion for the whiche we are more bounden vnto his mercifull goodneſſe, then for that it hath pleaſed hym more clearely to illumine vs of this age with the knowledge of his holy woorde, then our forefathers and elders. For who knoweth not how long this realme hath bene miſerably ſeduced thorough ignorāunce of the Scriptures? Who, euen among the vplandiſhe, perceyueth not what intollerable abuſes haue bene vnder pretence of true religion, and Godlineſſe, maintayned in this Churche of England, till ſuche tyme that God of his infinite mercie, ſent vs a newe Joſias, by whoſe righteous adminiſtracion, and Godly policie, the lighte of Gods woord that ſo many yeares before was here extinct, began to ſhine againe: to the vtter extirpatiō of falſe doctrine, the roote and chiefe cauſe of all ſuche abuſions. This Joſias is our mooſte redoubted ſoueraigne Lorde kyng Henry theyght, a Prince garniſhed with ſo many excellent giftes of grace, nature, and Fortune, that he is in very dede, and therfore moſt worthely called the perfite mirrour, & pearle of all Chriſten princes. To wade here in the prayſe of his princely qualities, and noble actes atchieued to Gods honour, & the publique weale of this realme, is not my purpoſe, for that I knowe it to be an enterpryſe farre exceadyng the compaſſe of my ſimple learnyng, and barrayn eloquēce: But onely to declare how muche we are bounden, chiefly vnto God, and next vnto his moſt excellente Maieſtie, that we haue the Scriptures in our mother tongue, and are cured of our olde blyndneſſe by the medicine of bertie. For now hauyng our ſpirituall yes opened, and daily receiuing into the ſame the cleare light of goddes woord, we begyn to ſee, and perfitely to knowe our only ſautour Jeſus Chriſt: whom to knowe is euerlaſting lyfe and ſaluacion. But ſo longe as the layed Scriptures were hyd, and kept from the knowledge of the people, fewe knewe Chriſt aright: & none leſſe then they, who appeared to be the chiefe profeſſoures of Chriſtian religion. For what els is it to knowe Chriſt, but to knowe and confeſſe that of hym onely, and by hym commeth our ſaluacion: that by him our good dedes are acceptable vnto almighty God the father: that by hym the fathers wrathe is appeaſed: that by hym we bene fraunchyſed from the captiuitie & thraldome of the diuel: and to be ſhorte, that by hym we are adopted and choſen to be the childzen of God, and enheritours of the kingdome of heauē. Who ſo knoweth Chriſt aright, ſurely beleueth to attayne ſaluaciō by hym onely, who ſayeth: Come vnto me all ye that do trauaill, and are charged and I ſhall refreſh you. The very office of Chriſt is to ſaue: and therfore he was

called by the high wysedom of God (Jesu) that is as muche to say, as a Sauiour, because (so saith the angel in Mathew) he shall saue the people from their sinnes: So that it appeareth hereby howe greatly they are deceyued that thinke to be saued by any other meane then by Christe, or that make them selfes quarter sauiours with hym, ascribyng any part of their saluacion vnto theyr owne workes and deseruinges. Now how could Christ be knowen aright, that is to say, to be our onely sauiour and iustifier, so long as the scriptures were shut vp, and kepte from the people: And *Legenda aurea*, with suche like trumpery lay open for them to passe the time withall, and read in stede of the Bible. For this cause chiefly, and also for lacke of good preachers, to preache and teache the trueth, it came to passe, that he was almost cleane out of knowledge in this realme, in so muche that (duryng the tyme of this great ignorauunce and blindnes) many a thousand put more confidence of soul health in workes that were but of mennes phantasyng, as in pardons, in pilgremages, in kissyng of reliques, in offring to saincres, in halowed beades, in numbryng of prayers, in mumbiyng vp of Psalmes not vnderstand, in the merites of those that called themselfes religious, and in other lyke thinges disalowed by God, and his holy word, then in Christ thonly auctor, as is aforesayed, of mans saluacio. But now that by the gracious permission of our sayed soueraigne Lord, the scriptures are open for euery man to reade soberly, and reuerently for his owne edifiyng in vertue and godly liuyng, it is right wel knowen that the forsayed abusions were doctrines of Antichristes inuencion, and not of God: and that all suche as teache any other way or meane to attaine saluacion, then by him who saith: I am the waye and veritie, are false teachers, seducers, and liers. Now do the commaundementes of God no lenger giue place, as they wer woont to do, vnto mans traditions. Now haue we learned what is our duetie to God, and what obedience we owe vnto our prince, Gods chiefe minister, & supreme head in earth of our churche and congregacion. Now is idolatry, hypocrisy, and superstition, cleane plucked vp by rootes, and true religion euery where planted. Now is al false doctrine exiled, & Gods word truely set forth and preached. Now hath England cleane forsaken Antichrist of Rome, the greatest enemy of Gods holy word, with al his most vngodly deuices, and deuelish inuencions. And all this came of the mere mercy & goodnes of almighty God towardes vs, who vndoubtedly for thassertion of his holy word, and the deliueraunce of vs his people out of captiuitie, ignorauunce, and blindnes, hath raised vp in our time this Christen Iosias, and ioyned vnto the same by most lawfull matrimony your noble grace, a Lady, besides other special giftes, and singuler qualities, wholy geuen to the studie of vertue and godlinesse. Wherfore all Englande hath iuste occasion to reioyce at this your graces honorable aduauncement, yea rather highly to thanke god that our most gracious soueraigne hath matched him self with so vertuous a Lady, in whom is the very expresse resemblaunce of all his maiesties excellent vertues, but spectally of that his graces ardēt zeale, and deuocion in fauouring & setting forth of Gods worde, the mother of all ioyfull prosperitie. A manifest argument wherof, besides many other, is that your grace so much desireth to haue the Paraphrases of the renoumed clerke Erasmus of Roterdame vpon ỹ newe testamēt (a worke

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very fruitfull and necessary for the true vnderstanding of this part of holy scripture) tourned into English. And for the exploiture and spedy accomplishment of this your graces most Godly desyre, hath (as is sayed) commaunded certayne well learned persons to trãslate the said worke, the paraphrase vpon S. Marke excepted, whiche the right worshipfull maister Owen (a man of muche learnyng, & no lesse honestie, and therfore worthyly Physician to the kinges most royall person) moued me, your graces pleasure first knowen, to go in hand withall, affirming that I should do a thing right acceptable vnto your highnes, if I woulde diligently trauell therin. The which thing, beyng very desirous to gratify your highnes, and with my poore seruice and diligence to further, as muche as in me lay, the godly purpose of the same, I right gladly promised him to do, trusting rather vpõ the benigne acceptacion of your gracious goodnes, then vpon the slendernesse of my witte and learning, farre vnable worthily to atchieue so weighty an enterprise. For thauctour hereof was a man of incomparable eloquence: and therfore it is not possible for a person scarcely of meane learnyng (as I am) to set out euery thyng, specially in our English tongue beyng very barrain of woordes and phrases (I wil not say barbarous withall) so liuely, and with like grace as he wrote it first in the Latine. Wherfore I minded nothing lesse then to contende with hym in ornate speach, and eloquence: but haue done my diligent endeuour so to enterprete ỹ said worke, that it should be both plain and pleasaunt vnto the reader: and not onely that, but also to discharge ỹ chiefest office of an enterpretour, whiche is faithfully to translate, and expresse euery thyng accordyng to the true sence and meanyng of thauctour. If I haue, most vertuous Princesse, any where fayled thus to do, it hath bene rather for lacke of learnyng, & better knowledge, then of any good will and diligence. To speke here any thing eyther in the praise of thauctour of this present worke, or of the worke self, in myne opinion shall not be nedefull, for that thauctour is so muche renoumed for his excellency in learning, that my prayses can no more illustrate & setfoorth his glory, then a candell (as the common prouerbe is) gyue lyght vnto the sunne: and the great vtilitie of thother, cannot so wel beset out by any mans praise and commendacion, as it shall euidently appeare vnto them, that will diligently reade and peruse it. If this my good wil, and endeuour maye be acceptable vnto your highnes, as the great fame of youre bountie, and gracious goodnes putteth me in comforte it shall be, I will hereafter, God assisting me, employe my whole study, and labours in suche wise, that the fruite therof shall be more worthy to be presented vnto your noble grace, then this rude translacion, the whiche I am bolde at this present through thaffyaunce of your natural gentlenesse to dedicate vnto the same. I beseche almighty God longe to preserue our saide soueraigne Lorde, your grace, and that most comfortable flower of all Englande, noble Prince Edwarde in continuall honour, ioye, and prosperitie.

To the moste christian prince

Frauncys the Frenche kyng Eraſmus of Roterodame ſendeth gretyng.

That I haue not tyl this day (moſte chriſtiã kyng Frauncys) enioyed the cõmoditee of your mateſties ſpecial fauour and beneuolence towardes me, hath neither been throwe my default or negligence, neither yet can the cauſe therof iuſtly be aſcribed vnto your excellency: but among ſondrye lettes and impedimentes there hath none ſo muche inuied me this felicitee, as hath this troublous and vnquiet worlde. For I haue euer looked when that in theſe long ſtormes and tempeſtes of warres there would ſome fayre wether or clerenes of peace ſhyne vpõ vs out of one quarter or other. Neither haue I thought my ſelfe at any tyme the leſſe bounden of an heere vnto your bountiful goodnes, then if I had accepted whatſoeuer your grace of your princely liberalite offred me. And I truſt ere it be long to haue an occaſion more euidently to teſtifie the earneſt zeale and good mynde I beare towardes your highnes. In the meane while vntill opportunitie ſhall ſerue me ſo to dooe, I haue thought good to ſend your grace the Paraphraſe vpon the goſpel of S. Marke as an earneſt penny of this my promiſe, where I was of my ſelfe very prone and ready this to dooe, and as it were runnyng forward ther vnto of myne owne accorde, the verye fitnes of the matier did not a lytle excite and moue me. For after I had dedicated Mathewe vnto myne owne natural liege lorde Charles themperour, and Iohn (vpon whom byandby after I had finiſhed Mathewe I made likewyſe a Paraphraſe) vnto Ferdinande his maieſties natural brother: and Luke (whiche was the third that I went in hande withall) vnto the kyng of Englande, then remained there Marke, who ſemed to be lefte behynd for your grace, becauſe the lower goſpels ſhould be dedicated vnto the lower chiefe princes and rulers of the worlde. And God ſend grace that the ſpirite of the goſpell may likewyſe ioyne the heartes of you all lower together in mutual amitie and concorde, as your names are in this goſpel boke aptely conioyned. Some there be whiche extend the biſchoppe of Romes dominion euen vnto hell or purgatory: other ſome geue him imperye and power ouer the Aungels: And ſo farre am I from enuiyng him this preeminente authoritie, that I would wiſhe him to haue a great deale more, but yet would I deſyre wal, that the worlde might once fele this his power good and holſome in ſettyng chriſtian princes at one, & in conſeruyng the ſame in peace and amitie, whiche haue a long ſeaſon with no leſſe diſhonoure, then ſlaughter and effuſion of Chriſtian bloud warred one againſt an other to the vtter decay of Chriſtes religion.

And all this while we curſſe & banne the Turkes. But what pleaſaũter ſight can there be vnto the Turkes, (or if any other nacion there be of the miſcreauntes ỳ are greater enemies vnto Chriſtes religion) then to ſee

thre of the moſte florißhyng and moſte puiſſaunte princes of al Europe, thus by reaſon of miſchieuous diuiſiō to purſue eche other with mortal battaile? It wyll ſcarcely ſincke in my braine that there is any ſo cruel a Turke who wiſheth more miſchiefe vnto Chriſten men, then them ſelues worke one an other. And al this while ariſeth ther no peacemaker which with his authoritie may appeace this vngodly buſynes & ruffling of ỳ worlde, where as there lacketh not prouokers and ſetters on ynowe, and ſuche as poure oyle (as it is in the olde prouerbe) vpon the fyer. It is not my parte to make any ones title either better or worſe with my forefudgement. I knowe right well that euery one thynketh his owne cauſe moſte rightful and iuſt: I knowe alſo, that in al ſuche iudgementes that ſame partie is euer woont to haue more fauoure that defendeth him ſelfe from iniury offred him, then he that offreth the wrong: but yet would I very fayne that all chriſtian princes would debate the matter right, and would well conſider with themſelues how muche he hath gotten hereby whatſoeuer he be that had lieffer haue and embrace an vntuſt peace, then wage battaile be it neuer ſo iuſt and lawful. What is more brittle, more ſhorte, or more full of miſery and wretchednes, then is this preſent life of ours? I wyl not here ſpeake of ſo many kyndes of diſeaſes as reigne in ỳ worlde, ſo many iniuries, ſo many caſualties, ſo manny fatall calamities and miſauentures, ſo many peſtilencies, ſo many diuers kyndes of lightnynges, ſo many yerthquakes, ſo many ſortes of fyres, ſo many fludes and inundacions of waters, & other like calamities out of all meaſure and noumbre. For among all the euils that mannes life is vexed or troubled withal, there is none whereof more miſchief and hurte enſueth, then of battaile, the whiche yet doeth muche more miſchief vnto mennes maners, then it doeth vnto theyr ſubſtaunce or bodies. For he doeth the leſſe harme of bothe, that bereaueth a mā of his life, then he ỳ bereaueth him of his vertuous and good minde. Neither is battaile euer the leſſe deteſtable & leſſe to be abhorred, becauſe the moſte parte of ỳ euils therof lighteth vpō poore folkes neckes; & ſuche as are of lowe ſtate & degrees, as of huſbandmen, craftes men, and wayfaryngmen. For the lorde of all Jeſus Chriſt ſhed no leſſe bloud for the redemption of ſuche, be they neuer ſo vile raſcals and abiect perſons, then he did for the greateſt kinges and princes that be. And when at the dreadful day of dome we ſhal come before the iudgement ſeate of Chriſt (where muſt ere long be preſented al the potentates and rulers of this worlde, how mighty and puiſſaunt ſoeuer they be) that rigorous iudge wyl requyre as ſtreight an accōpte for thoſe ſely poore wretches, as he wyll do, for the rulers and great menne. They therfore that thinke it but a ſmall loſſe vnto the comon wealth whē theſe poore ſoules and vnderlynges are robbed, afflicted, driuen out of theyr houſes, burned, oppreſſed, and murthered, do plainly condemne of folifhenes Jeſus Chriſt the wiſedome of the father of heauen, who for to ſaue ſuche, as the ſayd perſons are, did ſhed his precious bloud & ſuffred paſſion. Wherfore in myne opinion no kynde of people is more pernicious to the common weale then ſuche as put into princes heades thoſe thinges that may fyre and moue them to warre, who the more high ſto-

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macked and courageous they be, the soner are they deceiued. And among all princely vertues high stomacke and noble courage of minde is reke-ned the chief. For this vertue was Julius Cesar of olde writers highly cõmended. And for the same is noble kyng Frauncys likewyse extolled in our tyme with the full consent & testimonie of all nacions. Now what greater argument is there of a verye lofftie & couragious mynde, then to be able nothing to passe vpon luxuries? The doughtynes & valiauntise of the old capitaines who warred for empyre, and not for defẽce of life, is muche renoumed & praised: but in Gentile writers, & of Panyms or Gentiles. Certes it is a much more honourable & glorious facte for a christiã prince to bye peace & trãquillitie of the cõmon wealth with the losse of some parte of his dominion and enheritaunce, then for victory obtained to be receiued with muche goodly triumph, bought with so great displeasures of theyr euyn christen. Therfore suche as haue encensed the myndes of princes with a desyre to enlarge theyr empyre, what els haue they inuented but a continual fountaine and quicke spryng of warres? Againe as muche mischief do they in the worlde that ministre vnto the same princes occasion and matter of wrath, bearyng them in hande that it is a thyng appertainyng vnto princely manhod or couragiousnes, to be auenged by force of armes for some foolishe worde spoken, whiche happely was vntruely reported, or at the leste wyse made a great deale worse, & more haynous then it was spoken in very dede. But how muche greater a poynt is it of a noble courage, for consideracion to haue the peace and tranquillitie of the common wealth conserued, nothyng to passe vpon a railyng worde? For if any hurte come therof, it is but a priuate hurte, yea, to say the trueth, it hurteth not at all, if it be neglected and not passed on. And in other matters concernyng worldly affayres, kynges peraduenture may take some vacacion, and now and then sequestre them selues from busi-nesse, at leste wyse if it be lawful for them to be any where idle and without busynesse, vnto whose office it specially belongeth to watche, for the preseruacion and safegarde of so many. But in takyng vpon them the daun-gerous enterprises & aduentures of warre, forsomuche as the same bryn-geth with it a wholle floud of great euils and mischiefes, they ought with al theyen in theyr heades to watche, and to be as circumspect as is possi-ble to be, lest they decree and determine any thyng vnaduisedly. Neither speake I these thynges (moste christian kyng) of any entent to plucke the sworde out of the handes of princes. For peraduenture it is the parte of a good kyng sometymes to make warre, but that must be at suche tyme, when all other thynges hauyng been assayed in vayne, extreme necessitie cõpelleth him so to do. The lorde Jesus tooke away the vse of the sworde from Peter, but not from princes. Saincte Paule also confirmeth theyr authoritie, cõmaũdyng suche, as in the title of Rome professed Christes re-ligion in no wyse to contemne thauctorite of theyr soueraigne rulers, al-though the same wer Gẽttles & mistropauntes, in somuche that he would not haue taken from them beyng as the very ministres of God, neither theyr customes, theyr taxes or talages, nor theyr honoure. Taketh he the sworde from them, who sayeth: For he beareth not the sworde for naught.

The ſelfe ſame thyng doeth Peter alſo teache beyng one of the chiefe Apoſtles, ſaiyng: Submitte your ſelues therfore vnto all maner of ordinaunce of man, for the lordes ſake, whether it be vnto the kyng, as vnto the chiefe head: either vnto rulers as vnto them that are ſent of him, for the puniſhment of euil doers, but for the laude and praiſe of them that do well. &c. Chriſt would haue Peter to haue no weapon ſaue the ſweord of the goſpel, whiche is the heauenly worde, the whiche as ſainct Paule teacheth in the epiſtle to the Hebrewes, is quicke & mightie in operacion, and ſharper then any two edged ſweord: and entreth through, euen vnto the deuidyng a ſondre of the ſoule & the ſpirite. For he that cõmaundeth the ſweord to be put vp into the ſcaberd, & taketh it not away, doeth more then if he toke it away. For why doeth he commaunde it to be put vppe? Truely becauſe theuãgelike paſtour ſhuld in no caſe make warre. Why doeth he neither cõmaunde it to be layde aſide? nor yet forbid it ſo to be? Literally to do vs to vnderſtãd that we ought not ſo muche as then to go about to be auenged, when we are of power to reuenge the iniuries done vnto vs. Wherfore I conclude that the euangelike paſtours haue the ſweord of ỹ goſpel deliuered them of Chriſt, wher with they ſleagh vices, and cutte away mans carnal luſtes and deſyres. Kynges alſo and tempo ral princes haue theyr ſweord by his ſufferaunce and permiſſion to make euil men afeardé and to preferre good men accordyngly. The ſweord is not taken from them: but the vſe therof is preſcribed. They haue it for a defence and cõfirmacion of the publike tranquillitie, and not to bolſter & maynteine ther with theyr owne ambicioulnes. There are two manier of ſweordes, & likewyſe two manier of kyngdomes. The prieſtes & biſhops haue theyr ſweord, and alſo theyr kyngdome. In ſtede of Diademes and helmettes they haue theyr Myters: In ſtede of a ſcepter they haue a croſyers ſtaffe: they haue theyr brigandine, theyr ſouldiers girdle, and to be ſhorte, all that cõplete harnes whiche that valiaunt warriour S. Paul deſcribeth vnto them in ſondry places. Theſe euangelike kynges are called paſtours, ſo likewyſe are temporal kynges named of the Poet Homer, paſtours of the people. They bothe do one thyng, and yet is theyr office and miniſtery diuers, euen like as we ſee that in the ſame enterlude and playe ſome playe one parte, and ſome an other. But if they bothe had eche of theim theyr owne ſweord in a readynes, I meane, if eche of theim would vſe the power geuen theim aright, & as they ought to do, I thinke verely that we (who are rather chriſten men by name, then in dede) would not ſo often tymes drawe out our wicked ſweordes to thruſt theim into ỹ bellies of our chriſten brethren. Now whiles they bothe nothyng regardyng theyr owne duetie, haue eche one a deſyre to entermeddle with that, whiche in no wyſe appertaineth vnto theyr vocacion, it commeth to paſſe that neither of theim both do maynteine theyr owne dignitie accordyngly nor yet conſerue the publike tranquillitie neither. When hath a kyng more kyngly maieſtie, then at ſuche tyme as he ſitteth in iudgement, and miniſtreth iuſtice, then when he repreſſeth iniuries, endeth cõtrouerſies, helpeth the oppreſſed, or when he ſitteth in counſaile ſtudiyng how to adnaunce the common wealth. On the other ſide, when hath a biſhop more

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of his dignitie, then at suche tymes as he preacheth ỹ doctrin of ỹ gospel out of a pulpit: For then is ỹ euangelike kyng in his seate royal. Looke how vnsemyng a thyng it was for the Emperour Nero to cõtende wt the masters of Musyke and with harpers in the stage, or to proue masteries with wagoners in the listes or turneiyng place called Circus: so vnsemely a thyng it is for a kyng to meddle with lowe and peltrie matiers that perteine vnto his owne priuate affeccions, and hurt the prosperous state of the cõmon wealth. Againe loke how vncomely a thyng it wer if a Philosophier would with his cloke & long bearde scip about ỹ stage: & play a parte in an enterlude: or els holde a bil or a net in his hande in the place where the sweordplaiers are woont to fight at vtteraunce, and syng their accustomed song: I would not haue ỹ, I would haue a fysshe, cocke why flyest thou from me: euen no lesse vnsemely a thing it is for the euãgelike kyng to play the warryer, to bye and sel, I wyll not speake of other thinges more vnhonest, and lesse agreable with his vocacion. How chaũceth it that there is any one bishop in our dayes that thinketh it a goodlyer thyng for him to haue in his traine. CCC. horsmen well appointed with crosbowes, tauelyns, and handegunnes, then to be accompanied with a good nombre of learned and vertuous deacons, and to carry about with him bookes of holy scripture: Why do they thinke them selues great by the pompous shewe and settyng foorth of those thynges, by contemnyng wherof, suche as they succeded were accompted great & worthy persons: Why haue trumpettes and hornes a sweter sounde in their eares, then ỹ readyng of holy scripture: Well then, what if a kyng in stede of a Diademe, and a robe of estate, put on a Myter and a priestes attyre: and contrary a bishop in stede of a Myter & priestes attyre weare a Diademe, & a kynges robe or kyrtle: wyl it not appeare a monstruous sight vnto vs. Now if the vnright and disordred vse of suche thinges as are but signes of their office and ministeries dooe so greatly moue vs, why then are we not a great deale more moued to see their offices turned cleane cam, and vsed contrary to their right fourme and fashion: Now if either kyng or bishop do any thing priuately, they must haue respect to nothing els, but to the health and conuersacion of the people. For if they do their duetie aright, either they admonishe suche as are out of ỹ way, correct suche as haue done amysse, or coumforte the dismayed, or kepe vnder the proude and hyemynded, or styre vp idle persons, or make those that are at variaunce frendes and louers againe. This is the very office of kynges, but specially of the euãgelike kynges, who in nowise ought ambitiously to desyre this worldly kyngdome. And forasmuche as the Lorde Jesus was in very dede both a spiritual and a temporal kyng (although he expresseth in verth but a spiritual kingdom alonely) it is both their partes to do what in them lyeth to counterfaite and folowe their prince.

He wholly gaue himselfe for his. And how then for shame dare any that calleth himselfe Christes vicar liue onely to his owne priuate wealth and commoditie. Christ whether he were in the temple, or in the Synagoges, or went abrode, or tarried at home in his seueral house, or were carried by

water, or continued in the wildernes, did nothyng els all his life long but play the parte of a lautour, of a comforter, of a well doer. He taught the multitude, he healed the diſeaſed, he clenſed the lepres, he reſtored the ſicke of the paſſey, the lame and the blynd. Further he chaſed away hurtfull ſpirites, raiſed the dead, deliuered thoſe that were in perill, filled the bellies of the hungry, reproued ỹ Phariſeis, defended his diſciples, and alſo the ſynner that ſo lauiſchely poured out hir oyntment vpon him. He coumforted the ſynful woman of Canaan, and hir that was taken in adultery. Peruſe all the whoſle life of Jeſus, and it ſhall euidently appeare that he neuer hatmed any bodye, notwithſtandyng he had ſo many hurtes and diſpleaſures done to him of others, and that he could eaſely haue been auenged if it had pleaſed him. He euery where plaied the lautoure, euery where the well doer.

He reſtored Malchus eare againe whiche Peter cut of with his ſweord. He would not haue his ſafegarde defended with the leſt hurt or diſpleaſure that might be to any body. He made Herode and Pilate at one. Hangyng on the croſſe he ſaued one of ỹ theues. When he was dead he drewe the capitaine of the gariſone vnto the chriſtian profeſſion. This was the verye office and parte of a kyng, to do all men good and hurte no body. His example all chriſtian princes ought as nigh as they can to folowe.

And foraſmuche as your grace is called the moſte chriſtian kyng, the very name & title ſelfe that is geuē your highnes ought ſpecially to moue you to expreſſe in all your doynges as nere as ye can poſſible, the prince of all princes Chriſt. But what ſparcle of ſhame remaineth there in thoſe perſons, who albeit they haue a pleaſure to be called the vicars of Chriſt do notwithſtandyng require to haue (I ſay not their life or dignitie, but their auarice & pride) defended with great effuſion & ſheddyng of chriſten bloud? And this write I (right noble prince) not for to defame or reproue any biſhops (albeit I would wiſhe of God that there were not ſome chriſtian biſhops of whom theſe wordes might be iuſtely ſpoken) but onely to ſhewe wherin the true dignitie of kinges and biſhoppes conſiſteth, to the ende that bothe of them knowyng and mainteinyng their owne dignitie, may happily paſſeouer this tranſitorie life to Goddes pleaſure and contentacion. But muche farder are thoſe euangelike paſtours from doyng of their duetie, who, where it had been their parte to make princes beyng at debate & variaunce at one againe, do of their owne accorde incenſe thē to warre, & as it is in an olde prouerbe, do caſt brandes vpon the fyers or flames of battaile. Surely if euer it were nedeful for a good paſtour or ſhepherde any where to prouide for the ſafegarde of his flocke wt the loſſe and ſpendyng of his life: if the example of that chiefe ſhepherde Chriſt, in whoſe ſtede they are, were anywhere to be expreſſed & folowed, here chiefly ought they to haue doone their duetie, where ſo great a ſea of miſchiefes guſheth and floweth out into the worlde. But how chaunceth it that among ſo great a noumbre of Abbottes, biſhops, Archebiſhops, and Cardinals not one ſteppeth forth that dare putte, yea euen his verai life in hasarde, to make an ende of this great ſtirryng and troublous buſynes

of

of the worlde: How happily dyeth he whoso by his death causeth so many thousand mennes lyues to be saued: There is no crueller a thyng, then is that fyghtyng hand to hand, and butcherly mangling & cutting of sweard players: And yet was antiquitie so fondly delited with this sight, that the moste naughtie and detestable example remaynyng of the vse of the Gentiles, continued a long season, euen among christen men, namely in the Citie of Rome, whiche coulde not yet forget her old paganitie. But that this manour of fyghtyng is vtterly set aside, we maye thanke (as witnesseth the history called the tripartite history) one Telemachus a man of theyr order and profession, who for christian simplicitie, and a desyre they had to lead a solitarie lyfe, and to eschew the company of the synfull multitude, were cõmonly called monkes or solitarie persons. This Telemachus came for this purpose oute of the east parties to Rome, and entryng into the place (whiche was called of them Theatrum, that is to saye, a place ordayned to beholde shewes and pastimes in) when he sawe two armed men come into the fightyng place, and aboute to slay one another, he leaped betwixt them as they were in theyr fury and rage, crying and saying with a loude voyce: What do ye brethren: why go ye about lyke wylde beastes to murther one another: To make shorte tale, whiles the good man went about to saue both theyr lyues, he lost his owne being stoned to death of the people: So muche dyd the dotyng multitude set by this cruel lye pastime and pleasure. But what came of this: Honorius the Emperour assone as he was enkourmed herof, commaunded this manter of shewing the people pastyme by couplyng or matchyng together of sweard players, to bee left and vtterly abolyshed. Now marke me well how vnhoneste a pastyme it was, and how many thousandes had by reasõ therof bene miserably slaine & murthered, & then shall it euidently appere how muche the world is bõden vnto this one mannes death. And for this facte was Telemachus worthely canonized and made a saincte. How muche more then by all righte & reason should he deserue to haue lyke honoure gyuen hym that would aduenture his life to parte so mightie & puissaunte princes, that thus warre and fight continually one agaynst another: For the common welth sustayneth no great losse if a sweardplayer kyll a sweard player, and one vngracious varlet slayeth another: And yet as princes cannot be enemies together without the vtter detriment and annoyaunce of the whole worlde: so contrariwise may they with lesse ieopardy be parted, thẽ Telemachus parted the sweardplayers, fyrst bycause they are christen men, and secondarily because the more noble courage and stomacke they be of, the more tractable they are, if any bishop, or els any other prelate of the churche go aboute to perswade them without craftie or dissimulacion. Nowe if any chaunce vpon suche a prince as can by no meanes be intreated, but is of a tyrannous and cruell nature: then let hym consider how the greatest hurt and displeasure that the cruellest tyranne in the worlde is able to do, is but death.

And where I praye you shall the successours of the Apostles shewe an example of an Apostolyke spirite, yf they shew it not in this case: Some will here saye:

What

What ſhal my death preuayle, if I haue not my deſyre? I anſwere: Chriſt the rewardegyuer wyll not ſe this champion to loſe his rewarde. Albeit many tymes death obteyneth, what lyke could neuer bryng about. For the death of vertuous men is of no ſmall power & efficacie. I wyll not here ſtande in the rectall of olde exaumples whiche are innumerable. John Baptiſt was beheaded for his franke ſpeakyng: but all princes are not Herodes: nor all haue not ſuche paramours as Herodias was. Ambroſe byſchop of Myllayne chranke not to ſuſpend Theodoſius the Emperour out of the churche for his cruell and raſhe ſentence agaynſt the Theſſalonians, and after he had ſharply rebuked hym, and commaunded hym to make ſatiſfaccion, he put hym to his penaunce. And forthwith the maieſtie of ſo mightie a prynce gaue place, and was obedient vnto the auctoritie of a biſhop. The holy man Babylas byſchop of Antioche attẽpted to vſe lyke ſeueritie agaynſt a kyng whiche had murthered an innocent, and he was ſlayne for his labour: but anon as he was deade, he began to be feared, not only of the heathen Emperour, but alſo of the deuyls, whiche were as yet in theſe dayes worſhipped for Gods. I haue (right excellent prince) ſuche an opinion of the Emperours maieſties nature, of your Graces diſpoſicion, and of the kyng of Englandes good nature and vertuous inclinacion, that I put no doubtes but you all would long ere this haue followed good aduertiſementes, if there had bene any ſuche counſayloure, whiche would haue bene playne and franke with you all with diſcretion, and diſcrete with frank playnenes. And all this while there lacketh not great plenty of ſuche as incenſe the myndes of princes to battayle, namely of thoſe perſones whome it behoueth, foraſmuche as their profit and lyuyng dependeth therupon, to haue all the worlde in an vprore, and inquieted with warres. One ſayth: he ſetteth your maieſtie at naught: he gaue your grace ſuche a mocke: Another, if your hyghnes ioyne this parte vnto your dominions, you maye alſo at your pleaſure eaſely ioyne that. O vnaduiſed & raſhe counſaillour. Why doeſt thou rather put into his head how far he maye extende the boundes of his dominions, then put hym in remembraunce with how narrow lymittes the ſeignorye, whiche he hath now at this preſent was in olde time bounded? Why doeſt ỹ not ſhew him whiche waye ỹ he hath maye be well gouerned, rather then enlarged? The extendyng of boundes is endleſſe: and therfore moſte true it is ỹ Seneca reporteth: Many Emperours & princes haue encroched vpõ others, & take theyr marches from thẽ: & yet neuer none tyll this daye hath appoynted hymſelf any limittes to be content withall. But the very true cõmendaciõ of a prince ſtandeth in well gouernyng. Alexander the great when he was come to ỹ Occian ſea, wiſhed ther had bene another worlde for hym to conquere, as who ſaye this worlde was to litle to ſatiſfye his ambiciouſneſſe, and deſyre that he had to enlarge his Empier. Hercules neuer went beyõd the iles called Gades. But no Occian, no Gades can bounde out vnſatiable ambicion. Howbeit agaynſt the peſtilent wordes of ſuche perſones chriſtian princes ought to haue theyr myndes diligentlye fortified afore hand with the decrees and ſaynges of Chriſte, as it were with triacles or preſeruatiues agaynſt poyſon, and in all theyr counſayles to haue ſpecial regarde vnto the rule of the goſpell, as vnto a marke.

Peraduenture

Peraduẽture your maiestie will aske what I meane to syng so long a sõg vnto your highnesse, sence the same is moste occupyed about the weightie affaires of the cõmon wealthe. Yea, my desire was to haue this song songẽ to all men, for no cause els, but for that this vniuersall calamitie of the worlde greueth me very sore, and also for that I muche desyre to see more tranquillitie and quietnes in euery parte of Christendome, but specially in the realme of Fraũce, then whiche kyngdome I wot not whether there be any more excellent eyther in true christianitie and good liuing, or els in worldly aboũdaunce & prosperitie. Now if suche ruffling & troublous busynes did seldome when chaunce, like as great floudes, earthquakes, or tempyse are wont to do, then were it a thyng more tollerable: but so it is ỹ the world is continually troubled, & neuer at quiet by reason of suche discorde & diuision. The physicians whensoeuer ther chaunceth any newe bodely diseases do wittely searche out the causes of the maladye, the whiche once knowen, then do they easly cure it: And not only contented thus to do they also inuent wayes to let ỹ the same plague maye not often tymes begyn to rage afreshe, or reigne again. Wherfore in these so great euels, & so many tymes chauncyng, do not men of great wisedõ & experience lẽdably searche out the welles that all this troublous busines so oft springeth out of into the worlde, to thend that the rootes therof beyng cleane cut vp and distroyed, they maye perfitely cure and remeady the same? why are we quycke syghted in thynges of litell weight and importaunce or none at al, & in the weightiest thyng of all more then half blynde? Myne opinion is ỹ battayle for ỹ moste parte springeth of vayne wordes or titles as it were inuented to nourishe mannes pride & vaine glory, as who saye, ther were not ambition, ynoughe in the worlde, vnlesse we fed & mayntayned this naughtie vice with newly inuẽted titles, the which vice of it owne proper nature groweth to fast in vs. These, and suche other like rotes and chief causes of battaile beyng once cut awaye, then should it be easie to cõclude & establishe a peace amõg christẽ princes ỹ such lawes & conditiõs that would neuer suffer suche rufflyng busynes & hurly burly to begyn agayne. By this meanes should the princes encrease in ryches, now beyng cõmon vyt wene thẽ by reason of amitie & frendship: & the christen people should lyue in lonely peace & trãquillitie vnder their moste wealthy princes. So would the lorde Iesus that true kyng of the whole worlde be fauorable vnto vs: & cause al thynges to prosper & go forward with vs. So should we be feared of the enemyes of Christes religion, agaynst whõ we haue muche a do at this daye to defend our owne: muche lesse then are we able to discomfite them & chase them awaye far from vs. Albeit I had rather haue them reformed of their misbeleke, thẽ by force of armes chased away, & put to flyght. But howe is it possible for vs to reforme other, yt our selues be (I had almoste sayde) worse & more vicious in our conuersacion then they are? For I do not here esteme christen menne by the articles of the fayth whiche we professe with mouth, but by their maners and lyuing. Whersoeuer ambicion, couetousnes, pryde, wrathe, reuengemente, and a desyre to hurte reigneth, there (saye I) lacketh the fayth of the gospell. Nowe albeit this pestilence haue infected, euen these vnto whose office it chiefly appertayned to se a remedy for the decaye

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of chriſten religion, yet haue I ſome good hope of reformacion, becauſe I ſee the bookes of holy ſcripture, but ſpecially of the new teſtament ſo take in hande, and laboured of all men, yea euen as muche as of the ignoraunt and vnlettered ſorte, that many tymes ſuche as profeſſe the perfite knowledge of Goddes worde are not able to matche them in reaſonyng. And ꝑ there be very many readers of the bookes of the newe teſtament, this one thing maketh me to beleue, becauſe notwithſtãdyng the prynters do verely publyſhe and put forthe ſo many thouſand volumes, yet all the bookeſellers ſhoppes that be are not hable to ſuffiſe the gredines of the byers. For now a dayes it is well ſolde ware whatſoeuer a man attempteth vpõ the ghoſpell. This ſo ſtrong a medicine once receiued and dronken canne not but worke and put forth his ſtrengthe. Wherfore me thynketh the world is in caſe lyke to a mannes body vexed with greuous diſeaſes, after it hath receiued and herbe called Elleborе, or ſome other ſtrõg purgacion. For then is it all together diſtempered and out of quiet, and fareth as though it would yelde vp the ghoſte. And god ſende grace that this euãgelyke Elleborе, after it haue once ſeatched and entred into al the veynes of our ſoule, maye ſo come vp agayne, that (the ſedes of vices beyng therby caſt oute and auoyded) it maye reſtore vs made whole and pourged of all our ſynnes, vnto Jeſu Chriſte, and maye alſo after this great ſuffryng and almoſte vncurable diſeaſe of the world bryng agayne vnto all men ꝑ ioyfull and muche deſyred tranquillitie. And verily I would hope better that the cõmon prayers of all good men to that ende & purpoſe ſhould not be made in vayne, if the chiefe eſtates of the worlde would lyke truſty and faythful phyſiciãs do theyr endeuour to helpe the worlde in this euil caſe, that is to ſaye, if the princes, in whome it chiefly lyeth to rule the world as they will, would call vnto theyr remembraunce that they ſhall ſhortly (for what thyng is ther in this preſent lyfe of any long continuaunce) gyue an accoumpt vnto ꝑ moſte ſoueraigne & highe prince how they haue gouerned theyr dominions: Agayne if the biſhoppes, diuines and all eccleſiaſticall perſones would like wyſe remember how they haue not ſucceded in ꝑ place of Annas and Caiphas, or of the Scribes & Phariſees, (who whiles they wickedly defended theyr owne kyngdome, wente about to oppreſſe ꝑ kyngdome of the ghoſpell: Whyles they vpheldе and defended theyr owne glorye, dyd theyr endeuour to bury and ouer whelme Chriſtes glorye: and finally whiles they laboured to approue theyr owne ryghteouſnes, made God vnrighteous) but rather in the place of the Apoſtles, who had a pleaſure euen with the leſing of theyr owne bloude and liues to defende Chriſtes kyngdome, Chriſtes glory, and Chriſtes righteouſnes, Chriſte hath once ſuffred: once aryſen agayn from death to lyfe, and neuer wyll dye agayne. But he ſuffereth the ſame paſſion afreſhe, ſo oft as the truthe of the goſpell is condemned, beaten, ſpytte vpon, crucified, and buried. To be ſhorte, he reckeneth done vnto hymſelfe whatſoeuer euell or diſpleaſure is done vnto his members.

Peraduenture (moſte Chriſtian kyng) I haue here ſpoken more frankelye, and more at large then it became me to do.

Howbeit

howbeit the great loue I beare towardes your grace hath made me bothe faultie of my wordes, and also more bolde to vtter my mynde vnto your highnesse: I beyng a christian man, do wishe well vnto all christen menne generally: but yet haue I a certaine speciall loue and affeccion to the most noble and florishyng realme of Fraūce, I beseche Iesu thimmortal kyng of the whole worlde, vnto whom the heauenly father hath geuen al power in heauen and in yearth, to geue his holy spirite both to the people, & also to the princes and rulers: to the princes that they may haue grace happely to passe ouer theyr lyues in mutual amitie and concorde vnder theyr commen kyng and prince Iesu: vnto the other, that they may liue in rest and peace vnder theyr moste godly and wealthy princes: and the ende of al to be this, that christian vertue and godlynes beyng wel plātes among vs, may be enlarged and spred abrode as muche as is possible to be, not by inuadyng or walkyng of others dominions or countreys (for so our enemies become the poorer, but neuer the better and more godly) but by preachyng euery where the doctrine of the gospel syncerely and truely, by theyr ministers that haue in them the spirite of the gospel: and by ordering our liues after suche sorte y verye many may be allured to praise our religion euen by the swete smel or sauour of our good liuyng. So begāne the christian empyre, so encreased it, so was it greatly enlarged, so was it established: & by the cōtrary we see how it is now almoste at a point & come to nothing, if we consider the greatnesse of the whole worlde. Wherfore loke by what aydes it first begāne, by what meanes it was encreased, and established, by thesame must we repayre it beyng decayed, enlarge it beyng brought into narrowe roume, and finally establishe it againe beyng vnstable and at no sure staye. These thinges wryte I (moste christian prince) of a pure zele and good mynde, neither reprehendyng any man, sence I beare all men my good wyll: neither flatteryng with any, or coueryng fauoure, because I seke naught at no mannes handes. Almightie God graunt your highnesse wel to fare. Geuen the first of December, in the yere of our lorde.

M. CCCCC. xxiii.

The lyfe of S. Marke writtē by S. Hierome.

MArke the disciple & interpreter of Peter, beyng desyred of the brethren at Rome, wrote a shorte gospell accordyng as he hearde Peter preache and shew euery thyng by mouth. The whiche gospell the same Peter, after he had heard it, dyd allowe and publyshe by his authoritie, because it should be red of the congregacion, as recordeth Clement in the sixt boke of his worke entitled: Dispositiones. Of this Marke, Papias also bishop of Hierusalem maketh mencion. And Peter in his fyrst Epistle, where vnder the name of Babylō by a figuratiue maner of speakyng he vnderstandeth Rome, hath these wordes: The congregacion of them whiche at Babylon are companions of your election saluteth you and so doth Marke my sonne. Wherfore he toke the gospell that hymselfe had written, and went into Egypt, and fyrst of all men preached Christe at Alexandria, where he ordeyned a churche or cōgregacion of suche pure doctrine and perfite lyuyng, that he made all y professed Christ to folow his example. To be shorte Philo the eloquentest writer of the Iewes, perceyuyng the fyrst congregatiō of Alexandria yet to perseuer in the Iewishe religion, wrote a boke of theyr conuersacion, as it were in the prayse of his nacion: And as Luke sheweth how al thynges wer common among the beleuers at Hierusalem, so dyd he put in writyng all that euer he se done at Alexandria duryng the tyme that Marke there taught & preached. He dyed in the eyght yere of Neros reigne, and was buried at Alexandria, in whose place succeded Anianus.

The paraphrase of Erasmus vpon the Gospell of saincte Marke.

The first Chapter.

IT is naturally gyuen to all men, to desire felicitie. This felicitie many worldly men right politique and wyse, as touchyng a certain kynde of wisdom, haue hitherto promised: some by suche lawes as they haue made & written: other some, by rules and preceptes that they haue giuen, to teache men how to leade a vertuouse & a godly life. But for as muche as they were mẽne, they wer not able to perfourme their promyse. For they neyther wiste them selfes what was the true, and perfyte felicitie of man, nor wherin it stoode. And for this cause it came to passe, that in stede of true felicitie, they embraced a certayne deceyuable image or shadowe therof, and infected other with their errour, being bothe deceyued them selfes, and deceyuers. Therfore bothe the lawe makers, and philosophiers brought vs a certayne gospell of theyr owne inuencion, but suche a one as was partly false, and deceyuable, and partly werishe and of no efficacie. Moyses and the Prophetes wrote a more certeyn and pitthie gospell than they, but to one nacion alone: and as that tyme required, wrapped with figures and shadowes, disposing men onely, to the knowleage of veritie, but vnsufficient to giue perfite saluacio, neuerthelesse sumwhat promoting therunto, wherin goddes wisdome resembleth nature, whiche bryngeth vs, and as a man would saye, leadeth vs by the hande, from the knowleage of thinges that are vndre our corporall sight, vnto the knowleage of thynges inuisible. And yet theyr gospell conteyneth in it more feare then glad and ioyfull promyse, & hath muche more bewrayed the wickednes of man, than taken awaye the same, rather beaten into mennes myndes goddes myght and power, than set out his mercie & goodnesse, caused more rather dreade, than emplãted loue. For what could man do but feare, tremble and despayre, after he had learned by the lawe, that he was alwayes in bondage and subiection of sinne, and not able to refrayne therfro, and also did knowe howe no manne coulde escape the iudgement of God, a very rigorous and sore auẽger of sinne and vngodlinesse. Who is he that can finde in his harte to loue him whome he feareth. Now the dreade of goddes iustice, although it be many tymes the beginning of saluation, euen as a bittre medicine that vexeth the whole bodie of manne, is the entrye to health yet is it not the thyng whiche maketh man to haue perfite felicitie. The grace and beneficiall goodnes of God, causeth man to loue God, and loue to godward is the thyng that auaunceth hym to happie state and felicitie. Therfore after the whole worlde was somwhat prepared, as well by the prophecies & foresayinges of the Prophetes, as by the commaundementes and figures of Moyses, in these laste dayes was opened & preached vnto the same, that verye ioyfull gospell, that all menne ought to embrace, and moste louingly to receyue, whiche of the owne accorde, or

without any deſeruyng on mans behalfe, bringeth not only to the Iewes, but alſo to all nacions of the worlde remiſſion of all ſinnes. And leſt haplye any manne put doubtes in the certaintie of this promiſe, it is God that maketh it, and no manne: neyther is his ambaſſadour Moyſes, or anye of the Prophetes, but the very ſonne of God him ſelf, Ieſus Chriſt, who for our ſaluacion, came downe from heauen, and toke vpon hym our corruptible fleſche, to thintēt that he being giltleſſe, and without all ſinne, might by his paſſion and death, freely geue innocencie and life to all that beleue his promiſes, and put theyr whole affiaunce in hym. For God who is of his owne proper nature gracious and beneficiall, would by this meanes, ſhewe that exceding great and inestimable kindneſſe that he bare towardes mākinde: whiche was ſo greate, that greater can neyther be deſired, ne ought to be loked for. He coulde not ſend a more honorable meſſenger than his owne onlye begotten ſonne, nor ſhewe more kindneſſe, than through faythe only, freely to releaſe all mēnes offences wer they neuer ſo manye, neuer ſo great and heynous: yea and ouer this, through his holy ſpirit, chooſe thoſe that were before ſlaues and bondmē of the diuel, to be felowes with his ſonne, by whom he hath geuen vs all thinges both in heauen and in earth. And bicauſe nothing could be more ioyfull then this meſſage or tydinges, it is by right good ſkyll called of the Grekes, Euangelion, that is almuche to ſaye in Engliſh, as glad and ioyfull tydinges, to comforte you, that you ſhould no more feare the yoke and burthen of Moſes lawe:

The texte. ¶ The beginnyng of the goſpell of Ieſu Chriſte, the ſonne of God as it is written in the Prophetes. Beholde I ſende my meſſenger before thy face, whiche ſhall prepare the waye before the. The voyce of a cryer in the wildernelſe, prepare ye the waye of the Lord, and make his pathes ſtreight. Iohn did baptiſe in the wildernelſe, and preached the baptiſme of repentaunce, for the remiſſion of ſinnes, and all the lande of Iury, and they of Ieruſalem, went out vnto hym, and were all baptiſed of hym in the ryuer of Iordan, confeſſing theyr ſynnes.

And albeit ſomme men hadde leuer make a further reherſall of thiſtorye of the goſpell, and beginne the ſame with the natiuitie and birth of Ieſu Chriſt: Yet me thinketh it ſufficient for that I woulde be breke, to take my beginnyng of Iohn Baptiſtes preachyng: For like as the daye ſtarre goeth before the Sunne, ſo came he, and appeared vnto the worlde before Chriſtes preaching, not by chaunce and fortune, but by Goddes determinacion, to ſtyre vp the myndes of the Iewes, to loke for Meſſias that would ſtreightwayes come, yea and to poynte hym vnto them with his fingre, when he came: the whiche Iohn, the Prophetes ſo many hundred yeares ſythens, prophecied and told before ſhould come. For the ſame prophetes whiche prophecied and ſpake of Chriſtes comming, ſpake and prophecied alſo of Iohn, the forewalker of Chriſte. For in Micheas the Prophete, God the father ſpeaketh vnto his Sonne in this wiſe: Loe, ſaith he: I ſende my eſpeciall and electe meſſenger before thy face, who ſhall make a waye for the, that anon after ſhalt come, and take on the thoffice of preachyng the goſpell. Likewiſe the Prophete Eſaye ſignifiyng the preachyng of Iohn, ſayeth: The voice of a cryar in wildernelſe: prepare ye the waye of the Lorde, make ſtraight his pathes. In ſemblable wiſe the pacient is moniſhed before the comming of the Phyſician, to knowleage his diſeaſe, and reuerently to receyue hym whan he cōmeth, and in all thynges

to do

to do after hym, and kolowe his counsail. When therkoze the tyme approched, that Jesus Chzist the sonne of God, who was not yet knowen vnto the wozld, should begin to take vpō him this ministracion, foz ẏ whiche he was sent downe frō heauen into earth, John accozding as the Pzophetes had pzophecied & tolde bekoze, played the kozecurrour, baptizing in wilderneſſe: not that he dyd therby washe awaye sinnes, but onely stzze and exhozt men to be repentaunte foz their kozmer life, ẏ they knowleaging their disease, should gredely delire his cōming, whiche only baptizeth with spirite and fyze, taking awaye at once thzough faithe in him, all sinnes: endowinge mennes sowles with heauēlye grace, whiche he poureth out of him selfe, as out of the well & kountayn therof: freely deliuering frō vnrightoulneſſe, freely geuing rightuoulneſſe, freely deliuering frō death, & freely geuing life euerlasting. The greater ẏ this loue & kindnes was whiche God shewed vnto mākind, the greuouser shal their punishment be, that haue set nought by the same, when it was offred them. And leſte any should so do, John came bekoze to pzepare & dispose all men by his carnal baptisme, to ẏ spirituall baptisme of Chzist: to cause them by exhozting, & making them afrayde, to kozthinke, & hate their kozmer lyfe: & finally to geue them kozewarning, ẏ Messias, & the kingdō of God, were at hād. John was not the light ẏ should lighten euery man, which cōmeth into this wozld, but a messenger of the light that anon after should appeare. He was not the phisician whiche should take awate mennes sinnes, & giue health, but made them inwardly to tremble in their cōscience, in that he declared vnto them the great daunger they stode in: Finally he stzyed vp all mennes hartes, to the greate desire of euerlasting saluacion, by pzeaching vnto them, how he was not farre of, the whiche only should deliuer from sinne. He was not the bzydegrome, but a kozewalker of the bzidegrome to wake and call vp all men, to meete the bzidegrome comming. He was not the sonne of God, but a voice kozeshewing the sonne of God, who anon after should be disclosed vnto the wozld. Moses lawe was a fearefull lawe, in so muche that the children of Israel could not abide the voice of God, when he spake vnto them. John being a limitte oz bozdze set betwene lawe & grace, & as a man mengled of bothe, did herin vse a poynte of the olde lawe, because in his pzeaching he manased all men with euerlasting death and dāpnacion, vnleſſe they would tourne in season from theyz sinful liuing. And againe this had he of ẏ new, ẏ he moued not ẏ people to sacrifices, burnt offringes, vowes, oz fastinges, but to baptisme, and repētaunce of the kozmer life: & shewed mozeouer how the moste mercifull Messias was already come and pzesent, who should freely forgiue all men their offences, that would put theyz whole trust and confidence in him. The kozmer lawe was wzitten oz published in wilderneſſe, and from thence also commeth the beginning of the newe. He muste cleane kozsake all the wozld, that wil be wozthy to be partaker of the grace of the gospell, whiche compēdiously geueth all thinges. In great cities are riches, delicacies, pleasures, pzide and ambicion: But specially Jerusalem had in it a famous temple by reason wherof she was not a litle pzoude and stately. The same citie had also carnal sacrifices wherunto the people trusted. Furthermoze it had holy dayes, obseruances of the sabboth, a pzescribed choise of meates, and other ceremonies, wherby she supposed that man

John dyd baptise in the wilderneſſe. &c:

was iustified & made rightuous before God: finally, there wer highe minded priestes, & dissembling pharisees. But who so desireth ỹ baptisme of the gospel, must vtterly laye apart al trust & cõfidence of these thinges. He must forsake all Jewry with her Jerusalẽ, her tẽple, her sacrifices, her priesthod, & pharisaicall fashions, & frõ thence depart into wildernesse, where he may heare the most ioyfull tidinges of our sauiour, ỹ straightwayes will come.

And they of Hierusalem went out vnto hym. &c.

To retourne to John, he cried not in vain. For he made a great many so afrayed wt his crying & preaching, ỹ they forsoke their dwelling places and hasted to the water of Jordan: & that not alonely out of al the countrey of Jewrie, but also out of Jerusalem it self. Thidre flocked a great rablemẽt of souldiers & publicanes, & also certaine of ỹ phariseis. John receiued and taught as many as came, without choise or regard of person, & did also baptise suche of them, as were displeased wt them selfes for theyr offences, & cõfessed the same: expressing hereby as it wer by a certain corporall figure, the very ordre of the newe lawe and gospell. For the firste office & ministerie in christian profession, is to teache. When the christian nouice (by this name vnderstand good reader suche a one as forsakyng eyther the Jewish or Paynims religion, and intending to be christened, is newely instructed in the fayth: in the whiche state he is called of thauncient fathers, catechumenus) when I saye, the christian nouice beginneth once through the doctrine of the teacher, bothe to knowe his owne filthye lyuing, and also the goodnesse of God, than is he wholely displeased with him self, and perceyuing no where els to appeare any hope of saluacion, hath straytwayes recourse for ayde and socoure to the beneficiall lorde, who frely extendeth his mercie and goodnesse towardes vs. It is a great furtheraunce to the recouering of health, if the pacient knowe his owne infirmytie. It preuayleth not a litle to the obtayninge of light, if a manne perceyue the present darknes he is in. He hath already muche profited to puritie of life, and vertuous lyuyng, who so abhorreth his owne vncleanesse. The preachyng of John, figureth the christian enstruction, or kyrst teachynge by mouthe of Christes religion. His baptisme representeth the baptisme of Christe. That he so gently receyued all that euer came vnto him, betokeneth nothing els, but lyke as euery man nedeth the grace of the ghospell, euen so no mã of what degree or nacion so euer he be, ought to be secluded frõ the same. The phariseis had theyr washinges. They washed theyr handes at meale tyme, or whan they should take theyr repaste: They washed theyr bodies at theyr retourne home from the market: they washed oftymes theyr cuppes, dishes, stooles, tables, and the rest of theyr houshold stuf, as though cleanesse, and puritie of life whiche God loueth, and alloweth in vs, stoode in ỹ obseruacion of suche trifles, or as though a litle quãtitie of the Phariseis water, were of suche force and vertue, that it could make a man euer the cleaner in the sight of almightie God. Suche maner of washinges & baptismes do not make a man cleaner in sowle, then he was before, but rather more proud & arrogãt. Happy therfore are they who haue vtterly forsaken Moyses, and the Phariseis washynges, and with all haste runne vnto ỹ bathes of Jordã. For in the Hebrue tõgue this word (Jordã) is as muche to saye, as the floude of iudgement. He is not iudged of the Lorde, who so iudgeth him selfe. This is that same purifyinge floude whiche issueth

out

out of two fountaynes, that is, out of the knowleage of our owne vnrighteousnes, and the remembraunce of the merciful goodnesse of God. This is that baptisme of repentaunce, and flood of teares whiche causeth streames of bitter water, to flowe out of the most inward vaines of mānes hart, but it hath suche strength and vertu, ỹ it doeth as it wer with the sharpnesse of saltpeter, scower and wipe awaye, all the spottes and filthe of the sowle. The Phariseis also haue a confession of theyr owne, but suche a one as plainly declareth theyr pryde and arrogancie. I fast, sayth the proude Pharisey, twise in the weke. I geue vnto the poore the tenth part of al my goodes, and I am not as other men be. The Jewes confesse other mēnes sinnes, and not their owne. Now they that prepare and make them selfes ready, to receyue the baptisme of the gospell, wil neyther be knowē of their owne good deades, nor make rehersall of other mens faultes, but eche of them truly confesse theyr owne. It is a poynt of arrogancie, for a man to stand in recitall of his owne good dedes, euen as to discouer other mennes offences procedeth of malice, and euill will. To be short, to acknowleage thyne owne sinne and iniquitie, is to glorifie the goodnesse of God.

¶ John was clothed with Camels heare, and with a Gyrdle of alkynne, about his loynes. And he did eate locustes, and wilde hony, and preached: saying, He that is strōger then I, commeth after me, whose shooe latchet I am not worthy to stoupe downe & vnlouse. I haue baptised you with water, but he shall baptise with the holy ghost. The texte.

And to thentent that John, who in like manour came before the first cōming of Christ, as Hely according to the prophecie of Malachi, shall come before the last, might the more in holy and perfite liuing resemble Hely, he led his lyfe in wildernesse, vtterly eschewing the sinful compainy of worldly people. He was not clothed with silkes, nor yet w̄ wollen clothes, but with a garmēt made of Camels heare, and gyrded about the loynes with a lether gyrdle. And by this straight manour of liuing, he shewed a certaine euangelike & christian perfeccion, euen before the gospel was published or preached. His foode was agreable to his dwelling place, & apparayle. For it was euen suche as came to hand, & was easie to be gotten: suche as the place of the own accorde, and without husbāding or tilling, gaue him, most cōmonly certain flies, called locustes, & wild hony. And here ỹ criar or preacher of Christ, did a great deale more then Moses lawe required. For that lawe made distincciō only betwene sundrye kyndes of beastes. But he vtterly, & ỹ without cōmaundement, abstayned from eating of all lower footed beastes, fowles, & fishes. That law forfended to weare any clothing of linsaye wolsaye: but he cleane depryued himself bothe from the vse of woll and flaxe. Suche a lyfe doubtles was conuenient for the preacher of repentaunce, who although he were sanctified in his mothers wōbe, yet woulde he neuertheles leade a straight life, lest his preaching should haue bene little estemed & set by, if his liuing & doctrine had in any poynt disagreed. And by this meanes he gate him self so great renoume, and auctoritie amōg the Jewes, that manye of them supposed he had bene very Messias indede. But John, albeit he was a man highly in the fauour of God, and endewed with many godlye giftes & qualities, yet perceyuing what a great offence it was, for manne to chalenge that glorye whiche is dewe vnto God, or for one man to put ayde of saluacion in an other, openly preached in the pre-

sence of them all, and sayde: I am not he whom ye suppose me to be. My doctrine is a base and a werishe doctrine. My baptisme is not effectuall. I am nothing els but a manne as ye are, cōceyued in sinne: nothing elles but his messenger, whiche will strayghtwayes come, to giue saluacion vnto all men. He is behinde me in tyme, and after the estimacion of the worlde, of muche lesse auctorite then I am: but he surmounteth me so farre in heauēly power, that I, whome you haue in suche reuerence and veneration, am not worthy to serue him in the office of ỹ vilest drudge or slaue, nor worthy I saye, to lye vpon the grounde, and vnlouse the latchet of his shoes. You ought to honoure hym. You ought intierly, and with moste feruent affection, to desyre his commyng. I preache vnto you earthly thinges: He shall teache you heauenly matters. I haue hitherto baptised you, as touchyng the bodie, with water, preparing your myndes to repentaunce: When he once commeth abrode, he shall baptise you with the holye ghoste, whose secret vertue sanctifieth all thynges. For as no man hath rightuousnesse of hym selfe, euen so can no man geue the same to an other. He muste nedes be of more power and excellencie than man, who so geueth that thing, which pertayneth to God alone to geue. Knowe you the difference betwene an vnworthy seruaunt, and the maister: betwene the minister, and the auctor: betwene the criar, and the kyng.

He that is stronger then I, commeth after me &c.

The texte

¶ And it came to passe in those dayes, that Jesus came from Nazareth of Galile, and was baptised of Johñ, in Jordan: and assone as he was come out of the water, he sawe heauen open, and the spirite descendyng vpon hym, lyke a doue. And there came a voyce from heauen: Thou art my deare sonne, in whom I delite.

After that John hath with woordes of like sentence, moued and styred vp the myndes of a great manye of theim, to wayte for Messias that was commyng, then furth came Jesus when his tyme was come, forsakynge the litle village of Nazareth in the countrey of Galile, where bicause of his education, & long cōtinuaunce in the same, men thought he had bene borne. Certes this is the nature and propertie of al euangelike thinges, to begyn very baselye, and from suche begynninges by litle and litle, to come at the lēgth to highest perfectiō: where as cōtrarily all thinges ỹ euer the worlde & the deuel goeth about, are after merueylous goodly beginninges, sodainly cast downe, and brought to nought. So lucifer whiles he set his seate in the northe, ymagenyng to be equall with the highest, was sodainlye cast downe headlynge into hell. In semblable wise Adam when that thorough the diuels instigation, he desired to be equal with God, was by and by exiled, and cast out of paradise. Therfore if thou here conside the high excellencie, and greatnesse of Jesu, it will cause the muche more to wonder at his singuler humblenesse of mynd and modestie. He came out of a poore & homely village, out of Galile, the vilest coūtrey of all Jewrie. He that purifieth al thinges, came as one of the rascall sort, humble & lowly to the baptisme of repentaunce, amonge sinners, souldiers, brothelles, and publicans, without any seruaūtes to wayte & attend vpon hym. It was not ynough for hym to be circumcised accordynge to the ordynaunce of the lawe, & purified after the tradicion of Moyses: He desired also to receyue Johns baptisme, teaching & enstructing vs hereby, that who so maketh him self ready to be a ministre & preacher of the gospel, muste omitte nothing which in any wise

wise perteyneth to the increase of vertue and godlines: And again eschew all thinges, wherwith the weakelinges may be offended. John taught vs this lesson, that a preacher of goddes word should not get himselfe estimacion and auctorite, by gorgeous apparell, or pompouse liuing, but by honest behauiour, and godly conuersacion. But the ensample that Christ shewed, was of muche more perfection, and farther from the Jewishe fashion then this: for that he differyng nothyng at all from other, neyther in hys apparell, nor yet in dyet, did neuertheless by hys godly liuyng, mekenesse, and benefitial goodnes towardes all men, vtterly dusk and deface the auctorite of John. For that is of hygher perfection whiche is geuen by the grace of the gospel, then that whiche procedeth from the austeritie, & straitnes of the lawe. The whole intent of the lorde Jesus was this, to make the world to knowe howe he was the onely aucthour of saluacion, to expresse and set out vnto vs, a certayne fourme of euangelike and true godlynes, to confirme the truthe and certentie of all that euer Moyses and the Prophetes had written of thinges past, and to make vs, as it were with the geuyng of an earnest peny, to haue a sure hope and expectacion of thynges yet to come. For we right gladly beleue hym, of whom we haue conceyued a maruelous good opinion, and vpon whom many witnesses doe consent and agree.

Wherfore it was procured by the prouidence & wisdome of god, that the Lord Jesus should euery where, haue an euident record & testimony of his deitie: Of the whole lawe of Moyses, of all the Prophetes, of the angels, of the sheaperdes, of the wise men called Magicians, of the Scribes, of Simeon and Anne, of John baptist, of the father, of the holy ghost, and fynally of Pylate, and the deuils. The miracles also that he wrought, playnely declared him to be the sonne of god. He did many thinges, not bicause hym selfe had any nede so to dooe, but for that he woulde set out vnto vs in his owne persone, a certain fourme & trade of liuing: as when he fasted, whē he was tempted, when he oftentimes praied, when he came to baptisme, when he obeyed his parentes, when he patiently suffered al iniuries & wronges, and finally when he came to his crosse and passion. He perfourmed many thinges that the prophetes had prophecied of before, lest the people should doubt of the promises afterwardes to be accomplished: as whē that in his baptisme he receyued the holy ghost in the lykenesse of a doue, lightyng vpō the croune of his heade: as when he arose again from death to lyfe. Wherfore he came as a penitent to John: he desyred his baptisme, and obteyned it. He was baptised in Jordan, wherin were baptised both tanners, Publicans, and souldiers, a sort of people so sinful, ỹ none are more blemished or defiled with sinne. Are not here the stately princes of this world ashamed, who wyll haue nothyng common with the vulgar people? No kyng, nor priest commeth to baptisme, & if it were their pleasure so to do, they would scarcely vouchesafe to receyue baptisme in a bason of gold or precious stones. Nowe our sauiour Jesus, that fountayne of all puritie, that kyng of al kinges, that lord of al lordes, disdayned not the common bathe, wherin the common sorte were washed. But who so humbleth him selfe before man, the same is highly exalted before god. Jesus was baptysed as the rest, and euerichone of the common people there present. But the father of heauen

disseuered him from the residue, by a certayne notable signe neuer seene, ne heard of before. For as sone as he was come out of ỹ water of Jordã (whiche he halowed with the touche of his holy body) vnto lande, as he was in his contemplacion and prayers, John sawe the heauens open, and the holy ghoste flie doune from thence, and light vpon the holy croune of his heade, and there tarye. The pride of Adam closed the gates of paradise againste vs. The humblenesse of mynde and modestie of Christ, hath for paradise opened vs the gates of Heauen. There was a visible signe shewed vnto mans eyes, but by the same we were taughte what maner of mindes that heauenly spirite both loueth & maketh. The spirite of the deuell, & the worlde maketh and loueth such mindes as are haute, puffed vp with pride, & fierce: but that heauenly spirite loueth those whiche are lowly, meke, and peasible. There is nothing more harmeles, & more without gyle, then the doue: Nothing whose nature worse agreeth with fighting & raueny. It was plainly expressed and set out in the lord by this corporall figure, what is spiritually wrought in al those, that with a sincere and pure faith, receyue the baptisme of the gospell. The body is washed with water, but the soule is throughly anoynted with grace inuisible. Moreouer that the doue abode stil vpon the croune of the lordes head, signified that the holy ghost is geuen to all other godlye men, & good liuers, ratably after the measure & proporcion of theyr faith, as it is presently expedient. But in Jesus was the continuall fountayne of all heauenly grace. For the doue brought him not then any newe grace, whiche he had not before, but euidently declared how he was full of grace, and showed moreouer, from whence all grace and goodnes issueth, & commeth vnto vs.

And as sone as he was come vp, &c.

John beyng stablished in mynde with this so euident a signe receyued of the father of heauen, doubted not to pronounce Jesus to be the very sõne of God. The witnes that he gaue vnto Christ, was of great waight and auctoritie among the Jewes, but muche greater was the testimony of the father himselfe, whose voyce sounded doune from the heauens, saying. Thou art that my dearely beloued sonne, in whom my mynde delighteth. For a wyse chylde is the fathers ioye and comforte. That heauenly spirite of god is not idell, weake, faint, or feble, but of nature al fiery, and by and by worketh, & putteth forth his vertue, as sone as it is once entred into the soule of man. The spirite of man is slacke, and slowe, and thinketh vppon nothyng but that whiche is lowe, vyle, and worldly. But they that haue the spirite of the flesche mortified, and are led with the spirite of GOD, do forthwith go in hand with highe thinges, and of manly enterprise, that is to say, do fight against the vncleane spirite, their ghostly enemy the deuell, whom they are not afrayde euen to prouoke to battayle, as men puttyng theyr whole confidence in the ayde and succoure of the Heauenlye spirite, whiche is of muche more vertue and puissaunce, then all that withstand the Gospell.

And there came a voyce from heauen. &c.

The terte

And immediatly the spirit droue him into wildernes, and he was there in the wyldernes, fowertie dayes, and was tempted of Sathan and was with wild beastes. And the aungels ministered vnto hym. After that John was take, Jesus came into Galile. preachinge the Gospell of the kyngdome of God, and saying: the tyme is come, and the kingdome of God is at hande. Repent, and beleue the gospell.

Wher

Wherfore Jesus plainly expressyng in hym selfe, what he woulde haue vs to do, incontinent after we haue receyued baptisme, was brought by force of the holy ghoste, into wildernesse. There he made his abode for .xl. dayes, and as many nightes, still continuing in prayer, and fastyng, and in the meane season, he was tempted of the deuell, whom (after he had discōfited, and ouerthrowne hym) he deliuered vnto vs to ouercome: shewynge vs also the very waye, and meane, howe to get the victory. He is ouerthrowen by the spirite of Christe, by continuall prayer, and sobernesse of lyfe, and by the weapon of holy Scripture. The whyle that Christe contynued thus in wyldernesse, he lyued amonge saluage beastes, vtterlye abstaynyng from all comforte and solace, taken of the company of manne. There had bene no daunger for hym yf he had beue conuersaunte with the multitude of people, but he shewed hereby how expedient it is for a Christian souldiour, to eschewe the compaignye of the common sorte, vntyll he haue sufficyently tamed the flesshe, and ouercome the deuyll, and by contynuall recordyng of Goddes lawe, and deuoute prayers, made hym selfe stronge ynough in spirite. For many be in more safetie when they lyue amonge bestes as Christe dyd, then when they be conuersaunt with suche menne as are more noysome then any brute beastes. The Lorde and sauiour Jesus Christ kepte companye with beastes: but whyles he lacked the ministery of men, Aungels were alwayes present, and serued hym. They that vtterly despyse all the pastimes and pleasures of thys worlde, neuer wante Heauenly pleasures, and solaces. For vs and our profite, Christe was baptysed: For vs he prayed: for vs he was notably described by the testimony of the father, and the holy ghoste: for vs he wente into wyldernesse: for vs he fasted: for vs he was tempted: for vs he gatte the victorye ouer the deuill. Here consyder thou Christian souldiar, the very true and righte order of thy perfection. The fyrste instruction and teachyng by mouthe of Christes religion, causeth hatred of the former lyfe, and hope of clensyng or remission of synnes. With these capytaynes thou runnest to Jordayne: and there thorowghe faythe in Christe, washest away the filthynesse of all thy sinnes. And anon after at thine owne prayer, and at the petition and prayer of the churche, thou hast a newe spirite geuen the from Heauen, and by it arte admitted to be of the number of the childzen of God, & emplanted into the body of Jesu Christ, as a member of hym, who is the very heade of the churche. In the meane whyle it behoueth not the souldyour of Christe, to be careles. Thou hast promysed thy seruyce to Christ thyne Emperoure. Thou hast renounced the deuell. Thou haste receyued the holye ghoste as it were gyfte money, a bond, and an earnest penye of thy salarye. Thou muste enforce thy selfe with thy vtter endeuoure to get victory. But that neuer chaunceth to the negligente and recheles person. Thou muste take to the armoure and weapon, leaste thyne ennemye whiche euery where lyeth in wayte for the, come vpon the vnwares, and when thou arte vnarmed. Thou shalte incontinent be assaulted with the worlde, the deuell, and the flesshe. Thou muste alwayes fyght, to thentente thou mayest alwayes gette victory. For this battayle shall not ende. before thou make an ende of thy lyfe. But yet the oftener thou chaunce

to vanquisshe

to banquiſhe thine ennemye, the weaker ſhall he departe from battayle, and thou the ſtronger.

When thou haſt here behaued thy ſelfe valiauntlye, and played the man a whyle, then at the length addreſſe thy ſelfe to the miniſtracion of the goſpell, ſpecially yf thou feele that the ſpirite of God driue the there vnto. The Lorde Jeſus was mete to preache the goſpel (then whiche myniſterye, there is none of greater perfection) euen when he was a verye lytle chylde: But he ordayned a patarne or an example in him ſelfe, for vs to counterfayte and folowe: wherby we are taughte, that we ought not by and by after our profeſſion, rachely to haſten our ſelfes to this ſo highe and holy a miniſtracion. The lawe of Moyſes had her tyme. There was alſo a tyme when it behoued that lyke as the lyght of the euangelyke veritie, beganne by lyttell and littell to ſhine further vnto the world, euen ſo ſhould the ſhadowes of the olde lawe vaniſhe awaye: & the fleſh geue place vnto the ſpirite, puttyng furth his vertue. Lyke as in tranſformacions and naturall chaungynges of thynges, there is a certayne meane, whiche hath ſome affynitie with bothe the extremes, to thentente that thynges of muche contrarietie maye eaſely be tranſformed, and tourned one into an other: Euen ſo John came as a meane betwene the carnall lawe of Moyſes, and the ſpirituall lawe of the goſpell, to thys ende, that menne myghte the ſoner be tranſformed, and brought from the fleſhe or litterall ſence of the lawe, to the ſpirite, and true meaning of the ſame. For ayre is not ſodainly, & immediatly made of earth, but in this tranſformacion water is ỹ meane betwene both, which at the length by little & litle is fined into ayre, a more pure element. Wherfore as long as the preaching of John (who partly vpheld the olde lawe, for as muche as it alſo ſumwhat helpeth to bring a man to Chriſt) flouriſhed, oure ſauiour Jeſus leaſte he ſhould haue ſeemed to any, eyther to contende with John, or els to diſanull the lawe, which he came to make perfytte, neuer preached openly, ne declared his diuine power, but with a fewe myracles, nor gathered together any diſciples, but rather behaued hym ſelfe as the diſcyple of John: teaching vs hereby, that nomanne can well exercyſe the office of a mayſter, vnleſſe him ſelfe haue bene before an obedient diſciple. But after that John was caſte into priſon for his playne and franke ſpeakyng, then did Chriſt as it were ſuccede hym, and come in his place. It is mete that the carnall be fyrſte, & that latermore, whiche is ſpirituall and goſtely. That whiche is vnperfite gooeth before, and the perfite commeth after. Grace foloweth the propertie of nature. Corne is fyrſte graſſe before it haue eares, and ſtrong age foloweth after infancie. The ceremonies of the law, notwithſtanding they haue ſumwhat ſhadowed and fygured Chriſt, yet nowe at the length drawe they to their end, and the light of the goſpell ſhineth abrode, whoſe onely auctour is Jeſus Chriſt. He wente firſt to preache in Galile. For it lyked hym that this newe light ſhould beginne to ſhyne out of that part of Jewry, whiche was counted vileſt of all other. Proude Jeruſalem deſerued not to haue this preeminence, whiche, albeit ſhe were in verye dede as blind as a betel, yet thought her ſelfe to haue a perfite good ſighte, and for that cauſe was more vncurable.

But

But in these thinges whiche came not to passe by hasard of Fortune, there lyeth hyd a certain secret signification of thinges to be done. For what betokeneth it, that John is closed and shut vp in prysone? Forsoth that the law of Moyses shall at the appearyng of the moste cleare lyghte of the Gospel, be made darke, and vtterly lose her lyghte. What signifyeth it that he is bounde? Truely that the carnall parte of the lawe shalbe bounde, and freedome louſed and set at large, thorough the grace of the gospel. What meaneth it that Johns head is stryken of? Certes that nowe is present the true heade of the whole congregacion, whiche shalbe assembled of al nacions of the whole worlde. What is this that Jesus preacheth the kingdome of god in Galile? Undoubtedly he maketh a fore signe that the grace of the gospel shall forsake the wicked Jewes, and go from them to the Gentiles, because the Jewes embraced styll that olde heade whiche was chopped of by the gospel, and contemned Christ the very head of the whole lawe. For this woorde (Galile) in the Syrian tongue, signifyeth a flyttyng or chaungyng of habitacion. Before tyme grace laye hydde, and ceremonies were in hyghest estimacion. Nowe are they gone, and Jesus commeth a brode, the effectuall auctour and preacher of the grace of the gospell. Therfore accordyng to the misticall sence hereof, who so wyll heare Christ preache, must flytte away from their olde vsages, and naughty lustes, to the intent they may be receyuable of this newe and heauenly doctryne. Let the Jewe caste away the perswasion and sure beleefe he hath conceyued of his owne holynes: the Phariſey, the pryde he taketh by trustyng to his woorkes: the Bishoppes, the glory of theyr temple, and sacrifices: the Philosophers, the vayne aydes of mannes wisedome. Let Kynges and tyrauntes cast awaye that mooste foolyshe trust, whiche they repose in their ryches, Let all nacions laye aparte all vngodly customes, all filthie lustes, and hearken vnto this newe Preacher Jesus, who teacheth not worldlye, but heauenly thynges. He speaketh indifferently to all menne. Let all men therefore heare hym alike.

Here is it very expediente to consider howe our sauioure Christ begynneth to set furthe his doctryne. Worldly Philosophers do fyrste teache theyr audience, not those thynges whiche are mooste fruitfull and profitable, but suche thynges as maye cause them to be hadde in admiracion for theyr singuler wisdome, minding nothing so muche, as to get them selues a name by dissenting in opinion, from other famous teachers. But the lord Jesus would neyther disanul thauctorite of the olde lawe, (for he doeth truely interpret ỹ same, which was before misse vnderstād: rather makyng it perfit, thē destroying it) neither dispraued he Johns doctrine, although it wer vnperfit, but began his preaching wt the self same beginning, whiche John had vsed before. A mā would haue said he had bene the very scholer & disciple of John, who was in dede the maister, & auctor of all. Now what preacheth he? what is ỹ cry ỹ the word, & sonne of ỹ euerlasting father maketh? The world had far swarued frō the right vsage of the law of nature, whiche God hath graue and planted in al mens hertes. The wisdō that the philosophers taught, increased ỹ foly of the world. The religiō which the gentils vsed before time, was most wicked, & detestable. The lawe of Moses caused muche hipocrisy with her shadowes, her sacrifices, & her feares.

The lawe

The lawe signified or meant by her figures, and the Prophetes tolde before by theyr prophecies, howe one shoulde cum, who should offer vnto all nacions perfite saluacion. But because this promise was so long differred, the worlde beyng as it were deafe, gaue no eare therevnto at all. Yet ỳ lord of his gracious goodnesse, forgate not to performe thesame. Nowe is the time already fulfilled ỳ he prefixed or foreapointed vnto this busines. You nede not frō henceforth to await for the fulfilling of any other figures, or any mo darke sayinges of the lawe. You nede not to loke after newe prophetes. Loe, the kyngdome of God is nowe present. In steade of shadowes, veritie shall shine abrode. In steade of the flesshe, the spirite shal succede and cum in place. In steade of corporal ceremonies, true godlynes shall raigne. In stead of the deuils kyngdom, Gods kyngdom shal be enlarged. There is no cause why you should lynger or stay: why any man shoulde loke backe vnto the aydes of his owne rightuousenesse. Perhaps as Moyses lawe taketh rightuousenesse, sum are righteouse in the sighte of the worlde: but as the newe lawe requireth the same, al men are sinners, and vnrightuous. Yet for all that there is no cause why you should dispayre. Knowe your disease, and then receyue remedy, that is, onely be you repentaunte for youre former life, and stedfastly beleue the ghospell. Nowe is there broughte vnto you a message right ioyfull, and muche to be desyred, I meane free remission of all your trespasses. You haue no nede of burnte offerynges. Onely knowledge your vnrightuousenesse, and repose your assyaunce in the rightuousnes of almighty God, who doubtlesse wil performe what he promiseth by his ghospell. For that man shall sufficiently deserue to enioy the promise therof, who so beleueth the promiser.

The texte. As he walked by the Sea of Galile, he sawe Symon and Andrew his brother, castyng nettes into the Sea, for they wer fishers. And Jesus sayd vnto them: Folowe me, and I will make you to become fyshers of men. And streight waye they forsoke theyr nettes and folowed hym. And when he had gone a lytle further thence, he sawe James ỳ sōne of Zebede, and John his brother, whiche also were in the shyppe mendyng their nettes, and he anon called them, and they left their father Zebede there in the shyppe, with the hyred seruauntes, and folowed hym.

After the Lorde Jesus had with suche woordes moued and styred vp the myndes of the Jewes to receyue the newe Philosophy, and doctrine of the gospell, he lyke wyse began after the ensample of John to gather certayn disciples, but fewe in number, and suche as were vnlettered persones, and of lowe degre, to the entente that when he had through their ministery conuerted all the whole worlde, it should plainely appeare how this kyngdome was the very kyngdome of God, and not a worldly kyngdom. Therfore as he trauayled on a day by the lake or sea of Galile, he espyed Symon, and Andrewe his brother, labouring together, and about to caste their nettes into the water: For they were fysshers men, and by this occupacion gatte their liuing. The baseness of their craft, made for the aduauncing of goddes glory. The concorde of the two brethren, signified the consent and agrement of the churche. The crafte of fishyng, bare the figure of the ministracion of the gospell, whiche by vertue of goddes word, plucketh vp into the lyght of veritie, and loue of heauenly thynges, suche as are drowned in the darkenesse of ignorauncе, and the fowle stynkynge puddell of worldely cares. And thus first of all fyshed he for these two fyshers. Come ye (ỳ he)

and

and folowe me, for I wyll make you begynne from this daye forward, to fyshe after menne. Assone as the Lorde Jesus had spoken the worde, the two brethren leauyng theyr nettes euen as they wer, folowed him wythoute any taryng. For Jesus voyce hath in it a certayne heauenly charme or inchauntment. And goyng thence a litle forwarde, he sawe other two, that is to wete, James the sonne of zebede, & John his brother, who wer also trimmyng and mendyng their nettes in the ship, and makyng theym selues ready to go a fishyng. And these two notwithstandyng theyr myndes wer bent another waye, he sodaynly spake vnto, callyng & commaundyng theym to folowe him. Nowe that thou mayest knowe yong men of an euangelyke kaythe, they made no taryng, but leauing theyr father zebede with his hyred seruauntes in the shippe, strayghtwayes folowed theyr caller. Thus beganne Christ to gather the chiefe prelates, and ministers of his Churche, cleane refusyng the priestes, and Pharisies of Jerusalem, with all their pompe and pride.

¶ And they came into Capernaum, and streyghtwaye on the Sabboth dayes, he entred into the Synagoge, and taught, and they wer astonyed at his learnyng. For he taught them as one that had authoritie, and not as the Scribe. The texte.

And beyng accompanyed with suche a felowshyp, he came vnto Capernaum. This Capernaum was a citye muche flourishyng in substaunce, but no lesse proude, vngodly, and vicious, than it was welthy. Here by and by he beganne to playe the parte of an Euangelist, or preacher of the gospell. For vpon the sabboth day, he entred into the Sinagoge, and taught the Jewes openly, not the vayne fables of the Pharisies, but declared vnto theim the verye true meaning of the lawe, whiche was in dede spirituall, and not carnall. Anon the people perceyued him to be a newe teacher, and his doctrine also to be of a newe sorte. They sawe he was a manne of lowe degree, and that suche as companted him wer but few in numbre, verye rascals, & men of no reputacion: yet wondered they greatly at hys woordes, for that they breathed a certayne godly vertue. For he did not after the maner of the Scribes, teache triflyng constitucions of men, or olde wyues tales of genealogies, and pedegrewes, but his woordes wer pithy and of authoritie, and the wonderfull greate miracles he wrought, caused those verities that he spake to be beleued. What thyng soeuer is humayne and worldly, the same is of litle price and estimacion, when Goddes vertue beginneth once to put furth her power.

¶ And there was in theyr synagoge, a man vexed with an vncleane spirite, and he cried, saying: Alas what haue we to do with the thou Jesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holy one of God. And Jesus rebuked him saying: holde thy peace, and come oute of the manne. And whan the vncleane spirite had torne hym, and cried with a loude voyce, he came out of hym, and they were al amased, insomuche that they demaunded one of another among thē selfes, saying: What thing is this? What newe doctrine is this? For with authoritie commaunded he the foule spirites, and they obeyed him. And immediatly, his fame spred abrode through oute all the region borderyng on Galile. The texte.

And loe, by and by there was occasion ministred for hym to worke a myracle. For in that assemblye, was there a certayne felowe whyche was vexed with an vncleane spirite. This wicked spirite coulde not abyde the heauenly spirite speakyng in Christ. For he beganne to clatter agaynste

hys heauenly doctryne, crying aloude, and saying: O Jesu of Nazareth, what hast thou to doo with vs? Arte thou come to destroye vs before the tyme? I right well knowe who thou arte. Certes the selfe same holy one, whiche the prophete Daniel promised long sythens, whome God hath singulerly sanctifyed aboue all other. The Lorde Jesus, eyther because the tyme was not yet come that he shoulde openly confesse who he was, or els because he was not pleased with hys confession, beyng vndoutedlye true, but yet made through constraynt of feare, and of a wicked spirite (who sith he is of him selfe a lyar, and dilighteth to deceyue mã, was not to be heard in the presence of the people when he spake the trueth, lest any man woulde haue taken occasion thereby to beleue him afterwardes when he lyed,) the Lorde Jesus, I saye, rebuked him, and sayd: Holde thy peace, and departe out of the man, and so shalt thou better declare who I am. And furthwith at the lordes commaundemẽt, the vncleane spirite forsoke the man. But at his departure he tare him, and cryed out with a loude voyce, so that it euidently appeared therby, howe he fled away not willyngly, but by force and constraynt of Gods power. And here was shewed the figure of a man possessed with the spirite of the deuill. Is not he vexed wyth worst, and cruellest of all the deuils, whiche is wholly possessed with ambicion, couetousnes, rancour, malice, hatred, pleasure of the body, and suche other like deuilishe lustes, & appetites? Suche as are vexed wyth these spirites, can in no wyse abyde to heare the gospell preached, but yel and crye out against it, as the deuil did, saying: what hast thou to do with vs Jesus? Arte thou come to destroye vs? For so manye as the spirit of thys worlde possesseth, thynke theym selues vtterly forlorne, whensoeuer they are constrayned to forsake those thinges wherin they haue sette theyr false felicitie. Wherefore theyr myndes are sore troubled, and as you woulde say, tugged and haled into sondrye pieces, whilest on the one syde feare of eternall dampnacyon moueth theym to vertue and goodnes, on the other syde the venimouse swetenes of suche vices as they haue of long tyme accustomed vnto, holdeth theym fast and withdraweth theym frõ theyr godlye purpose. But yet no manner of deuil taketh so fast holde, but he wyll at the cõmaundemente of Jesu, flye awaye. It is a muche greater myracle to make of an ambicious man, a temperate, of a fierce felowe, a pacient, of the lecherous persone, a chast liuer, of the extorcioner or one that liueth by polling and pylyng, a liberall manne, then to delyuer a mans body from a wicked spirite. But yet menne wonder more at thys, then at the other, not because it is more wonderfull and meruaylous in deede, but for that it is seene wyth bodely yes. Therfore, when he had thus chaled awaye the vncleane spirit by commaundement onely, then the Jewes greatly wondred at it, insomuche ỹ they demaunded one of a nother, saying: What new thyng is this? we haue not reade that euer the Prophetes dyd the lyke, castyng oute deuils by bare word of mouth onely. Or what new kynd of doctryn is this, that hath so great vertue & power folowing it? He preacheth the kyngdome of god, & putteth furth Gods power, in that he treadeth vnder foote, & subdueth the power of the deuil. Neyther is it by sorcery or inchauntmẽt, or by makyng of long prayers vnto god, nor yet by any other laborious meane ỹ he thus putteth to flight the wicked fendes: But he commaundeth theym

And they were all amased.

with

with worde onely as theyr lorde & conquerour, and they incontinent whether they wil or no, obey him. Of this wonderfull fact, a great fame of Jesu was spred abrode throughout all the countrey of Galile. And because it shoulde appeare ỳ in him is the wel spryng of godly power, whiche can neuer be cõsumed, one miracle did straight wayes succede and folowe another.

The texte. ¶ And furthwith when they wer come oute of the Synagoge, they entred into the house of Symon, and Andrewe, with James and John. But Symons mother in lawe laye sicke of a feuer, and anon they tell him of her, and he came and toke her by the hande, and lift her vp, and immediatly the feuer forsoke her, & she ministred vnto them. And at euen when the Sunne was doune, they brought vnto him all that were diseased, and them that wer vexed with diuils, and all the cytie was gathered together at the doore, and he healed many that were sicke of diuerse diseases, and cast oute many deuils, and suffred not the diuils to speake, because they knewe him.

For anone as they were departed oute of the synagoge, they came into the house of Symon and Andrewe, whither also James and John folowed. Nowe Symons mother in lawe, as it then fortuned, laye sicke & was sore vexed with an ague. Assone as Jesus was by them aduertised thereof, he went to the bedsyde, and toke the woman by the hand, and lifted her vp, and furthwith the feuer forsoke her, and euen as she was sodaynly, so was she perfectly made whole. For she was sodaynly made as lustie & strong, as she was before, insomuche that she dyd her accustomed office in the house, ministryng vnto Jesu, and his disciples.

He lyeth sicke of a perilous disease, whose mynd burneth with the loue of carnall pleasures: who by reason of superfluitie and excesse, leadeth an ydle and a sluggishe life. It is a woman that lyeth sicke. And at the beginning the fyrst woman deceyued with the pleasant alurement of an apple, began to be sicke of this ague. Our flesche that alwayes lusteth agaynst ỳ spirit is our Eue. But happy are they whome Jesus wyth the touche of his moost holye spirite, lifteth vp to the loue of heauenly thinges, that he whiche before tyme serued ydlenes, riotous liuyng, and vncleannes, may sodaynlye recouer his olde strength, and lustynes, and beyng made a newe man, hereafter become the seruaunte of clennes, chastitie, and sobernes. For these are the meates, whiche Christe is refreshed, and delyghted wythall. Now ymagyne, that the house of Simon, signifyeth the churche of Christ, in the whiche it is not conueniente that there be anye feble and weake in spirite, but suche as are full of euangelike strength, and lustynes: And yet many tymes Peters mother in lawe, that is to saye, the synagoge, lyethe sicke in the same. For he is a membre of the synagoge, vnto whose corrupte tasting, the vnsauerye and werishe letter yet sauoreth: who taketh well the water of Pharisaicall vnderstandyng, and canne in no wyse taste the wyne of the spirite, and true meanyng of the gospell. They that were in the house with the Lorde Jesu, desyred him to lift vp the woman that laye sicke in her bedde. In semblable wise let vs al who are membres of the churche desyre his mercyfull goodnes wyth moost humble prayers, that he wyll vouchesafe to put out his holye right hande, and therewith to lifte vp also those timerous persons, whiche cleauyng onely to the letter of scripture, and wholy geuen to the superstitious obseruacyon of ceremonyes, doue of a certayne vnrighte iudgemente, greatlye desyre those thynges that are hurtful and noysome: and contrarylye, hate and abhorre suche thynges as are onely to be desyred: to lift them vp, I saye to the fredome of the gos-

pell, whiche serueth not for this purpose that we shoulde with more libertie commytte sinne at pleasure, but to the intent we should gladly, and with right Good will, doo the workes of Euangelike or christian charitie, and cherishe Jesus in hys membres. The Lorde is alwayes ready to heale the soule, yf he be desired, and called vpon. He loueth those that call vpon him, tal they neuer so importunatly, and out of season.

It was nowe late in the euening, and the sunne was set, so that it myght be thought a greate point of importunitie, to cal vpon the physicion at that tyme. But the greate desyre of health had the vpper hande of shame. They brought vnto him a very greate numbre of suche as wer diseased with all kyndes of infirmities, and among them also, some whiche were vexed with vncleane spirites. The whole cytie of Capernaum came thicke and threfold, to the gate of the house to see this sight. Jesus without excuse healed very many of them of sundrye diseases, and cast out many deuils. He was a quicke and a ready physicion, who with worde cured diseases. Moreouer he putte to silence the deuils, who cryed with a loude voyce that he was Christ, vtterly despisyng the testimonye of his enemyes, and of theim with whome he woulde that his shoulde in no wyse haue to do. He suffered the childzen of the Hebrwes, and fyshers to descry him: But he admitted no record of the deuils, though it were true. The noughtynes of the person that telleth the truth, doth hurte the same. And he doeth more harme w̄ his lyes, whiche hathe gotten him selfe credence afore by some true tale telling. This was then done according to the history. But to open the secrete sence & meanyng hereof. We se verye manye euen nowe a dayes, that come flockyng vnto Symon Peters house: whiche as I sayed before, bare the fygure of the Churche. For the citie of Capernaum representeth the whole worlde: the settyng of the sunne, fygureth the death of Christe. The gate of the house, signifieth baptisme, whiche is beset with repentaunce of the former lyfe, and trust to obtayne soule healthy of Jesus. The sicke people sit about the gates, that is to say, the Publicans & sinners desyre to be receyued into the felowship of the churche. They shoulde not deserue to be healed except they surely beleued that Jesus both could and would geue them helth. The churche of Christ contayned in it but a very smal nūbre, so long as he ꝑ lanterne & light of the worlde, lyued in yearth. But after his death a greate multitude of people began thither to resort, out of al ꝑ coūtreys of ꝑ world.

The texte. ¶ And in the mornyng very early, Jesus (when he was rysen vp) departed, & wente out into a solitary place, & there prayed: Symon, and they that were with hym folowed after him, and when they hadde found him, they sayed vnto him: all men seke for the. And he sayd vnto them: Let vs go into the nexte tounes, that I may preach there also. For therfore I am come. And so he preached in theyr synagoges, & in al Galile, & cast ꝑ deuils out.

These thinges so done: when the Lorde Jesus who came not for this onely purpose to cure corporall diseases, whiche he sendeth many tymes to his to the intent they may be whole in soule: when, I saye, he sawe the multitude greatly desyre to be healed of theyr bodely diseases, and not with like affection couet to heare his heauenlye doctrine, wherewith the maladies and diseases of the soule are cured, the nexte day, as though he had bene desirous to take some ease and rest, he deceyued them, for he roose very earlye in the mornyng, and went from Capernaum into a solitary place, where he made his prayers to the father, geuyng him thankes for the benefytes whyche he hadde decreed to geue vnto mankynde by him. And here are

sundrye

sundrye ensamples prepared for our instruction. Fyrst he teacheth vs that we must assone as we haue done our neyghbour good, departe awaye: lest we seme to loke after any mede or reward, of those that we haue done good vnto. Secondarily we are taught many tymes to leaue of the teachyng of holsome doctrine for a season, to styrre vp a delyre in vs to aduaūce ỹ same. Finallye we learne also ỹ we ought to refreshe & quicken the spirit, by often going aside into solitary places: I meane not suche goynges apart, as are for pleasure & passtime, but for prayer, & heauenly contẽplacion: because we may retourne frō thence more willing in spirit, & better disposed to helpe the weake. Euery man which hath chaūged place, is not gone into wildernes, but he that hath cleane seuered his mynde frō worldly cares, & wholy bent himself to the studie, and contẽplacion of heauenly thinges. ¶ When Simon Peter, and the reste of the disciples vnderstode that Jesus was priuilye departed, they folowed after till they had found where he was. For it is not beseming that the true disciples of Jesu be any time away from their maister, whom they ought in al thinges to folow. In the meane seasō, when ỹ people, which flocked early in the morning to the gate of the house, had also learned how Jesus was gone awaye, they lykewyse folowed hym into the wildernesse. Many there be that folow Jesus, but none fynde him out saue alonly his disciples: who after they haue once found him, do shew him vnto other. Wherfore they told the lorde, how there was a great multitude of the citizens of Capernaum come thyther to seke him. The lorde then answered agayne saying. It is sufficient at this presente, to haue layde, these foundacions among the Capernaites. Nowe it is tyme for me to go in like maner, & visit the litle tounes, & villages here about, that I maye likewise there preache ỹ kingdōe of god. For I came not to preache to one citie alone, but to declare saluacion to al men. For this cause the Lord traueled through the tounes, and villages of al Galile, preachyng in theyr Synagoges, curyng diseases, and casting out deuils, because the ignorant people should by reasō of his mighty deedes & miracles, geue firme credēce vnto his doctrin.

And he sayde vnto them, let vs go. &c.

¶ And there came a leper to him, beseching him, and kneling doune, and saying vnto him: If thou wilt, thou canst make me cleane. And Jesus had compassion on him, and put furth his hand, touched him, and sayth vnto him: I will, be thou cleane. And assone as he had spoken, immediatly the leprosye departed from him, and he sent hym awaye furthwith, and sayth vnto him: se thou saye nothyng to any man, but get the hence, shewe thy self to the priest, and offer for thy clensyng, those thynges whiche Moses cōmaunded, for a witnes vnto them. But he (assone as he was departed) began to tell manye thinges, and to publishe the saying, in so muche that Jesus coulde nomore openlye entre into the cyte, But was without in desert places, and they came to hym from euery quarter.

The texte.

It chaunced on a time when Jesus had taught the people in a certain mountayne many godly lessons, concernyng the perfectiō of the euangelike or christian profession, that there met him, as he came doune againe, a certain mā infected with leprosy, a disease vncurable, and abhorred of al men: in whom was shewed to the corporall eyes, a figure of those thynges whyche he wrought by inuisible operatiō in the soules of the hearers. The leper hated his filthy disease, & had a maruelous great confidence in Jesu. Here thou seest a figure of a sinner, whiche returning from vicious liuyng, & entending to amend, is at the next dore to saluacion. The same leper feared not ỹ people although he knew right wel ỹ they abhorred his company, but onely regarded the goodnes of Jesu. Wherfore he ranne vnto him, & fell downe at

 his knees,

his knees. What woulde the proude Pharisey here do? He would cry: hence with this ougly & abhominable creature, least he infect euen our very yes. He would call for water to washe away his noysome, & contagious breath. This would the Pharisey do, more vncleane in soule, thē any leper in body. But what doth the most meke and gentil Lorde, whiche onely was cleane frō al spot of sinne? He cōmaūdeth him not to be had out of his sight, nor to be remoued away frō his knees. It was not vnknowen vnto him what he desyred: but his wil was ỹ the notable fayth of this mā, shoulde be an ensāple to al men. Al suche as be lecherous persons, couetous, full of hatred and enuy, or attached w̄ any other filthy lustes & appetites of the body, are foule arayed with this horrible & detestable leprosy. And such as are herewith infected, let thē heare, & marke the wordes of this leper, to thintent they maye folowe him. If thou wilt, sayth he, thou canste make me cleane. He knowledgeth his disease, & doubteth not of the power, & goodnes of god. He wholy referreth the iudgement to the Lorde, to iudge of him whether he be worthy to receiue so great a benefite at his handes, or no: ready to geue thākes yf he obtayne his desyre: & not to murmur, and grude agaynst him, yf he obtayn it not. For he would say thus: He is able to put away leprosy, who not onely cureth all kyndes of diseases, but also casteth out deuils: and he wyll do it, that so willingly helpeth all that are in distresse and misery, whersoeuer he cummeth. But so greate is myne vnworthynes, that I alone deserue not that, which al other obtayn of his most merciful goodnes. This so perfite a belefe, ioyned with excedyng humblenes of mynde, and modestye, procured him mercy of Iesu. For our sauioure shewing outwardly, euen wyth hys countenaunce, a certayne affecte of pitye and compassyon, thereby to teache what affeccion of mynde oughte to be in vs towarde synners, held oute his hande, and therewith touched the leaper, and by vertue of woordes that himself prescribed, made him cleane. The leper sayd: If thou wilte thou canst make me cleane. Iesus answered: I wil, be thou cleane. True fayth maketh not manye woordes: neyther grudgeth the charitye of the Gospell to do a good dede. And Christe had scarcelye spoken these woordes (be cleane) but the dysease was quite gone from the man, so that no token thereof remayned. The lawe of Moyses forbendeth to touche a leaper, the spirituall meanyng whereof, contayneth holsome doctryne. We muste abstayne from the companye of vncleane persons and synners, least we bee infected by the contagiousenes of their vyces. But the Lorde Iesus is aboue the lawe: neyther can he be defyled with touchinge, who purifyeth whatsoeuer he toucheth. He touched the leaper with his hande, and furthwith he healed his hole bodye. Let vs therfore pray that he maye in semblable wyse touche our soules with his holy word, & therwith purify our inward vnclēnes. O thou that vsest to haūt the cōpany of harlots, thou that arte an adulterer, or polluted with like diseases, runne in like maner vnto Iesus (for he cūmeth doune frō the heigth of his maiestie, & meteth the) & knowing thine own filthines, fal doune at his knees, prostrate thy selfe, and lye flatte vpō the ground: Cry & cal vpon him, but cry with most stedfast belefe of harte & mind: Lord, if thou wilt, thou canst make me cleane. And anon thou shalte heare these woordes agayne of thy mercyfull sauioure, I wil, be thou cleane. After these thynges wer done in maner before rehearsed, the Lord suffered not the

And Iesus had compassion on hym.

And he cōmaūdeth him away furthwith &c.

not the man to folow him, but caused him to depart, cõmaũding him straitly to disclose nothyng of this mattier to any creature lyuyng, but rather (sayd he) get the hence, and shewe thy selfe to the priest, by whose iudgemẽt accordyng to ỹ ceremonies of the law, thou wast iudged to be a leaper. And if he geue sentence that thou art clensed in deede of thy leprosy, then offer ỹ Moses hath cõmaũded to be offered, of those that should fortune to be deliuered therof. Thus shalt thou wt more credẽce publish gods benefit towardes the, then if thou strayght wayes tell euery body that thou art made cleane. For by this meanes it shal appeare, euẽ vnto ỹ Pharisees thẽselfes, whiche depraue my benefyttes, that thou wast a very leper, and hast been clensed without eyther helpe of the Phisicians, orels of Moyses lawe, by bare woord of mouthe, and touche onely: and so shall they knowe howe there is one prefẽt that farre passeth their priestes: who can easily cure leprosy, though it be detestable and abhorred, where as they haue muche ado truely to discerne the same. This felowe departed, in stede of a leper cleane in bodye, and wente to the priest, and was seene and iudged to be cleansed of all leprosie. And anon after, he conceled not this deede, but publyshed it euerywhere, reportynge bothe this, and many other thynges of Jesu. Sum wyl here aske: Why did this man as he was commaũded in the one thyng, and in the other nothing regarde the Lordes commaundement? Truely for that the one serued to cõfyrme the certaintie of the myracle, because the Priest not knowynge as yet who had healed the manne, should pronounce his healthe restored by Jesu, to be a perfite health, who els peraduenture would haue depraued Christes benefite, yf the auctour therof hadde been knowen, before he had geuen his verdite.

But after the miracle was once confirmed by his sentence, thẽ made it muche for gods glory to haue it published abrode. Wherfore thẽ cõmaũded Jesu ỹ thing to be kept secrete, whiche in dede his will was should be blased abrode and vttred. Forsoth to monish vs that we ought to seke no glorye and praise of man for the benefites which it pleaseth god to wurk by vs, because the goodlyer prayse euer foloweth them whiche refuse the same. It proceedeth of an hyghe courage so to do a good turne, that thou wouldest haue no thankes therfore yelden the of hym, whom thou hast doen good and pleasure vnto, beyng onely contented with this, that it lay in thy lotte to healpe thine euen christen in his necessitie. But he ỹ is holpen by suche benefite, as he hath receyued at thy handes, ought with so muche the more diligence to publishe and set oute thy well doyng euery where to thy prayse and cõmendacion. Christe was in no daunger to offende in vayngloryе: and therfore this ensample was ordeyned for our instruccion, whiche are continually in very greate ieopardye to fall therein. Neyther dyd this manne contemne Christes cõmaundementes: but the great gladnes that he was in by reason of the restitucion of his healthe, & a certayn feruent loue whiche he was kindled with towardes Christ the auctour therof, would not suffer him to keepe silence any longer. Verily it chaunceth for the moste part that we are beste beleued, when we tel those thynges whiche we had rather in very dede kepe secrete, then disclose, if the matter it selfe enforced not vs to vtter that whiche lyeth hid in our stomackes. Nowe what came of it that this man dyd thus blase abrode this myracle? Truely by reason thereof, euery man conceyued

suche an opinion of the Lord Jesu, ỹ he could not now for the great throng and preasse of people that thyther resorted, openly enter into the citie, as he was wount to doe: but was constrayned to auoyd the good tounes, & make his abode in the wyldernesse. Suche as goe about to get a name, and gaynes by iugglyng castes, and woorkyng of Magicall miracles, desire to bee in those cities, where as moste haunt and resort of people is. But our sauiour Jesus, in that he ofttymes shunneth muche assembly of people, plainly teacheth vs what we ought to doe. He that is able to woorke the miracles of the Ghospel, dooeth not so muche desire the great multitude, as the feruẽt mynde and affeccion of beholders. In great cities many resorted vnto hym for this purpose onely, to delite their iyes with newe and straunge sightes.

No man followeth Jesus into the wyldernesse, vnlesse he longe after hym with a certain vehement desire and affeccion. He that forgoeth al pleasures of good tounes, and followeth Christe through rough and cumberous places, followeth hym to his great commoditie. For he that loueth hym vnfainedly, doth in all thinges folowe hym whom he loueth: thorough reproche, hungre, despoylyng of substaunce, banyshemente, imprisonment, tourmentes and death. And suche folowers of Christ, wer figured by those that came flockyng out of all countreyes, and partes of Galile, vnto Jesu: who kepte hymself close, in desert and solitary places.

The. ii. Chapter.

BVt whyther soeuer a manne flyeth, vertue hath euer her fame and glorye folowyng her, euen as the shadowe followeth the bodie. For he that is vnfaynedly good, can neuer be but one maner of man, and lyke hymselfe. And as there is alwaies light, whyther soeuer the body of ỹ sũne remoueth: euen so to what place soeuer true godlinesse remoueth, there is alwais great resort of people. Now wildernesse was no longer wildernesse, after the Lord Jesus the true light of this world, was gon thither. And yet the person in whom is the power to woorke the miracles of the Ghospell, ceasseth not (as muche as in hym lyeth) to auoyde suche places where as muche people is assẽbled to behold hym, for that he knoweth certainly what a perelous vice vainglory is: Neuertheless the feruent desire he hath to helpe and do all men good, doeth ofttymes cause hym, though it be against his nature, to haue recourse thyther againe. And by this meanes cummeth it to passe, that whyles the good man is compelled to remoue from place to place, the mo receiueth benefite at his handes.

The text. ¶ After a fewe dayes also he entered into Capernaum agayne, and it was noysed that he was in the house, and anon many were gathered together: in so muche that now there was no roume to receyue them, no, not so muche as about the doore. He preached the word vnto them. And there came certaine vnto hym bringyng one sicke of the Palsye, whiche was borne of fower men. And when they could not cum nye vnto hym for preasse, they vncouered the roofe of the house that he was in. And when they had broken vp the roofe, they dyd (with cordes) let downe the bed, wherin the sicke of the Palsey lay. Whē Jesus sawe

ſus ſawe theyr fayth, he ſayde vnto the ſicke of the Palſey: ſonne, thy ſynnes be forgeuen the.

Wherfore Jeſus geuyng vs enſample bothe to flye bayneglorye, and alſo continually to do good vnto our euen chriſten, within fewe dayes after retourned agayne to Capernaum, from whence he ſemed to be driuen away before, by reaſon of the great importunitie of the people, whiche euen in the nyghte tyme, laye aboute the gates of the houſe wherein he ſo tourned. For as he made Bethleem muche renoumed by his byrthe, and Nazareth verye famous by his education, and the countreye of Egypte happye becauſe he fled thyther for his preſeruacion and ſafegarde, ſo did he as it were adopte: and chooſe Capernaum to be his countreye, bothe by his ofte tariyng there, and alſo by ſhewynge of many fayre myracles in theſame. He came agayne hyther in maner by ſtealth, and fyrſte kept hymſelf ſecrete in a houſe, before it was knowen in the citie that he was cum. But as the Sunne cannot be hid, ſo the Lorde Jeſus cannot be kept cloſe and ſecrete. The rumour whiche (as it is commonly ſeene,) roſe of a fewe perſons, had nowe blowen abrode throughout the whole Citie, that Jeſus was in the houſe. And foorthwith thither flocked ſuche a multitude of people, that all that houſe was fylled, and not onely that, but alſo the porche, and al the places about the doore, were not ſuffycient to receyue them. It is a bleſſed houſe whither Jeſus is cum to dwell, and neuer departeth thence agayne. That howſe is the Churche. For Capernaum beareth the fygure of the wholle worlde, whereſoeuer the Gentyles inhabite. Certes at Jeruſalem the Jewes caſte Jeſus oute of the Temple, and among the Gentyles, the kyngdome of heauen ſuffereth violence, and the multitude of all ſortes of people entereth into it, after a certayne forceyble faſhion. The Chriſtian Nouices ſitte aboute the gates, greatlye deſiryng to be admitted into the Lordes houſe, muche hungryng and thirſtyng after the righteouſneſſe of the kyngdome of heauen. And verily Jeſus excludeth no manne from this houſe, neyther poore, nor riche, wholle, nor ſycke, ſo that he haue a vehement deſire to heare hym.

He preached & woorde vnto them. &c.

Wherfore the Lorde teachynge vs that we oughte alwayes chiefly to care for our ſoule health, and afterwarde for our bodyes, fyrſte of all miniſtred vnto theym the doctrine of the Ghoſpell, wherewith the diſeaſes and maladies of the ſowle, are cured. For this cauſe ſuche as are diſpoſed to giue almes to the poore, dooe verye well, yf they geue theym fyrſt a briefe exhortacion, that maye make them the better in mynde and ſoule, and then departe with their charitie. For the common ſorte of people bee of ſuche a diſordered iudgement, that they are more deſirous of thoſe thinges whiche are expedyente for the bodye, then of thoſe that pertain to their ſowle health. The Lorde euidentelye declared vnto vs by his enſaumple, that our chyefe care oughte to be for that parte, whiche is the chyefeſte parte or portion of manne, in that he fyrſte taughte, and then by and by healed ſuche as were diſeaſed.

And there cãe certayne vnto hym. &c.

Nowe whyles Jeſus was teachyng, and buſie about curing the diſeaſes of their ſoules, there came vnto hym certayne menne, bringyng with theym one that was ſicke of a Palſey, whoſe ſenowes were ſo reſolued in all partes of his bodye, throughe the violence of the diſeaſe, that he coulde not ſtyrre out of his bed, but was fayne to be caryed thyther, vpon fower mennes ſhoulders,

Here

Here hast thou plainly set out, the very ymage and figure of a mynde, which is by worldly lustes and desires, made so womanlyke, and dissolute, that it canne in no wyse lyfte vp it self, to doo any thyng that is good and godlye, but lyeth styll in the bedde of lowe and filthy cares, and neuer remembreth any thyng that is highe or celestiall. Now when they saw how they coulde not for preasse of people that sate so thicke about the gate and porche, bryng this sycke man to the syghte of Jesus, they lyfted hym vp vpon the howse, and after they had remoued the slates, and made a waye in, they lette hym downe bed and all, with a longe corde, and layed hym at the feete of Jesu, nothyng doubtyng but that he of his great mercye and goodnesse, woulde helpe the selie wretche, assone as he once caste those his pitifull eyes vppon him, and behelde how he laye in his bed lyke a quicke karkas, impotente, & benummed in all his lymmes. Jesus sawe this miserable person, euen before he was broughte vnto his presence, and knewe rycht well the greate faith of those that brought him. He coulde if it had lyked him, without leauing or breakyng his tale, haue signified his pleasure vnto them, by whom he had luste, in this wyse: Let the sicke of the palsie arise, and beyng sodainly healed, cary home his bed again. But his will was to shewe all men there present, that piteous sight: and also to declare of what great strēgth and efficacie true belefe vpon hym is, with almighty God the father. The disease was vncurable, and of long continuaunce: the cummyng to Christ very cūberous. And yet the gracious goodnesse of the Lord, ioyned with like power put them in a sure hope to obtain their request. Wherfore after he saw their notable faithe, the more he perceiued the man to be diseased in soule then in bodie, the more pitie and compassion he toke on hym. Euery man thoughte him in a miserable case that thus lacked the vse of al his mēbres: but more miserable was his soule, beyng in subiection and bondage of sinne. They loked after nothyng els but that the poore wretche should be restored to perfite health of body, whiche was a thyng farre aboue mans power. But Jesus beyng highly pleased with so notable a faithe, and therefore willing to make hym all, and in euery part whole, tourned vnto him, and said: Sōne, thy sinnes are forgeuen.

When Jesus sawe their faith, &c.

The text.

¶ But there were certayne of the Scribes sitting there, and thynkynge in theyr hertes: Why doth he speake these blasphemies? Who can forgeue synnes, but God onelye? And immediatlye when Jesus perceyued in his spirite, that they so thought wythin them selues, he sayth vnto them: why thynke ye suche thynges in youre hertes? whether is it easyer to say to the sicke of ꝑ palsey, thy synnes be forgeuen the, or to say, arise take vp thy bed and walke. But that ye may knowe that the sonne of man hathe power in earth to forgeue synnes, he spake vnto the sicke of the palsey: I saye vnto the aryse, and take vp thy bed, and get the hence vnto thyne owne house. And immediately he arose, toke vp the bed, and went forth before them all, insomuche that they were all amased, & glorifyed God, saying: we neuer sawe it on this fashion.

There wer present in that assembly, certain Scribes, who for the knowe-ledge they had in the scriptures, wer neuer the godlier, and better in theyr liuyng, but rather more enclined to surmise matters against hym. They had learned of the bokes of the prophetes, & Moyses, ꝑ it perteineth to God alone to pardō sinnes. For the prieste dyd not release sinne, but made intercession vnto god for other mens offēces, & that not wout sacrifice. Because ꝑ Scribes knewe this right well, they had suche secrete thoughtes & imaginatiōs w̄ themselfes: What new saying is this that he speaketh, whiche neyther

Moyses

Moses, nor Aaron, nor any of the aunciente Prophetes, durste presume to speake. For he sayeth: thy synnes are released. Truely he is a blasphemous person againste God, that thus taketh vpon hym goddes power. The lawe commaundeth sum offences to be punyshed with death. And other sum there are, for the whiche satisfaccion is made with burnte offerynges, and diuers other kyndes of sacrifices, by the mediacion or intercession of the priest: But he passyng nothyng vpon suche rites and ceremonies, dooeth at once forgeue all synnes, with bare word of mouth. This thyng that he taketh vpon hym, and promyseth, pertayneth not to man. It lyeth in Goddes power alone to perfourme it. Surely they were offended with the imbecillitie and weakenesse of his manhoode that they sawe, and therfore coulde suppose nothyng of hym, aboue the state and condicion of manne. Neyther had the vulgar people any greatter opinion of hym, whiche yet by reason of their simplicitie, were not so muche enclyned to pyeke quarels, as the other were. The spirite of this worlde put those thoughtes in their myndes, who whyles they stacke harde to the lytterall sence of Moyses lawe, were farre from the spirite, and true meanyng thereof, and wer so muche the more vnapte to be taught thesame, because they thought themselfes very well skylled in the Scriptures: in so muche that thesame thyng hath here also place, and is verified, whiche we see chaunce amonge paynters, and singyng mē, who are wont to take lesse for teachyng of one that is altogether rude, and ignorannte in their arte or science, then for hym who hath been euel enstructed of an other mayster in thesame: and the reason is, because in teachyng of the ignorannte, there is but one labour to be taken: whereas yf a manne take vpon hym to enstructe the other, as it is the fyrste, so is it the more paynfull labour to teache hym to forget, what he hath learned before, then to teache hym. And these vngodly thoughtes, they of a certayne worldly policie, kepte in their stomackes, for feare of the people, in whose presence they muche aduaunted and magnifyed themselfes for theyr greate knowledge and vnderstandyng. The Lorde Jesus who rather desyered to declare his diuine power by dedes, then to vttre thesame by woordes, bicause he would plainly shewe the Scribes howe there is nothyng so closely hidde in mennes brestes, be they neuer so suttle and craftie, that his holye spirite (whiche searcheth, and throughly seeth all thynges) knoweth not, tourned hym vnto them, and as though they had spoken out those thynges, whiche they inwardly thought in their myndes, sayed in this wise: Why haue you suche slaunderous imaginacions in your hertes? why doe you rather iudge me by this weake and feble bodye of myne, then by my deedes?

And immedietly when Jesus perceiued in his spirite.

Why thynke you such thinges in your hertes, &c.

Why dooe you not gather of these my workes whiche you see with your iyes, and cannot denye, that those thynges are of trueth, whiche canne in no wyse be seene with your corporal iyes? You are offended with me because I sayde: Thy synnes are forgeuen: and deeme it to be a vayne saiyng, and of none effecte, because you see not the efficacie therof, whiche putteth foorth it self in the soule of manne. But you that haue bodilye iyes whole and faultelesse, haue spirituall iyes faultie and blemished.

What yf I speake lyke woordes vnto the other, and make the efficacie thereof appeare vnto your iyes? Is it not then reason that you beleue the thyng whiche you see not, beeyng therevnto enduced by the thynge you

you see & There is nothyng that man can easelyer doe, then speake: and contrarilye, there is nothyng so harde, as to perfourme what is spoken. God alone can as easily dooe the one as the other. And though hytherto he neuer gaue this power to man, yet it is not oute of his power to geue it to whom it pleaseth hym. And long sithens he promysed by the Prophetes, that he woulde sende his Messias, who should cure the diseases of the people of Israell, and abolishe and cleane take awaye synnes. Therfore regard you not this symple bodye of myne, lyke in all poyntes to yours: neyther beholde ye my garmente, not decked and trymmed with Phylacteries, and embroudered hemmes: nor yet my speache nothyng differyng from other mennes. Let the thyng selfe be the grounde and foundacion of your iudgement. It is no maysterye for a manne to say vnto a synner: Thy synnes are pardoned. And it is lyke easye to say vnto ỹ sicke of the Palsey: Arise, take thy bedde, and walke. You haue heard me speake the one saying, and fynde fault therewith. Now heare ye the other, whiche ye cannot lykewyse fynde faulte withal, when you see euidently with your eyes, how the thyng ensueth immediatly of my wordes. And this will I dooe, not to boast and brag vpon my power, but to the entent you may perceiue that God hath geuen power vnto the sonne of manne, who appeareth vnto you an vnderlynge & a weake person, to release synnes with worde, (whiche power your prynces neuer had) & that not in Iewry alonelye, but also in all regions and cõtreyes of the world, in suche wyse, that what soeuer he releaseth in earthe, is released in heauen, & whatsoeuer he leuseth not in earth, the same remayneth still bounde & vnleused in heauen. You haue no cause to picke quarels, & surmyse matiers agaynste me: but to reioyce and be glad for your singuler welth and cõmodities, if god of his infinite mercy haue encreased his bõteous goodnes towardes you. If you saye that God cannot thus doe, then do you derogate or diminishe his Maiestie. If you say he wyl not, you offende his goodnesse. If you say he dooeth not, albeit he hath once promysed so to do, then do you make hym a lyar. Finally yf you be voyde of beleke in suche thynges as are spirituall and pertain vnto the soule, where as ye cannot thwart and cauyll in the thynges you see dooen before your eyes, then do you plainly declare your obstinate malice.

But that ye maye knowe that the sõne of man. &c.

When Iesus had spoken these wordes, and they diligently marked what he would dooe, he tourned hym to the sicke of the Palsey, and sayde: I saye vnto the, arise, take vp thy bed, and goe hence into thy house. And he had scarcelye spoken these wordes, but an effectuall vertue therof, manifestly ensued. For the sicke manne began not by litle and litle, and at the length with muche a dooe to moue hymselfe: But assone as Iesus had spoken the word, he raysed hymselfe, and stoode vp as lustie and couragious, as though he had neuer felte any Palsey at all. Then lifted he vp his bedde, and layed it on his shoulders, & so went out through the prease of people, shewyng thẽ al a new sight, that neuer had been sene before that day, in as much as he who was a litle before bedred, and caried lyke a dead karkas, on fower mennes shoulders, was nowe cranke, and lustie: yea and able ynough without any helpe, to carrye so great a burden. They made him roume to go out, who woulde geue hym none to cum in. And bothe these thynges wer right expedient to be doen. Fyrste that the people should not let hym haue entraũce,

He spake vnto the sicke of the Palsey. &c

because

because to make the greatnesse of his faythe manifest to them all: then that roume should be made him to go out through the middest of the preasse, because euery body might see this wonderfull sight and miracle. The scribes sawe these thinges, and were not onely neuer the better therfore, but also more enuious, and maliciously set agaynst Jesu. The residewe, so many as were present, being greatly amased with this straunge miracle, glorified god, who had geuē suche power to man, with bare worde of mouth both to forgiue sines, & also to heale an vncurable disease, truly confessing that among all the marueylous deades, whiche were eyther reported to be done of ỹ holy men that were before theyr daies, or els of suche as liued in theyr tyme, there was none comparable vnto this. Now if we stand styl many tymes when we see thinges wrought by grauers & paynters, & diligently behold and bewe euery poynt of the workemanshippe, alwayes espying some newe thing, that we sawe not before: me thinketh it right expedient that we staye & tarrie here a while, to behold this notable sight, & wō godly curiositie, to consider euery thing: because what so euer the Lorde dyd in earthe, he dyd it for this purpose, that we studying the mysteries therof, should pieke out for our instruction, what so euer cōduceth to vertuouse & godly liuing. And this shall we doe wō muche more profite, if we first consider what was outwardlye shewed vnto the corporall yes: then what was signified by this figure to be inwardly wrought in mens sowles. Let vs therfore fyrst of all ponder the violence & greatnesse of this dysease, which the lord Jesus cured with worde. For the palsey is nothing els but a noysome humour, ỹ taketh & astoyneth the sinowes of the body, whiche are the instrumentes of mouing, so that he that is sicke of this disease, hath members not to vse, but to payne him wō greuous burthē, & doth almost appeare to be a lyue carkas lyuing only to his payn, & tourmēt. And for ỹ most parte, this disease either riddeth a man sodaynly out of the worlde, or els if it chaunce not so to doe, then after long cōtinewaunce, it maketh an end of him, wō a more cruell and paynful death: & is one of those diseases, that the phisicians recken vncurable. & for that cause wyl not by their good wil, medle with all, or els if they assaye to ouercome it, then at the length, after they haue a greate while striuen therewith in vayne, they as the weaker parte, geue it ouer, and forsake theyr cure. specially if the sayd disease haue once taken not one, or two partes, but the whole bodye. Now how vncurable this mans disease was, it plainly appeared in that he kepte his bed cōtinually, & was borne like a dead carkas, on fower mens shoulders. Furthermore this kynd of disease, many tymes maketh a mā speachlesse, & also febleth & dulleth ỹ quicknesse of ỹ wyt. And so did it fare (as it semeth) wō this pacient, who albeit ỹ he was in this yuell takyng, yet neuer desired he the lorde to helpe him. Who is so hard harted, whome so pitiefull a sight would not moue to compassion? who woulde not thinke suche a one to be in better case dead, then after this manoure alyue? But now, christian man, beholde a lytle while wō thy spiritual yes, & cōsidre how muche worse is the palsey of that mannes sowle, whose powers are altogether entangled wō the most trifling cares of transitory thinges, & worldly vanities, in so muche that whē he should doe any charitable deed or worke of mercye, then is he altogether benūmed & taken with a palsey, so that he hath neither hādes to releue the pore at theyr nede, nor feete to goe to Jesus,

In so muche ỹ they were al amased, &c.

hor tongue to desire his sauiour to helpe him: but as one cleane deade to Iustice, is carried about hither and thither, whither so euer it pleaseth the sensuall lustes & appetites of his bodye, whiche be as it were hys porters, to carry him. What shall ỹ sely soule doe, whiche because it is altogether dissolute, & weakened by superfluitie, by carnal pleasure, by inordinate desire of vaine glorye, & worldlye riches, hath no strength at al to lift vp it selfe frō ỹ filthy cares of this world, to ỹ loue of heauenly thinges? It is altogether fastened to the naughtie bed of carnal lustes, and therin lieth, & resteth. And being in this case, it farre passeth mās power to help it. Only Iesus is able with his almyghty cōmaundement, to put awaye al ỹ violēce of this disease. Wherfore we ought to resorte vnto this physician, vnto whome no disease is vncurable, but not without a greate faith, whiche may dos so muche wt̄ him ỹ this pacīēt was holpē euen for the belefe of other mē. They prayed not wt̄ woordes, but yet were they earnest suters in deed. Whē fayth hartely desireth any thing of Christ, her request is very affectual, & no meruel sith that euen we mortall men, fele great carefulnesse in our mindes (such are ỹ natural affectiōs of man) when we see one ỹ hangeth vpon vs, wt̄ al his hart & mynd, & hath put his sure cōfidence & trust in vs. God requireth of sinners, neither burnt sacrifices, nor offered giftes. Onely acknowleage thy sickenes & trust in thy physician: & yet no man can make the able thus to doe, but god alone. For after that he of his inestimable goodnesse, hath once decreed to heale the sowle taken with ỹ palsey, he first of all putteth into it, a certayne wonderfull heauynesse, and yrkesomnesse of ones selfe, in so muche that the sinner hateth him selfe, & is werye of his former lyfe. Nowe he seeth in what ignorauunce and darkenesse he hath bene of long season, what greuous offences he was wonte to cōmitte, and abhorreth him selfe, & woulde without doubte, be in vtter despayre of saluacion, vnlesse he that put in the vynegre of sorowe, dyd also giue him the oyle of good hope. The iustice of god, sore troubleth the sinnefull soule. It threatneth wt̄ vēgeaunce, & punishmēt due vnto the sinnes: It threatneth wt̄ hell and damnacion. But on ỹ otherside ỹ remembraunce of the goodnesse & great mercye of god, calleth backe ỹ siner from desperacyon, for that god seketh not the death of a sinner but willeth rather that he tourne and lyue. The lorde Iesus who restored the law of nature, and destroyed not Moyses lawe, but made it perfite, did also applye hym self to the common reason & iudgement of the vulgare people. As the pocion mynistred by a faythfull physician, sore vexeth the whole bodye, and bringeth it out of quyet, specially in a ieperdous disease, & the more it worketh, and troubleth the pacient, the more hope is there of healthe: euen so the nearer vnto desperacīō the penitent sinner is, ỹ nearer is he to his soule health, Iesu being his physician. Now marke me wel a shamefast vnshamfastnesse. For shame, as it is commonly sayd, is vnprofitable to the neady man. Shame putteth awaye shame, euen as one nayle dryueth out an other. It is an vnprofitable shame that causeth a man to hyde and kepe secrete his sickenesse. This shame is put awaye by the longe werynesse of the disease, and the greate hope ỹ a manne hathe, to recouer his healthe, and nowe is he not ashamed to confesse his sickenesse, because he is ashamed to be sicke. What man if he be greuously diseased in his bodye, hathe any regarde of shame at all? Doe not men in suche case discouer, euen the moste

pryuie

preuie membres of theyr bodies, and suffer the physician to handle them: Lyke affection of mynde is in him, who hath begonne to knowlege the filthie disease of his soule. For what lewder pageaunte or prãke could there be playde, then to clime vp vpõ another mãnes house, to cast downe ꝑ tyles, to make an hole, & cõuey doune frõ aboue, a fowle sight that euery body abhorreth, & laye it before all theyr eyes? What would the proud pharysey haue sayde here? Certes he would haue cried: Oh vilanous dede: & ouer this haue rayled out of measure agaynst theyr lewdnesse, who had contrary to ꝑ cõmon lawe, made an hole, and forcibile entred into an other mãnes seuerall house, and with suche a deadly sight, both interrupted the holy preachyng of goddes worde, and also defiled the iyes of the audience. He would de haue commaunded the carkaslyke sickeman to be had awaye, and then haue al to washed him self w̃ water. But with those thinges, in asmuche as they were an euident proofe and argument of a notable fayth towardes him, the Lorde Jesus was highly delited, which they ꝑ crake vpon ꝑ right wisnesse of Moyses lawe, would haue bene offended w̃ all: in somuche that he, & ꝑ not loking to be desired, healed this miserable creature: & first of al he cured the diseases of his soule, whiche are sinnes, and thẽ forth with delyuerd his body of the palsey, because that as there are many vices, whiche after they haue taken theyr beginning of the bodye, doe frõ thence redound into the soule: so it chaunceth oftẽtymes that the body is infected with the disease, that is kyndred & ingendred in ꝑ sowle: as when lecherie whiche is engendred of the humours of the flesshe, defileth the sowle, and from thence returneth agayne her maladie and puell effect into the body, there causing eyther the palsey, or the falling puel: or els when ꝑ enuie, whiche taketh her beginning of a vicious soule, doth also wast ꝑ body, & bring it to a cõsumptiõ. He onely is able to cure both the partes of man, whiche made bothe. Here is it also to be cõsidred, how great was ꝑ largesse of Jesu in forgiuing of sinnes. For whẽ he saith: thy sinnes are remitted, he leuseth them all together. Neyther is there any mẽcion made of ꝑ merites past, nor any requiring of sacrifices, or satisfactiõ, but menciõ of faith only. It is ynough hũbly to haue come to the feet of Jesus. That mã hath made sufficiẽt sacrifice, who with perfecte fayth hath shewed him selfe vnto Jesu. thẽ which sacrifice, there is none more acceptable vnto him. The sicke of the palsey was wholly displeased w̃ him selfe, both for that he knewe his owne sinful liuing, & also because his body was oppressed w̃ so miserable a sicknesse. All his trust was in the myghty goodnes of Jesu, who made him all hole, because he wholly cõmitted hym self vnto this physician: he cõsidred not howe vncurable was his disease but only regarded how mighty, & good was that physician, vnto whõ he cõmitted him self. Now what hope of recouerie is there in those persons, that cherish, & make much of theyr disease, ꝑ flie out of ꝑ physicias sight, yea that hate, & abhorre him. If thou be ashamed to acknowledge thy sickenesse, to a man physiciã, or els if thou haue any mistrust in him, who peraduenture when he knoweth thy syckenes, will rather bit the in the teeth there with, thẽ cure the same, yet hide it not frõ Christe, who discloseth no mannes offences but healeth all men, & that freely: & thus do thou to thentent it maye lykewise chaunce vnto the, as it chaũced to ꝑ sicke of the palsey. What dyd he? He al thinges now tourned cleane cõtrary, lifted vp his bed on his shoulders, as

one ruling his sensuall apetites & passiõs, whiche he serued before. For this is the very thing that is meãt by bearing of the crosse. This is it that is vnderstand, by crucifying the fleth wt her vices & cõcupicences. Now neadeth he no more power porters to carrye him. He walketh on his owne feete, whither so euer the spirite of Christe leadeth him, neither goeth he, but whither he is cõmaunded to goe. For what is it to walke, but by continuall encrease of vertue, still to goe forward, and euerye daye to war better & better: what is it to returne into the house fro whẽce he came, but to knowleage in what case he came out from thence, and by whose benefite, he returned thither agayne, soodaynly chaũged & altered both in body & soule. For it is the propertie of the pharisies, to dwel without in stretes, market places, and where as cõuenticles & vnlawfull assembles be. He dwelleth at home in his owne house, who so knoweth howe nought and vertueless he is of him selfe, and wholly ascribeth what vertue and goodnesse so euer he hath, to the free liberalitie of our sautour. Now will I dismisse the from any lengre beholdinge of this sight, after I haue rehersed vnto the by waye of epilogaciõ, the persones of this scene or pageaũte. The sicke of the palsey, & they ꝑ carrye him, be made shameless throughe theyr great kaythe, & obtayne theyr peticion. Iesus is so muche delited wt theyr kaythe, that euen of his owne accord, and not desired of thẽ, he doubleth his benefyte. The simple & vnlearned people, discerning nothing in him, whõ they beleued to be nought els but a man, only merueileth at the power of god. The scribes alone muttre softly with them selfes against Iesu. Let vs therefore erchewe the ensample of ꝑ sayde scribes, who whiles they studie to aduaunce theyr owne glorie, go aboute to dusk the glorie of Iesu. Let vs be of the simple sort of people, and with them glorifie God, not only if it please him at any tyme of his greate mercifull goodnesse to heale the infirmytye of our soules, but also when soeuer we se any other, through his sayde bounteous goodnes, forsake theyr olde vicious liuing, and come to amendemente.

The texte. And he wente againe vnto the sea, and all the people resorted vnto him, & he taught them. And as Iesus passed by, he sawe Leuy the sone of Alphey, sitting at the receipte of custome, and sayd vnto him: folowe me. And he arose & folowed him. And it came to passe that when Iesus sate at meate in his house, many publicanes and synners sate also together at meate with Iesus, and his disciples. For there were manye that folowed him. And when the Scribes and Pharises sawe him eate with publicanes & sinners, they sayd vnto his disciples. How happeueth it that he eateth and drinketh with publicanes and sinners. When Iesus heard de that, he said vnto them: they that be hole haue no nede of ꝑ phisician, but they that are sicke: I came not to call the righteouse, but sinners to repentaunce.

After this so notable a miracle was wrought at Capernaum, Iesu, to thentente he might doe good to moe, departed thence agayne, and wente to the sea. He did not conueye him selfe awaye, because he would not helpe mẽ & doe them good, but whiles he forsoke the vncurable scribes, he prouoked the godly by his departure, the more to desyre his presence. For there lykewise resorted a greate numbre of people vnto the sea, teachyng vs that we ought in lyke manoure to forsake al thinges, & folowe Iesus whither soeuer he goeth. For he is euery where a sautour, whether he be resident in cities, or trauayl throughe tounes, and villages, or continewe in the wyldernesse, or goe vp to mountaynes, or come downe into the playne, or els repayre to seas and waters. When he sawe therfore, that so greate a multy-

tude

tude of people was come thider, and knewe right well the cause of their cō-
ming, he taught them on the shore. And as he there walked, he passed by a certayne custome house, where those are wonte to syt that demaunde cus-
tome, and towle, of suche as sayle by: and espied in that house a certayne manne named Mathew, who was also called Leui, the sonne of Alphey, sitting at the receipt of custome, for he was a publicane or customer. And albeit this sorte of men was euery where muche hated of the people, yet spe-
cially among the Iewes, they were counted abhominable. For they vse to bye this office of ỹ prince, for an vnreasonable summe of money, & therfore to thentent theyr aduauntage & gayne maye be the more, for the most parte they take and extorte of all men, without pitie and conscience, and put ma-
ryners, and wayfaring menne to muche busynesse, vnto whome manye ty-
mes damage, & displeasure ynough otherwise happeneth. There were verye manye among ỹ Iewes, who denied that the Iewes being the holye people of god ought to paye tribute vnto the Emperour, since he was an heathen prince & a worshipper of Idolles. And for this cause they greatly abhorred ỹ publicanes, who to haue the gaynes of ỹ money whiche they leuied ouer & aboue that was due, serued him in gathering of toll & custome. The lorde whiche had before imbrayded ỹ scribes wt theyr vnbeleefe, for that they mur-
mured against his miracle, where as the simple people glorified & praysed god therfore, because he woulde now eftsones shewe that none be farther from true holynesse, then suche as thinke them selfes perfite holy men, cal-
led Mathew out of the custome house, & commaunded him to folowe hym. Mathew being sodainly chaunged, & made a new mā, forsoke his gayning And he arose & folowed him. ii.
state, & folowed poore Iesus, to thentent he might bee enriched wt the riches of the gospell. All men dyd not so greatly meruayle at this facte, & yet was it in dede more wonderfull then that, whiche they so muche merueyled at a litle before, when the sicke of the palsey was healed. For consider me well what a palsey he hathe whose mynde is fastened to couetousnesse. Neither is it vnknowen how intricate and busye, the accomptes of publicans be, and therfore ỹ he sodeinly chaunged went out of his custome house, forsakynge al that euer he had, and folowing Iesu: was more to be merueyled at, then the sicke of the palsey when he whipt out of his bed, and went home vnto his house. The pharisey heareth Iesus reasoning or disputing on many ma-
tiers, & seeth him worke sundry miracles, & yet distrusteth, and murmureth against him. The publicane who neuer heard ne sawe suche thinges before, obeyed thonly word of Iesu. And behold an other occasion, whereby bothe the wickednesse of the pharisees, and also the bounteous goodnesse of Iesu And it came to passe that when Iesus
maye ỹ better be set forth & knowē. For Mathew being now ỹ assured dis-
ciple of Iesu, to thentēt he might cōmend his maistre to moe, & bring such as were his late cōpanions, and felowes of the same state & conditiō ỹ he was, to the luker of the gospell, was not afearde to desire the lorde that he would voucheſafe to be his geast at home in his house. Iesus lightly cōdescended vnto his request, because that before, he so willingly obeyed, when he was called. Mathew supposing ỹ he had obtayned no small thinge, prepared a right gorgious & a royal feast, whiche should suffice a great many, that is to wete certayne disciples whome ỹ lorde had now gathered, & besides them diuerse other, which thē folowed Iesus, & went wt him as vnbidde geastes to

this feast: & many publicanes, yea & sinners to, whome for olde familiaritie & acquayntaunce Mathew had bidden therunto, being nothinge ashamed what maner of compantons he once had, sith he was then departed from thē to an other felowship. For he trusted it would come to passe, that like as he was called of ỹ lorde, so should he throughe the lordes merciful vocacyō, haue many of thē scholefelowes w̄ him in learning the doctrine of the gospel (wherby is geuē aboundaunce of heauenly treasure) who were before his felowes in vicious liuing, & getting of slaunderous gaynes. He receyued this great confidence throughe the gracious goodnesse that he perceyued in Jesu towardes all men. Truly it was mete this shoulde be a greate feaste, whiche represented the churche that should be gathered together of the gentiles. For the feastes of the Jewes be smal, & receiuable but of fewe persons, because they onely folowe the flesshe or literall sence of the lawe, where as ỹ spirit & true meaning therof, dylateth it selfe in most ample wyse, & receyueth all sortes of people. All men loue libertie & haue neade of mercy: feawe haue rightousnesse, & yet did the pharisens chalenge the same, not withstanding they lacked it, & were in very dede vnryghtuous: who when they sawe Jesus feasting w̄ publicans & sinners (whom they as mē of great perfectiō & holinesse would not vouchsafe so muche as to speake vnto) went vnto hys disciples, being then but simple ignorant persons, & suche as they thought might easly be plucked frō theyr maister: & them did they hūt after & assaye to win with theyr venemous whispering. Why (q̄ they) doeth your maister, whome you (John forsaken) folowe as the more holy perfite man, eate and drinke w̄ sinners, since ỹ the cōmunio of table is ỹ greatest tokē of familiaritie that may be? Hath not he red this scripture folowing: w̄ the holye thou shalt be holy, & w̄ the froward thou shalt be froward? Dothe not he cōsidre howe ỹ by reason he is thus familiar, & kepeth cōpany with sinners, he doeth encorage thē to cōtinewe still in sinne, which els peraduēture, if men would auoide theyr cōpanye, would amend theyr lyues? When the disciples, who were as yet rawe in theyr profession, had no ready answere to make thē, but only w̄ a simple playne fayth hāged vppō theyr lord, then Jesus (vnto whō neyther the secrete wordes, nor yet the hid thoughtes of the pharyseis were vnknowen) made answere for them in this wyse: O you pharisens, why do you grudge & murmour agaynst me, for that I rather feaste with thē whō you take for wicked and abhominable persons, then with the priestes, scrybes, and pharisens? The physicians are praised who being them selfes in good health go yet vnto the sicke when they are sent for: And am I blamed for goynge vnto them who acknowleage the disease of theyr sowle, & desire a physician to cure them? Suche as are in good health do not quarell wyth the physician and saye: Why byddest thou suche, and such, and not vs. For they ỹ are whole haue no neade of a physicia. The facultie of physicke must alwayes be readye for those that be puell at ease. These folkes whiche acknowleage theyr disease, are right glad that the physician is come. For you sawe by that I did vnto the sicke of the palsye, how I haue power geuen me to take awaye sinne. You that thinke your selfes whole, and take vpon you to be ryghtwysmen, haue no cause to quarell with the physician if he come not vnto you. I was sent into the worlde, to take awaye the sinne of the worlde. Who so knowleageth his sickenesse, and desireth the physicy-

And when the scribes & pharisens sawe him eate with publicans, &c.

When Jesus hearde that, he sayd vnto them, &c.

I came not to call the right wise, but sinners, &c.

ans helpe, him will not I fayle at his neade. Nowe he that thynketh hym selfe fautles, yf he be in a right beleke, nedeth nothyng that I can do. But if he be deceiued in his opinion, or els know right well his inward infirmitie, and yet dissembleth the same, then is he past all hope of recouery. And for this cause the Physician should but lose his labour, if he wēt vnto him. For who can heale a man against his wil? Therfore the physiciā is vntustly reproued, if he folowe the rules of his facultie: but they are very vncurtuous, who whē thē selfes are in good helth, haue great disdayn and enuy that the Physiciā should be present with the sicke. And this my fact ought not to seme straunge and vnquod vnto you, whiche professe the knowledge of the lawe. For you reade therin as foloweth: I will mercy rather then sacrifice. God spake these wordes by his Prophet, signifying therby that the carnall iustice of the lawe, whiche standeth in abstaynyng from open offences and ỹ obseruacion of ceremonies, shoulde be set alyde & abolished. He that neither committeth murther, theft, nor aduoutry, he that resteth on the Sabboth day, fasteth vpō daies apointed, washeth, and maketh sacrifice, is rightuous after thestimacion of mā: But god requireth another maner of rightuousnes, whiche standeth in free beneficence or well doyng to oure neyghboure, in forgeuyng them that haue offended vs, in mekenesse and gentle demeanour. Nowe howe farre are they from this prayse, whiche do not onely thē selues not helpe theyr neybour in his necessitie, but also haue great despite, and bable against it, yf any man so do. God promised to send you suche a Messias, not as should excell the Pharyseis in sacrifices, phylacteries, fastinges, and lōg prayers, for thobseruacion wherof they magnify & set out thē selfes vnto the people, but suche a one as should be beneficial to al men, a lantern to thē that be out of the way, a helper to oppressed persons, a comforter to suche as are in aduersity, a Physician to al that are contrite in hart, and finally such a one as should ioyne vnto god, those that semed to be farre from god: and cōtrarywyse, declare that suche as appeared to be next god, and most holiest, were verie farre from true godlynesse. With these wordes the Lorde Jesus both stopped ỹ mouthes of the Phariseis, and also taught his disciples howe charitably they should demeane thēselfes toward sinners. For this cause we are muche bounde to ỹ wicked phariseis, who so ofte prouoke the lord to expoune the doctrine of ỹ gospel.

The texte.

And the disciples of Johu and the Phariseis did fast: and they come and saye vnto him: why did the disciples of Johu & of the Phariseis fast: But thy disciples faste not. And Jesus said vnto them: can the childzen of the weddyng faste while the bridgrome is with them? As longe as they haue the bridegrome with them, they can not faste. But the dayes will come when the bridegrome shalbe taken awaye from them, and then shall they fast in those dayes.

Behold there went also vnto Jesu, certain of Johns disciples in company with the false accusing Phariseis. For they also were attached with a spice of humayne enuye, for that Jesus semed to deface the great estimacion of theyr maister John, notwithstandyng his lyfe and rule appeared to be strayter then Christes was, and that he had mo disciples thē thother. Wherfore they went vnto Jesu, and moued vnto hym this captious question. Why (sy they) do Johns disciples, and the Phariseis oft times fast, and thy disciples not faste at all?

Unto this question, because they assayled him, and not his disciples, ỹ lord

made a gentler aunswere, then he dyd a litle before, when he defended his disciples: teachyng vs hereby, that Christian Charitie whiche vseth all mylde nesse in the euyls and displeasures done vnto her selfe priuately, is more diligent in defendyng other from the same. For the Christian Byshoppe must be paciente, and meeke, in suffering al iniuries done vnto his owne person: but yet ought he with diligent endeuour, to helpe his flocke, whensoeuer it is in ieopardie. Wherfore Iesus saied: You that haue diligently hearde John Baptist preache, ought to call to remembrance howe he preached that I was the bridegrome, and he the bridegromes frende. It is mete that all heuinesse be away when the bridegrome is presente. Moyses is a seruaunte, and no bridegrome, and therfore fastynges were conuenient for hym, because the same doe cause sadnesse, and abate mirthe. It is well done that they faste, whiche continewe in the Synagoge, beyng a seruaunte, and not a bryde. For suche haunt not the bridegromes chaũber. But the free borne childzen, who haunt the weddyng chamber, cannot faste as long as they haue the bridegrome himselfe present with them: bicause their myrthe is so great, that it wyl not suffer them to remember heauy thynges. He that for dread of punishmẽt doth his duety, can in no wise be meary. Nowe the childzen who haue receiued the spirite of libertie, perceiuyng that they are dearely beloued, and cared for of the brydegrome, be neuer carefull least they offend in those thynges whiche wer commaunded for a time, to men of a seruile nature: as for an ensample, in washynges, in thobseruaciõ of the Saboth, in choise of meates, in apparel, in holy dayes, in sacrifyces. They put their confydence in the myght and goodnes of the bridegrome, who is able without all these thynges, to giue them perfyte rightuousnesse. Spiritual beleefe taketh away fleshly carefulnes. Charitie that maketh al thynges pleasant, causeth gladnesse. The bridegrome hath his owne proper meate, from the whiche his companions cannot abstaine. The word of god, and the flesche of the bridegrome, is the meate and fode of the soule, and his bloud is the drinke of the same. Such as cleaue nigh vnto me, are euer desirous to eate their fyll of this meate: & they that haũt the bridegromes weddyng chamber, do alwayes couet to be dronken with this drinke. But lyke as corporall meate causeth not rightuousnesse, euen so fastyng maketh not a manne iuste: yea, it is oftentimes seene ỹ he which eateth his meate, is more rightuouse then the faster. Suche fastynges as are cõmaũded by the lawe, are full of heuinesse, & therfore displeasaunte to almighty God, who loueth a chereful giuer. He can in no wise be mery and chereful, that feareth and trẽbleth. But who so knoweth that he is set at libertie in these thynges, eyther to do them, or not to do them, and yet moued by charytie fasteth, the same vndoubtedly fasteth with great myrth & gladnes: not bycause his fasting is so prescribed by the law, but for that charitie moueth him so to do. When my disciples are once come to that strength of mynd, that I nowe go about by my teachyng and preachyng to bring them vnto, then shall charitie cause them to do more of their owne fre will, then now doth the prescripcion either of ỹ law or els of John get of you by cõpulsiõ. But as yet they are not come to this strẽgth and perfecciõ. They are yet tender, & weake: for the presẽce of my body letteth thẽ to attain therto. The day shall once come, when the corporal presence of the bridegrome

And Iesus sayd vnto them. &c.

shalbe

shalbe taken away from them and then beyng made stronger by receiuing the holy ghost from heauen, they shal not onely fast, and that of their owne accorde, but also gladly and with right good wyl doe thinges, in the atchiuyng wherof, more strengthe and constaunt courage of minde shal be shewed, then in fastyng. But forasmuche as this doctrine is spirituall, it can not be receyued of them, who all their life long haue enured thē selfes vñ pharisaicall ceremonies. And for this cause I pyked out simple, and ignorāt yong men to be my disciples. For I should but lose my labour if I did cōmit spiritual & heauenly doctrine vnto their mindes, that are so superstitious in kepyng of carnall ceremonies. Olde thinges best agreeth with old, & new thynges with newe, the whiche if a man myngle together, he doeth not onely labour in vayne, but also māketh those persons worse, whom he goeth about to reformme. For it is better for them stil to cōtinue in their olde superstitiousnesse, then whyles a man doeth his endeuoure to bryng thē to the freedome of the spirite, to prouoke them (all feare of transgressiō layed aside) to committe sinne at libertie. For as it is more a doe to teache suche a one any craft or occupacion as hath conceiued a wrong opinion of himselfe, thinkyng that he hath good skyll therin, & hath none at all: then hi who is altogether ignorant in the same: euen so is it the hardest thing ỹ may be, to teach such persons the rightuousnes of the gospell, whiche for thobseruaciō of certain folish carnall ceremonies, beleue surely they haue attayned perfite rightuousenesse. And this doutlesse is the cause that I fynde fysher men, Publicans, sinners, vnthrift women, & Ethniques, more apt to learn this spirituall Philosophy, then the Scribes, Pharisees, and Preistes, who suppose that perfit godlynes standeth in thobseruacion and keppnge of mannes ceremonies. Jhon as a meane betwene the olde law & ỹ newe, went about to mēgle together two sundry doctrynes. For he durste not committe this liuely Philosophy, pure and vnmengled as it was, vnto them that were weake of mynde. Nowe all is weake that is humayne & carnal. And contrarily, that is ful of life, vertue, and strength, what so euer is godly, spirituall, and heauenly. Wherfore vnto my disciples (whom I chose rude and ignorant, to thentent I myght the soner enstruct them in this strong and pithfull Philosophy) I prescribe none of these thinges following: Eate these meates, forbeare these, now rest, now labor, vse such apparel, touche not this thing, handle not that. And the cause is for feare least they woulde alwaies continew weake, if they once learned of me their maister, to put any truste in suche corporall thinges. It is a thing very vnprofytable to ioyne thynges together, whiche disagree one with another.

The texte. No man also soweth a piece of newe cloth vnto an olde garement, els taketh he away the newe piece therof frō the olde, and so is the rent worse. And no man poureth newe wine into olde bottels, els the newe wine dothe burste the bottelles, & the wine runneth oute, and ỹ bottels are marred. But new wine must be put into new bottles.

For there is no mā so farre frō reasō, ỹ if he be disposed to mend an old garmēt wil sewe therūto a patche of new cloth. And why so? certes for ỹ he perceiueth if he should so do, he should both lose ỹ newe cloth, & also make the hole of ỹ old garmēt bigger thē it was before. For being offēded vñ the notable diuerlitie betwene the piece of cloth sewed on, and the ymended garment, he straightwayes plucketh of the piece ỹ he sewed to, and so ỹ hole of

the same

the ſame garment gapeth fowler then it did before. Neither is there any
And no man poureth new wine into old vt. man ſo folliſhe as to put newe wine in olde bottels. And why? becauſe he
ſeeth that he ſhould ſuſtain double loſſe therby. For the new wine worketh
ſo feruently through the vehemencie of the fumes therin encloſed, that it
breaketh the bottels beyng weake by reaſon of age, all to pieces: and ſo are
bothe bottels and wine cleane loſte, and ſpilt. Howe doth he then prouide
bothe for the ſaftie of the one, and the other? Truely he putteth the newe
wine into newe bottels. Euen ſo they whoſe mindes haue of long tyme ac-
cuſtomed to the naughty wine of Phariſaicall ſuperſtition, can in no wiſe
awaye with the newe wine of heauenly, and ſpirituall doctrine, but lothe
and abhorre the ſame, ſtyll callyng after a taſt of the worſe wine that hath
bene their accuſtomable drincke. And that Jeſu ſpake the truthe herein, the
Phariſeis them ſelfes many times declared by their dedes.

The texte. ¶ And it chaunced again that he went thorow ỹ corne fieldes on the Sabboth dayes, and his diſciples began by the way to pluckе the eares of ỹ corne. And the Phariſeis ſayd vnto him: Behold, why do they on the Sabboth dayes that whiche is not lawfull? And he ſaid vnto them: haue ye neuer redde what Dauid dyd when he had nede, and was an hungred, both he, and they that were with hym, howe he went into the houſe of god in the dayes of Abiathar the hie prieſte, & dyd eat the ſhewe bread, whiche is not lawfull to eate, but for the prieſtes only, and gaue alſo to them whiche were with him? And he ſaid vnto them: the Sabboth was made for man, and not man for the Sabboth, therfore is the ſonne of man, Lord alſo of the Sabboth.

For as it chaunced on a certain ſeaſon that his diſciples trauayled thorough a corne field, and that vpon the Sabboth daye, on the whiche day it was a matter of conſcience among the Jewes to do any maner of worke, they wente before, and Jeſus their mayſter folowed. And anon prouoked by hunger, they began to pluckе the eares of the corne, and with the chafing of their handes to rubbe out the corne, and eate it. Nowe heare howe the olde bottels were offended with the new wyne of the libertie of the goſpell, callyng after the olde wine of keping the Sabboth, that had cleane
And the Phariſeis ſaid vnto him: Behold. &c. loſt his verdure. For the Phariſeis, who as men very rightuouſe in their own conceiptes folowed Jeſus, beholding what the diſcypples dyd, wrongfully blamed the Lorde in them. For like as the vertuouſenes of the ſcholers is a great commendacion to the maiſter, euen ſo their miſbehauiour, and lewd taches are reproched and layed vnto thoſe that enſtructed them. They told the Lorde and pointed vnto his diſciples, as though they had done a greuouſe offence, for that they brake the Sabboth daye, to thend that he ſhould cauſe them to leaue worke and by that meanes approue the Phariſaicall ſuperſtition: or els if he would not ſo do, thē might they take ſome occaſion to pieke a quarell, or ſurmiſe ſome matter againſt him. The Lorde ſo defended his diſciples, that he diſproued the learned in the lawe of Moyſes, by thauctoritie of the lawe, and of his gentleneſſe vouchſafed to teache them the true meanyng therof, whiche in dede deſerued ſharpely to be rebuked. With what face (ỹ he) doe ye accuſe my diſciples, for ỹ
And he ſayd vnto them: haue ye neuer redde. &c. thorough conſtraynte of hunger, they plucke a fewe eares of corne, beyng by chaunce in their waye, for their relefe and ſuſtenaunce: ſithe there is expreſſe mention in the very lawe it ſelfe, (whereof you profeſſe your ſelues to be teachers) howe Dauid when he was in like neceſſitie, dyd a thyng whiche ſoundeth muche more to the breache of the lawe then this. For beyng almoſt

yng almoste famyshed, and in great daunger to perisshe for lacke of foode, he fledde for succoure vnto the house of God: and although he were a laye manne, was not afrayd to desire Abiathar the chiefe of the prieستes, to giue hym those moste holy loues called the shewe breade, the whiche it was not lefull for any man to eate of, but the prieستes onely, and that but duryng the litle while they were within the precinct of the Temple, occupied about makyng of sacrifice. Abiathar was not here ignorauut what the lawe hadde commaunded, and yet feared not he to deliuer vnto Dauid, and his traine, the sayed holy loues, to be eaten in the holye place. If you knowe not that this is scripture, or els yf you haue it not in memorye, howe then for shame dare you professe the knowledge of the law? If you knowe, and remember it, why do you in a like case quite Abiathar, and Dauid, yea and alowe theyr facte, and yet accuse my disciples as giltie of an heynouse trespasse? If the rigorousnesse of the law dyd then giue place vnto the necessitie of the neyghbour, when the lawe was of moste force and strengthe, howe muche more then standeth it nowe with reason that the ceremonies of the same lawe, geue place therunto? whensoeuer charitie moueth a man to helpe his euen Christen.

Moreouer it is likewise commaunded in the law, that euery man ought to loue his neyghbour with like affection as he loueth himselfe. Nowe since this is the mooste principall and greattest of all the commaundementes in the whole lawe, why doe you then of an vnright iudgement breake that whiche is chiefest, and alwayes continueth, for thobseruacion of those thynges whiche are of lesse value, and shall not endure for euer? The time once hathe been when the Sabboth was not holy day. And the tyme shall come when to all true and Godly menne, euery day shalbe like holy. But the time neuer was, nor neuer shalbe, when it hath not or shal not be an holy dede for man to succoure his neyghbour at his nede. The lawe forbiddeth murther. Truely he murthereth who so when it lyeth in his power to saue a man, dothe not succour him at all. And this lawe is permanent, and shall continue for euermore. The same lawe forbiddeth also to woorke vpon the Sabboth daye. Nowe what a wronge shapen holynesse is this, if a manne whiles he feareth to breake the Sabboth, suffer his brother to perysshe, when he will not sticke to plucke out his asse fallen by chaūce into a dyche vpon the same day, withoute any feare, or scruple of conscience to breake the seuenth, or Sabboth daye?

When Iesus had with these, and suche like manifeste reasons, declared howe awkewardly deuoute and holy they were, he added this generall sentence. The Sabboth day (q he) was instituted for mennes cause, and not men made for the Saboth day. The sonne of man came not to destroy me, but to saue them. And for that cause hathe he power, yea, cleane to take awaye the Sabboth, so ofte as mans health so requireth. And that whiche I haue spokē of the Sabboth, is to be thought and demed of all like constitucions. They were all instituted for a season, to this ende, that the sturdy and disobedient people should by little and little accustome them selfes to obey goddes commaundementes, to thentent that they might by corporall figures, be broughte, and as it were ledde by the hande, to the vnderstandyng of spirituall thynges.

And he sayd vnto thē: the Sabboth, &c.

He breaketh the Sabboth day godlily, who nothyng troubled with euyll luſtes, breaketh it onely for the good zeale he hath to helpe his euen Chriſten. Faſtyng is a godly thing, but the ſame is made vngodly, and deteſtable, if it being onely inſtituted for mās ſoule helth, be abuſed to the deſtruction bothe of body and ſoule. Agayn a vowe is a holy thyng, but the ſame is made vnholy, if a man by reaſon of a ſuperſticious mind he hath to perfourme it, be withdrawen from the perfourmance of ſuche thynges, as neuer appertain to true godlineſſe. He doth wel, and like a good holy manne, who ſo maketh his oblacion at the aulter. But againe that is an vnholy gift whiche a man offereth, before his neybour be made at one. So is it alſo wel done to paſſe little vpon the colour, and faſhion of apparel, ſo oft as it behoueth a man ſo to do, becauſe man was not made for the garmentes ſake, but the garment firſt inuented for the vſe, and cōmoditie of man. In like maner meate is ordained for mans cauſe, and not man made for meates ſake. Wherfore it is lefull to eate al kyndes of meate when mans neceſſitie ſo requireth. For all theſe corporall thinges, wherin you put perfit rightuouſnes as your temple, ſacrifices, meate, clothyng, holy dayes, faſtynges, vowes, and offered giftes, are vnholily obſerued, yf for the obſeruacion therof, the health of your euē chriſten be in any wiſe hurt or appayred. And agayn they are well and holily kepte, yf charitie towardes your neyghbour ſo requiring you nothyng regarde what ſo euer is carnal, but truely perfourme in your hertes, that whiche ſuche corporall thinges be figures and ſignification of. Of ſuche maner of cōſtitucions Moyſes was the miniſter, and not the auctour: the ſeruaunte, & not the maiſter. Suche as with a ſeruile mynde cleue ſtill vnto him, do very ſuperſticiouſly keepe thoſe thynges, that belongeth vnto the fleſh But they that ſticke vnto the ſonne of man (who is Lorde ouer the whole lawe, and teacheth howe all thinges ſpiritually ought to be obſerued whiche wer figured by thoſe corporall ſhadowes and figures) are free, and cleane diſcharged in conſcience, from any longer obſeruyng of ſuche Jewiſhe ceremonies.

The thirde chapter.

The texte. ¶ And he entred againe into the Synagoge, and there was a man there, whiche had a withered hand. And they watched him, whether he would heale him on ỹ ſabboth day, that they might accuſe hi. And he ſaid vnto the man which had ỹ withered hāde. Aryſe, & ſtand in the middes. And he ſaith vnto thē: whether is it lawfull to do good on the Sabboth dayes, or to do euill: to ſaue life, or to kill? But they helde their peace. And when he had loked rouñd about on them with anger, mourning on the blindneſſe of their hertes, he ſaieth to the man: ſtretche forth thy hand, and he ſtretched it out. And his hand was reſtored euen as whole as the other.

With ſuche woordes the Lord Jeſus as he walked on the way in the felde, bothe diſproued the falſe reprofe of the Phariſeis, and alſo defended his innocente Diſcyples. But to thentente we ſhoulde plainlye learne that none are more geuen to picke quarelles, then ſuche as haue conceiued a wrong opinō of their owne holyneſſe, after Jeſus was entred into the Synagog, there to teache the people accordyng vnto his accuſto-

accustomed maner, occasion was ofttymes ministred, bothe to him to do a good, and a charitable deede, and also to the Phariseys to surmise some matter agaynste hym. For there was one there present among the people, who had (whiche was a pytifull sighte to beholde) a withered and a lame hand, and therfore carryed aboute with him, a dead membre that did him no stede: and so muche the more miserable was he, because he was wonte with his hand labor to fynde bothe him selfe & also all his poore household.

But oh malicious and wicked Phariseys, quicke sighted to deprave, and fynde faute with Christes benefites, but blynd to understande the heauenly doctryne. By those thynges that they saw with theyr corporall yes they knewe that he was a naturall manne, and yet by his deedes and myracles that he wroughte, they perceiued not his diuine power. They sawe howe the selye felowe was in a miserable case, and knewe righte well that Jesus was mercyfull, and straightewayes gessed what woulde come of it. And nowe are they aboute to seke a quarell, not agaynste the disciples, as they did before for pluckynge the eares of corne, but agaynste the Mayster him selfe, who defended them. They marke whether he beyng of nature redy to helpe all that are in dystres and misery, dare in the presence and sighte of the synagoge, heale a man vpon the sabboth daye, because that if he so do, they may accuse him of breakynge the sabboth, forasmuche as they shal haue the people to beare wytnesse with them what is done. And they watched hym whether he.&c.

That pitifull creature desyred not Jesus to healpe him, but yet to say the truthe, it was a kynde of desyre for him to come into the sighte of merciful Jesu. The Lorde, because he wolde haue them al to take good heede vnto the myracle that he entended to worke, called forth the man with the lame hande, and sayde: arise, and stande in the myddes of the people. And with that he arose, and conceyued good hope that he shoulde be made whole. Then Jesus turned him to the Phariseys, whose secrete thoughtes he was priuey vnto, and sayde vnto them. What is youre opinion whiche take vpon you to knowe the lawe: Howe, and with what thinges is the sabboth day broken? With doynge of good deeds, or of euill? by preseruyng of a mans lyfe, or destroying the same? They knewe right well for what purpose he moued this capcious question. If they had answered that it had bene better for the reuerence and solemnitie of the sabboth, to suffer theyr neyghbour to perishe, then without scruple of conscience to helpe him in perill and necessitie, the people coulde not haue suffred so vnreasonable an answere, cleane repugnaunt to the lawe of nature. Againe if they had sayd he might lawfully haue done it, then had they broughte them selfes in case that they coulde not haue charged him with any false surmise as theyr intente and purpose was to do. Therfore they thoughte good to holde theyr peace, and say neuer a worde. And yet whiles they so did, they playnely declared vnto the people, theyr malicious wylynes, for that beyng prouoked by this question to amendemente of life, they of an obstinate mynde were styll desyrous to picke quarels.

Nowe to the intente that this question shoulde the eallyer be assoyled and answered to, he putte furthe another lyke question, askynge whither there were any among them that kepte the sabboth day so hygh and holy, that if a shepe of his chaunced to fall into a diche on that daye, woulde

suffre it to perishe, and in no wyse be so hardye as to drawe it out.

There was none so blynd in that assembly, but he knewe right well howe muche the health of man ought to be regarded, before the helth and preseruacion of a shepe. Truely he kylleth, who so may saue that thyng whiche he suffreth to perishe.

Wherfore after the Lord had loked for an answere, and perceiued how all the Phariseis lyke confederates, not because they were ignorannt of the truth, but of an obstinate malice helde theyr peace: he loked rounde aboute, and beheldē them, shewyng outwardly with his countenaunce how wroth and sory he was, for theyr vncurable wickednes, who when they toke vpon them to be guydes of the blynd, had them selues heartes so blinded vō worldly lustes, that they wyllyngly refused to see the most radiant, and cleare light of veritie. For there is no blyndnes more vncurable, then when a manne is bothe wittyngly, and wyllyngly blynde. They sawe that the dumme beast might lawfully be drawen out of the hoole, lest it should perishe, without any violacion or breache of the sabboth, and would in no wise see, that it was lyke lawfull to prouide for mans health vpon the same day.

Therfore, the mooste gracious Lord to teache vs that we ought not to withdrawe our selues from healpyng of our neighbour, for the vncurable frowardnes of the euill, the Phariseys contemned) turned him to the man with the withered hand, and in the audience of the people, who were desirous to see the ende of this matter, sayd vnto him: Stretche out thy hand. That voyce was scarcely heard: But he stretched it out sodaynly chaunged, and scruyng him as well to do euery thing withall, as the other whiche was neuer lame. Whom would not those reasons haue conuerted, and brought from his errour? whom wold not so euident a myracle haue moued to glorify God? But the Phariseis infected with the leuen of enuye, were therby prouoked to imagyne more mischiefe.

Certes, these are those same corrupt, and alwayes vnright iudgementes of the Phariseys. They passe more vpon a dumme beaste, then vpon a manne: more vpon the apparell, then the body: more vpon meate, then life: more vpon the body, then the soule: more vpon worldly thynges, then heauenly thynges: more vpon the flesche, then the spirit: more vpon menne then God: So true is it that there is no greater mischiefe in the world, then is peruerse and aukewarde holynes. Among men it is counted to come of a wonderfull vertue, with worde only to restore a mans lame hand, and make it whole agayne. But it is a muche greater vertue, and benefite, to restore the dead, and lame powers of the soule. What a pytifull lame hand hath he? howe dead? howe voyde of all pytie and compassion? who when he seeth his neyghbour in necessitie, dothe not geue him his almes? when he seeth him erre and stray out of the right way, doth not teache and refourme him? when he seeth him oppressed with iniuries, doth not helpe him: when he seeth him ydle, doth not styre him to good workes?

Suche handes had the Phariseys, who would rather enuye the Lord, then be restored by him, vnto the health of theyr soules. Suche feble, and weake persons hath the synagoge. But the churche of Christ receiueth neyther deaf, dumme, blynd, feble, halte, nor lame. Who so is diseased, and

vexed

vexed with any euils, let him come into the sight of Jesu, and he shalbe cured. He wyll inspire vs with his holy spirite, and that which was before lame and without life, shall then be made quicke, and alyue agayne. They that with true fayth, wholy cõmit them selues vnto the Lorde, do returne home, cured of theyr diseases. Contrary wyse, suche as trust to theyr owne righteousnes, are made worse by other mens benefites & good dedes. They that are puffed vp with a Pharisaicall spirite, wylleth well to none, but to them selues. Agayne suche as haue receyued the spirite of Jesu, go aboute nothing els but to do good to all men.

The text. ¶ And the Pharisees departed, and strayght way gathered a councell (with ths that belonged to Herode) agaynst him, that they might destroye him. But Jesus auoyded with his disciples to the sea. And a greate multitude folowed him frõ Galile, and frõ Jury and from Jerusalem, and Idumea, and from beyond Iordane, & they that dwelled aboute Tyre and Sydon, a greate multitude of men, whiche (when they had heard what thinges he did) came vnto him.

For assone as the Pharisays were departed out of the temple, allbeit in the presence of the people, they durst not speake one worde against Jesu, yet nowe after they had sente for suche as belonged to Herode, to the intente theyr conspiracy should be the stronger (for none knewe better the feate how to worke mischief then the herodians) they all layde theyr heades together, and secretly debated the matter betwene them selues, how they might destroye Jesus, whom as they sawe ferre to excell them in mightye dedes, so they perceiued that it was not possible for them to disproue him with wordes. The Pharisays, and suche as were of Herodes retinue, were not louers and frendes together, and yet for to destroye the author of helthe, they agreed in one. O mischieuous concorde. O blyndnes, muche in deede to be lamented. What shall the priuey traynes of worldly deceite preuayle against him, vnto whome nothynge is vnknowen. The Lord teachynge vs by his ensample, that we oughte many tymes to gyue place for a season to the vncurable obstinacye of the euill, leste throughe farther prouocation they become more mischieuous, conueyed him selfe thence, and wente aside agayne vnto the sea. The goynge aside of Jesu, is no hinderaunce to the gospell, but an encreasynge, and furtheraunce of the same. For yf so be that the Pharisays had not driuen hym away, he woulde not haue come to the multitude of the gentyles. Therfore after that Jesus had forsaken the enuious and narrowe synagoge, and was gone vnto the sea, there came vnto him out of euery quarter a greate numbre of people, not only out of Galile but also out of Jewry, yea, and from Jerusalem selfe, from Idumea, and all the countryes lyyng beyonde Iordane, and moreouer from suche places as bordered on the cyties of Tyre and Sydon. For here was made a fore shewe of the churche, that shoulde be gathered together of the Gentyles, because the synagoge did throughe her vnbeliefe, repell the Gospell.

Out of all these places there came a greate multitude of people, whiche moued by the bruite that was spred abrode of the merueylous doctrine, and mighty dedes of Jesu, drewe them selues together, and assembled at the sea syde. The Lorde, who is bothe bounteous, and riche towardes all men, secluded no man, neyther from his doctrine, nor fro receiuynge the benefite of health. The people were eagre and so hasty, by reason of the great desyre they had to be cured of theyr sickenesses: that one of them thruste a-

nother out of place, and by force preased in where Jesus was, to the intente they might at the least wayes but touche him, because that by the onely touching of his garmente, diseases were also cured and put awaye. There was no difference neither betwene disease, nor person, with this myghtie and liberal phisician. For whosoeuer they were that were troubled with any maner of euils, or infirmities, were furthwith deliuered therof, if it chaūsed them to go to Jesu. And ỹ selfe same thig we se spiritually done, euen i these daies.

Howe manye be there out of all the nacions of the whole worlde, and what detestable vices are they geuen vnto, whiche flie vnto him for succour, and by touche of fayth, are healed. Furthermore the vncleane spirites after they had sene Jesus, could not abide his puissaunt vertue, but fell downe at his knees, and cried out, saying: Thou arte euen that selfe same sonne of God, whiche was promysed to come. Jesus, who in no wyse would suffer ỹ wicked spirites to disclose him, strayghtly commaunded them to kepe sylence, and in no case to discry him before the tyme to cum.

His wyl was to be knowen vnto the world, by humble and poore persons, vnto whom he sayd: He that heareth you, heareth me. He wylleth vs to geue no credence at all to wicked spirites, no not so muche as then, when they speake the truth. For this busines was not done at all auentures, but God by his high wysedome, ordered euery thing with certayne degrees, and procedynges, for our saluacion.

The texte. ¶ And Jesus cōmaunded his disciples that a shippe should wayte on him, because of the people, lest they shoulde throng him. For he had healed manye: in so muche that they preased vpon him for to touche him, as many as had plages: And when ỹ vncleane spirites sawe him, they fel doune before him, and cried, saying: thou arte the sonne of God. And he strayghtly charged them that they should not make him knowen.

Wherfore when Jesus was thrust with the prease of people, anone he commaunded his disciples to prepare him a ship, because he would not be disquieted with the disordred, and clamorous multytude, whiche rather desred bodely health, then the health of theyr soules, and thronged him rather then touched him. Suche as confessyng theyr dysease, go to Jesu with a sincere fayth, do touch him, and are made whole. Agayne they whiche troubled as yet with worldly lustes and desyres, cum rushing in with noyse and hurly burly, do greue, and greatly disquiet him. Therfore the disciples who were wont to be familyarly conuersaunt with the Lorde, prepared him a shippe of a more pure congregaciō. Jesus is better pleased with a fewe cleane, and quiet persons, then with a greate many that are troublesome and vnquiet. But yet he so gatte him away, that he neuertheles taught the multitude out of the shippe.

When thou seest Jesus teaching out of the shippe, vnderstand hereby a bishop, preaching to a multitude of all sortes, whiche cōtaineth christian nouices, & suche as haue not as yet the spirite cast out by baptisme, bothe of the Jewes & Gētyles. Happy and blessed are they that do spiritually touche Christ. None toucheth him so, but those whome he fyrst toucheth. For whō so euer he toucheth, the same are healed of all theyr sinnes: and nowe being of vnquiet persons, made quiet, they shalbe receiued into the shippe of the Churche, there to haue the continuall fruicion of his companye, & alwayes to syt at his table. The shippe wherin Jesus preacheth, is very narrowe, & roumles to vnclene and synfull persons, and contrarily mooste wyde and

large

large, vnto suche as are in cleane life and purged of theyr synnes. The Lord refused the publycacion of deuils, and auoyded the synfull and vnquiet multitude of people. And yet these thinges euidently shewed that the kyngdome of God was come, into the whiche both worthy persons and vnworthy, wente aboute violently to entre. Therfore he prepared him selfe certayn capitaynes, whiche should ayde him in clayming this heauenly kyngdome so many in numbre, as should be sufficient to teach so manye nations, as anon after shoulde cum full and whole out of all partes of the world, to professe the Philosophy and doctrine of the gospell. So haue the princes of this world bene wonte to chose them certayne heade rulers and capitaines, to clayme, wynne, enlarge, gouerne and defend theyr empyres & kingdões by. It is requisite that the sayd rulers be right trusty, wyse, politique, and diligent and in especially that they knowe the king theyr masters wyll and pleasure.

¶ And he wente vp into a mountayne, & called vnto him whome he would, and they came vnto him. And he ordayned the twelue, that they should be with him, and that he might send thẽ furth to preache, and that they might haue power to heale sickenesses, & to cast out deuils. And he gaue vnto Simon to name Peter. And he called James the sonne of Zebede, & John James his brother, & gaue them to name Bonarges, which is to saye: the sonnes of thunder. And Andrewe, and Philip, and Barthelmew, & Mathew and Thomas, and James the sonne of Alphe, and Thaddeus, and Symon of Canaan, and Judas Iscarioth which e also betrayed him. The texte.

Therefore Jesus (who had ofttymes before, because to allure many vnto his doctrine, humbled him selfe, euen to the baseness of the commune people, shewing therby that the teachers of the gospell ought to do the lyke) Jesus I say, now callyng furth to the highnes of euangelike perfectyon, went vp into a mountaine, and called vnto him, not euery rascal of the multitude, but suche as it pleased him, and those that he had specyally chosen and sorted out before for this office and ministery. For he called not men of greate substance, head rulers, and greate estates: not preistes, Phariseys, or Scribes: but poore men, vnlearned persons, and suche as were of lowe degree. For these were mete to folowe him, and go vppe to the mountayne, from whence whatsoeuer this presente world hath in it worthy admiracion, is condempned: from whence as out of a nigh place, the voyce of the father of heauen, is heard: and to be shorte, from whence the glory of immortalytye, & euerlasting life, is beholden. They that were called, obeyed, and came to Jesus beyng on high. No man can mount vp to this hyll, except Jesus call him. For him selfe is the mountayne, vnto whome no man cummeth, vnles he drawe him. This that kyng of kynges, and Lord of rulers did chose out twelue heade officers and deputies, the whiche as loyall and faythful garders of his personage should neuer departe from his person, to the intente, that when the affayres of the gospell so required, he might send them out as legates for the bodye, to preache suche thinges, as they had lerned of him theyr kyng, and publysshe abrode theyr princes cõmaundemente throughout the whole worlde. Now for as muche as they were vile fyshers, vnlerned persons, poore men, and suche as in outward apparaunce, shewed no poynte of kynglynes, notwithstandyng they promysed the kyngdome of God our sauiour, lest theyr auctorytie should haue bene nothing regarded, gaue them a power, that no princes of this worlde can geue theyr ambassadours, ỹ whiche power was, ỹ they shoulde in ỹ name of Jesu, heale al

maner of diseases, & also put to flight vnclene spirites. The fyrst of these legates or messengers was Simon, whose name he chaunged, and called him Cephas, that is as muche to say, as Petrus, or a stoone, to the intent that we shoulde learne by the name selfe, how the chiefe groundwarke and foundacion of the doctrine of the gospell, is an vnmouable stedfastnes of fayth. The second was James the sonne of zebede, with his brother John. To these he gaue also newe names, and they both were called Boanarges, whiche is as much to saye in the Syrian tongue, as ꝑ sones of thundre: so that theyr name was a very prophecy, to declare that they shuld in tyme to cum, send out of that euangelicke hyll into all the worlde, the thunder of the preaching the gospel, whiche shoulde moue and styrre vp all mens myndes to the desyre of heauenly thinges. For like as thunder soundeth frō an high: so the preacher of the gospell soundeth, and preacheth nothing that is lowe and carnal, but all that he speketh, is high and heauenly. Be you penitent, the kyngdome of heauen is at hande. This saying is a thunder clap. For assone as this worde is spoken, euery man feareth the daunger of lyghtening: but there foloweth a shower, and that is: Beleue ye the gospel, and you shalbe safe. The fourth legate or messenger was Andrewe, brother vnto Peter, the fifth Philip, ꝑ sixte Barthelmew, the seuēth Mathew, the eyght Thomas surnamed Didymus, the nynth James the sonne of Alphe, the tenth Thaddeus, the eleuenth Symon of Canaan, the twelfth Judas Iscarioth, the whiche betrayed the Lord. But by these fewe basely borne, vnlearned, and weake persons, it pleased the Lorde to renewe the whole worlde, lest that mannes wysedome or power, should chalenge any prayse in this heauenly bulines.

And he gaue vnto Symon to name Peter, &c.

And he called James the sonne of Zebede.

And Andrew and Philip. &c.

The texte.

¶ And they came into the house, and the people assembled thither agayne, so that they had no leasure, so much as to eate bread: & when they that belonged vnto him hearde of it, they went out to laye handes vpon him, for they sayd: he is mad. And the Scribes whiche came downe from Jerusalem sayed, he hath Belzebub, and by the chiefe deuyl casteth out deuils, and he called them vnto him, and sayd vnto them in parables.

These thinges thus done in the mountayne, to monyshe vs that in chosing the ministres of the gospell we ought in no wyse to be moued and led with lowe and priuate affections. Jesus came doune with his electe heade officers, and they all together came into a house, as nowe the familyar frendes, and of houshold with God. This example was shewed to teache vs, howe the teachers of Gods worde, should not grutche to descend from their highnes or perfection, and abase them selues euen to the lowlines of the weake, therby to wynne very many to theyr Lorde. Let vs also folowe Jesus into the house, for this intent, that we maye perfectely knowe what they ought to hope after, and whereunto to prepare theyr myndes, who take vpon them sincerely to preache the heauenly gospell. The multitude went not vp to the mountayne. For that thing pertayneth to them onely, whom the lorde hath chosen out for that purpose. But assone as Christ and his disciples were cum doune lower, all the whole rablemente of people resorted vnto him agayne, so importunatly cryng and callyng vpon him, partly for to heare his doctrine, and partly to be deliuered of theyr diseases, that the Apostles had no leasure so muche as to eate theyr meate.

And the people assembled together agayne, &c.

The

There can be no plesaunter sighte vnto the techers of the gospel, thē when the people being desirous to learne, do disquyet the priestes: then when a great multitude of christen nouices sytteth roūde aboute the churche doze: then when ther is not roume ynoughe in the Churches to receyue all maner of folkes, that resorteth vnto the bishops sermon.

After that all these dedes were throughe the great bruite therof, brought to his kynsfolkes and cosens eares, who knew ryght well thinfyrmitie of his flesshe, whereas foz grosseneſſe of vnderstādyng they could not suppose any thyng of his godly myght and power: after. I say they hearde tel how he wandred vp and downe with a sozte of rascal slouens, and vyle felowes folowing hym at the heles, and hearde saye also howe he caused much people to folowe hym, taughte newe learnynges, and suche as had not bene hearde befoze, put awaye diseases, and caste oute diuels, they ascribed al to furie and madnesse: because beyng offended with the weakenesse of his bodie, they coulde in no wyse referre these thynges vnto his godly power.

And when they that belōged vnto hi, &c

They knewe his father and mother, they knewe hys house, and all his famulie: they knewe that in all other thynges he differed nothyng from other, and perceyued also howe all that was repozted of hym, farre exceded the compasse of mannes power. Wherfoze forasmuche as they were hys kynsfolkes, they thought it accordynge to mannes lawe, to be theyr parte and duetie to bynde hym with cheynes, as one distraughte of his wyttes, and possessed with some euyll spirite. Foz they saide: he is become furyous oz mad. Truly they whiche contemnynge all erthly thynges, yea and lyfe it selfe, embrace with all theyr hartes the heuenly Philosophie and doctrine, do appeare to be beside them selues to those persons, vnto whome nothing sauoureth but that which is earthlie, and transitorie. He that spendeth his liuelode to helpe the poore at theyr nede, semeth mad vnto hym who hathe reposed the ayde of this presente lyfe in worldly riches. He that wyllingly foz the gospels sake vpon hope to be rewarded with euerlastynge blissefulnesse, bringeth hymselfe to banishment, pouertie, empryſoumēt, tormentes, and death, is starke mad in his opinio, who beleueth not that theris a more blissefull life after this present lyfe, ordayned foz those whiche are good lyuers, and vertuous persons. He that setteth naught by honours giuen of princes, & the people, to thende he may purchase hymselfe glozy with god in heauen, semeth out of his witte vnto suche as be mad in verye dede, whiles that by brybes gryping, by craft and deceyte, by hoke, oz by croke, by ryght oz by wrōg, they desyre lozdshyp, soueraigne rule, and dignities: the whiche anon after, they muste nedes forgoo. And the Lozde suffered his kynsfolke to haue this wycked opinion of hym, leaſte that his disciples shoulde be offended yf it chaunced them at any tyme afterwarde to heare lyke wozdes of theyrs. Howbeit the wickednes of the Phariseis was more manyfest, who were thē selues witnesses of these so great miracles that he wrought. Foz his kynsfolkes erred rather of a certayne grosseneſſe of vnderstāding, naturally gyuen vnto the common sozte, then of any obstinate malice, and wickednesse. But the Phariseis which came from Ierusalem (who because of the knowleage they had in the prophetes, oughte to haue knowen by such dedes & miracles as they sawe hym worke, that the thyng was alreadie cum and present, which was promysed of the same prophetes: & also foz

For they saide: he is mad. &c.

And the Scribes which cā downe from Ierusalem. &c

the soueraignitie of their religion, by reason wherof they highlie estemed them selues, ought to haue honoured goddes power, which all men proued helpynge & hollsome) the pharisies, I saye, blasphemouslye spake agaynste Jesus sayinge: These dedes that he doth, be farre aboue mannes power: howbeit he dothe them not by the vertue and power of god, but hathe some mightie and notable diuell, by whose ayde he worketh the same. For he hathe vndoubtedly the spirite of Beelzebub, the mayster dyuell of all, and throughe his helpe, putteth other diuels to flyght which are not so strong and myghty. This shameleſſe and blynde blasphempe, because it was not only spoken agaynste Jesus (whome they reckened to be nothyng els but a man) but agaynste god hymselfe, whose glory they enuying at, ascribed the miracles that were wrought by his diuine power, vnto the vncleane spirite the diuell, the Lorde earnestly reproueth: and vsed also certayne parables, to thentent that all men shoulde clearly perceyue the matier.

And he called the vnto him &c.

The texte. How can Sathan dryue out Sathan? And yf a Realme be deuyded agaynste it selfe, that Realme can not endure. And yf a house be deuided agaynst it selfe, that house can not contynue. And yf Sathan make insurrection agaynste hymselfe, and be deuyded he can not continue, but hath an ende. No man can enter into a strong mannes house and take awaye his goodes, excepte he fyrste bynde the strong manne, and then spoyle his house. Verely I say vnto you, all sinnes shall be forgeuen vnto mens children, and blasphemies, wherwith soeuer they haue blasphemed, But he that speketh blasphemy againste the holy ghoste, hath neuer forgeuenesse, but is in danger of eternall damnacion. For they sayd: he hathe an vncleane spirite.

Sith that the whole kyngdome of diuels, sayth he, is agaynst the kyngdome of god, howe maye it then be that Sathan casteth oute Sathan? excepte peraduenture the fendes make battayle, and go together by the eares amonge them selues: as thoughe it were lyke to be true, that they whiche serue one prynce in his warres, do violentlye put one another oute of his holde or fortresse.

And yf a realme be deuided against it self. &c.

If that amonge mortall men, that Realme whiche is deuided throughe sedicio, and inwarde discorde, very shortly commeth to ruyne, because lyke as vnitie and concorde is the chife keper and patronesse of a Realme, euen so discorde bryngethe any thynge to destruction be it neuer so strong, and well fortified: Howe then shall the kyngdome of Beelzebub endure, yf one dyuell caste oute an other? What speake I of a Realme? Wheras sedition raygneth, there euery thyng is so vnstable, that not so muche as a priuate house canne longe prosper and continew, yf thinhabitauntes therof be at square, and one of them hate an other. Wherfore yf I caste oute diuels by the helpe of Beelzebub (as you falsly reporte, & laye vnto my charge) then is it a sure proofe that his kyngdome shall shortely come to ruyne, and desolation: And the kyngdome of diuelles once destroyed, what thē remayneth but that it becomme goddes kyngdome? But yf I (which thyng is mooste true) doe chase awaye diuelles, enemyes to God, and mankynde, by goddes vertue and power, then is it euidente that the kyngdom of God is present, whose power the fiendes are compelled maugre of theyr heades, to gyue place vnto. For they gyue not place wyllyngly, or because they haue couenaunted so to do.

And yf Sathan make insurrection against Sathā. &c.

There

There canne be no leage or couenaunte betwene god and the deuels. They warre contynually together, and can in no wyse be reconsiled, as it fareth when there chaunceth battayle betwyxt twoo very doutye, and courageous Capytaynes, whiche be mortall enemyes, and at vtter defyance one with another. Neyther of them suffereth hymselfe to be taken of the other, vnlesse it be by strength, and when he is ouerthrowen in battayle. For what courageous and bolde Capitayne wyll suffer his enemie to enter forcibly into his house, beyng ryght strong, and well fortified, vnlesse his said enemie wyn the same by violente assaulte, and then caste hym, nowe ouercome and vanquished, into prison. By this meanes shal he ryffle his house, and carye awaye with hym the spoyle and praye. If ye see the diuels crye oute, and make a great noyse when they are caste oute and expelled, yf you see also many forsake theyr synnes wherwith they serued the diuell, & come to the fredome of innocencie, and good lyuynge, why do you then take all the glory from God the conqueroure, and gyue it vnto Beelzebub who is conquered and ouercome? Doeth Beelzebub the enemye of mankynde chaunge his olde cõditions, and now prouide for the health, and preseruacion of manne? Is not this a manifeste blasphemie againste God? Be you righte well assured of this: there is no kynde of blasphemye, but it maye be pardoned of God, bicause that in all other blasphemies eyther ignorauncs or elles the weakenesse and frayltie of mannes nature, leaueth a place for the obtaynynge of forgyuenesse. But he that blasphemously hathe spoken agaynste the holye ghoste, shall neuer obtayne pardon. That manne speaketh blasphemye agaynste the holy ghoste, who beynge hardened and obstynate through malice, ascribeth those workes vnto the spirite of Beelzebub, whiche he seeth playnely cannot otherwyse be done, then by the spirite of God. Erroure and ignorauncs are pardonable. But how is it possible that a purposed malice agaynste the goodnesse of almyghty God, prouokyng vs to saluacion, shall get any pardon at all? The weakenesse of mannes bodie shall excuse suche blasphemie as is commytted agaynst the sonne of man. But to ascribe goddes power (the whiche playnly appeareth in those dedes, to the helth and saluation of mankynde,) vnto Beelzebub the enemy of God, is a kynde of blasphemie, for the whiche no amendes or satisfaction can be made.

No man can enter into a strong mans house. &c.

Verely I saie vnto you, all sinnes shalbe forgeuen. &c.

These wordes spake Jesus vnto them, defendynge the fathers glorie, and nothinge in the meane whyle passinge vppon his owne. He meante that theyr offence mighte be better excused and borne with all, whiche had an euell opinion of hym, as his kynnesfolkes and cosens had, who sayde: He is become furious, and prepared cheynes to bynde hym withal: then the wickednesse of the Phariseis, who of a certayne vncurable malice ascribed those woorkes vnto the spirite of Beelzebub, which they coulde in no wyse fynde faulte with, nor saye but they were worthye to procede of god. They yet perceiued not the diuine nature that was in Christ. For he woulde not as yet haue it vttered and knowen.

Certes God hath ofte tymes by vertue of his holye spirite, and the ministerye of good liuers, wroughte miracles, wyllyng therfore to be glorified among men.

Nowe

Now yf any man not by reason of ignoraũce, but of very malice, do ascribe suche miracles vnto the spirite of Beelzebub, then is his peruerse, and malictous noughtynesse past all hope of amendement. Wherfore they myghte haue bene excused yf they had sayde that Christe had bene nothyng els but a mã: or that he had bene no king, nor Messias. But in that they depraued and spake yll of his workes, they offended God and his holye spirite, in asmuch as the spirite of God can worke by whome soeuer it lusteth. Nowe when they sawe so many miracles merueylously wrought: when they sawe the people glorifie God: when they sawe so manye holpen of theyr infyrmyties, so manye delyuered of vncleane spirites, so many turne from vicious lyuyng to a godly desyre, to lyue wel and vertuously after the gospell, and that by the preachyng of Christ, yet they obstinatly sayde he hath a dyuel and not the spirite of god.

For they sayd: he hath an vncleane spirite.

The texte. ¶ There came also his mother, and his brethren, and stode without, and sente vnto hym to call hym oute, and the people sate aboute him, and sayde vnto hym: behold thy mother, and thy brethren seke for the without. And he answered them saying: who is my mother, and my brethren? whē he had loked round about on his disciples, which sate in compasse about hym, he sayd: behold my mother & my brethrē. For whosoeuer dothe the wil of God, the same is my brother, and my syster, and mother.

After the Lorde Jesus had with these, and many other wordes defended the glorie of the heauenly father agaynst the wicked blasphemie of the Pharisees, and imbrayded the Jewes with their obstinate, and incorrigible vnbelieke, which they perseuered in, notwithstandyng that thorow fayth alonely all synnes are leused and forgeuen: in the meane tyme ther befell occasion for hym also to declare that in the hyghe ministracion of the gospel, there ought no regarde at all to be had to humayne affections, the whiche in other mattiers to be muche moued by, is counted a thing prayse worthy, and ryght commendable. For there came vnto hym his kynsfolkes in companie with his mother, who because there was no waye for them to entre in for preasse of people, stode withoute: and theyr voyce passyng from man to man, came vnto them that sate about Jesus, who shewed him how his mother, and brethren were come, and desired to speake with him. There were some, euen among his nere kynsmen, whiche had an euell opinion of hym, yea and manie of them supposed he had bene out of his witte. Yet they thought by reason of kynred, they myght lawfully at any tyme when they woulde, call hym oute to speake with them.

And he answered them saying. &c.

The Lorde, to teache vs that the businesse of the ghospell, whiche was done by the spirite of the father, for mannes saluacion, and goddes glorie, ought not to be left of for anye affeccions humayne, aunswered as though he had bene angrye, and in a greate fume, saying: who is my mother, and who are my brethren, and kynsfolkes? In thys businesse whiche I haue nowe in hande, I knowleage no fleshly kynred. The gospell hath a spirituall kynred of it owne, the whiche ioyneth with strayghter bondes mennes myndes together, then doth the other their bodies. And when he had loked rounde aboute on his disciples, who sate in compasse next hym, as he was teachyng, he sayde: Behold these are my brethren, and my mother. As the gospell maketh a newe byrth, so doeth it also a newe kynred. For who so beleueth the gospel, and therin obeyeth the wyll of my heauenly father, al-

thoughe

though he be not only fardest from me, as touchyng kynred of stocke or familie, but also the straungest alyaunt that is to all oure nacion, the same is my brother, the same is my syster, the same is my mother. For this kynred is not estemed after the degrees of bloude, but by degrees of the spirite. I acknowlcage none to be of my kynred, except he be borne afreshe of the heauenly father throughe fayth, and then as a very naturall sonne, doe obey his father whē he calleth him to euerlastyng thynges. As euery man will in most perfect wise perfourme this, so shal I take him for my nearest kinsmā.

The.iiii. Chapiter.

And he began agayne to teache by the sea syde. And there gathered together vnto him, muche people: so greatly, that he entred into a shyp, and sate in the sea, and al the people was by the sea syde, on the shore. The texte.

THerfore Jesus forsoke the house which bare the figure of the Synagoge, wherin he was blaspheined of the Phariseis, and interrupted thoroughe thimportunacie of his kinsfolkes: and eftsones wēt vnto the water, as one that despyzed the large roume of the Gentiles. He is oftymes expelled of the Jewes: he maketh ofttymes a forespygne that the gospell shalbe translated from the Jewes vnto the Gentiles. For as long as he was in the house, that is to say, in Jewrye, very few dyd stycke vnto him, none but those onely, whom he calleth his brethren, his systers and his mothers. Many muttred agaynst hym, many rayled vpon hym, very manye laye in wayte for hym, and his nearest kynsfolkes of all, interrupted hym in his teachyng. Jesus loueth no suche houses. He loueth a multitude, not that standeth in theyr owne conceyte, as the Phariseis did, not that vseth to backbite, and make yll reporte of their neyghbour, as did his kynsfolkes (who beyng grosse of capacitie throughe fleshlye wisdome, interpreted his heauenly wysdome to be nothyng els but fury & madnesse) not that moued by worldly affections doe cause a man to leaue of any godly enterprise or busynesse, as his mother, and kynsfolkes dyd. He loueth a multitude whiche is desirous to heare the gospell, and worde of god, and wholy hangeth vpon the belief therof.

Wherfore when the lord Jesu was come vnto the sea, and there taught as he did before, thither assembled agayne a great nūbre of people, insomuche that he was constrayned through the noyse and hurly burlye they made, thrustyng one another out of place, to take a boate: out of the whiche, as it had bene out of a pulpet he taught thē sytting thicke together on the shore, as yf it had bene in a roūd stage or place ordayned for men to beholde sightes and shewes in. Learne here thou that art a preacher and teacher of the gospel, what is meant by this figure. Auoyde thou so the rablement of clamorous, & vnquyet people, that yet thou cease not to do thy duety in preachyng & teachyng of gods word. When there is any ieopardy least thou be thrust downe, & ouerwhelmed wt the trouble of worldly busynesse, so y thou canst not nowe teache, get the into the shyp of the gospell, whiche knoweth And there gathered together.

no manours

no manour of earthly ruffelyng, and oute of that pulpyt, thou shalte quyetly teache the weake, and rude multitude. Go not farre from the shore: be nyghe vnto the same, alwayes attemperyng thy selfe asmuche as thou canst, vnto the capacitie of the people. For they are not as yet able to folow the. Fyrst of all thou must attempre thy doctryne, accordyng as their rude & ignorannt myndes can awaye withall tyll suche tyme that they haue well profited therin. For whome dyd Jesus teache out of the boate, but a rude and an vnlearned multitude of all sortes of people.

The texte. ¶ And he taught them many thynges by parables, and sayd vnto them in hys doctrine: Herken to, behold there went out a sowier to sowe. And it fortuned as he sowed, that some fell by the waye syde, and the fowles of the ayer came, and deuoured it vp. Some fell on stony grounde, where it had not muche earth, and immediatly sprang vp because it had not depth of earth: but assone as the Sunne was vp, it caught heate, and because it had not rootyng, it wydred away. And some fell among thornes, and the thornes grew vp, and choked it, and it gaue no fruite. And some fel vpon good ground, and did yelde frute that sprang vp, and grew, and brought forth, some thyrty fold, and some sixty folde, and some an hundred folde. And he sayde vnto them: he that hath eares to heare, let hym heare.

He put forth vnto them parables, that is to saye, similitudes of thynges moste knowen to all men. For this is the playnest manour of teaching and moste conuenable for the rude, insomuche that it appeareth at the fyrst sight to the wise of this worlde, a chyldysh thyng, and to be laughed at. But yet thys manour of teaching, pleased the euerlastyng wysdome. The Philosophiers made all thynges darke vnto theyr heareres, with argumentes fourmed by greate arte and soteltie. The Rhethoricians enforced menes myndes, with a meruelous plentifulnesse of eloquente speache. The Pharisseis gathered together certayne hyd misteries, farre exceedyng the capacitie of the vulgar people. But the Lorde chose vnto hym thys kynde of doctryne as playnest, and farre from all manour of playerlyke ostentacion, to thentent that all the glorie gotten by renewing of the worlde through the gospell, shoulde wholyly appertayne and be ascrybed to the might and power of god.

Wherfore he moued them by manye parables to receyue with sincere belefe, & cleane myndes, the doctrine of the gospel: from whence the begynnyng of our saluacion procedeth. And because it behoued to haue this thing fast setled and prynted in all theyr myndes, before he began to teache them, he commaunded them diligently to attende and heare what he woulde saye. Harken (q he) yf any haue eares to harken withall. It is a fable, and not a parable, except a man geue eare thereunto. Neyther hath euery man eares to heare the parables of the gospel, which are subtelly playne, wysely folish, and darkly manifest. For they hyde heauenly wysdome, vnderneth a vyle and folyshe couerynge. Neyther thought Jesu it sufficient yf they gaue diligent eare: he woulde also they shoulde behold and see with theyr yes those thynges that he purposed to saye. Blessed are they that haue both pourged eares, and cleare yes, when Jesus speaketh. Beholde, sayeth he, there went out into the feilde a certayne sowier to sowe his sede, the whiche he had berye pure, and good. And whiles that desirous of plentifull encrease, he cast it euery where, it chaunced that some of it fell by the hye waye syde, whiche ioyned vnto the field. And that sede, because it remayned styl aboue ground, by reason the waye was harde and seere, the foules that thyther came anon

after

after picked vp, and deuoured. Agayne an other porcion therof, fell vpon a ſtonye grounde, whiche becauſe there laye manye ſtones vnderneath, coue-red with a litle molde or duſte, ſprang vp to tymelye. For the warmenesſe of the weather, brought it out of the grounde. And anon as the heate of the Sunne wared once feruent, the corne that thus ſprang vp before due ſea-ſon, was hurte, and partched therwith. And becauſe it could not for ſtones take rootynge, but lacked rootes to drawe moyſture out of ỹ deapthe of the earthe, therwith to nouriſhe, & defende it againſte the heate of the ſunne, it wyddered awaye before it came to earing. Agayne an other porcion of this ſede fell vpon a grounde, the whiche in dede was ranke and fertyle, but yet ouergrowen with thornes, and breers. Now when theſe thornes were once growen very thicke in height and breadthe, it came to paſſe that the ponge corne whiche ſprang therof, was ſmothered before it appeared in light, not for want of moyſture, but for lacke of ayer. And for this cauſe neyther had the ſowier any profite hereof at al. But yet for all this, the labour of ỹ ſame ſowier was not vtterly fruſtrate, and in vayne. For there was ſumme of the ſede that lighte vpon a good grounde, and therof ſprang graſſe, the whiche grewe, and wared, vntyll it came to it ful ripeneſſe. And of this ſede there was not one vnfruitfull grayne, notwithſtandyng that all yelded not like encreaſe: For there were manye eares whiche of one grayne, yelded thirtie, ſumme other three ſkore, and a greate ſorte an hundred.

And ſome fell among thorn-nes.

And when he was alone, they that were about hym with the twelue, aſked him of the parable, and he ſaid vnto them: to you it is geuen to knowe the myſteries of ỹ king dome of God. But vnto them that are without, all thinges happen by parables, that when they ſee, they may ſee, and not diſcerne; and when they heare, they may heare, and not vnderſtãde, leaſte at any tyme they ſhould tourne, and their ſynnes ſhould be forgeuen them. And he ſaide vnto them: knowe ye not this parable? And how then wil ye knowe all other parables. The text.

When the lorde had ſpoken theſe wordes, then to thentent they ſhould not be forgotten, but that euery man ſhoulde ſearche out with him ſelfe the meaninge of the parable, he ſaide moreouer: He that hath eares to heare, let him heare: declaring vndoubtedly hereby, ỹ they all heard not that thing whiche they heard. Now when not thoſe twelue ſpecially choſen diſciples thẽ ſelfes vnderſtode wel (by reaſon they were as yet rawe and ignorant) what this ſimilitude meante: yet durſt they not openly aſke him any que-ſtion. But after they had once gotten him alone, then were they bolde to deſire him that he would vouchſafe to expoũde them the myſterie, and ſe-crete meanyng therof. Then Jeſus puttinge vs in remembraunce how all thinges are not to be diſcloſed to all perſons, but that the doctrine of the goſpell ought to be diſpenſed according as tyme ſerueth, and the capaci-tie of the hearers can away with all, ſaide vnto his diſciples: The princes of this worlde make fewe priuie vnto their ſecretes, none but ſuche as are pyked fellowes, and tryed perſones, whome they maye ſafely make of their counſaill. If they haue any ſecrete thing, that kepe they from the know-leage of the comminaltie. It is geuen vnto you (whome I ſorted and piked out from among the cõmune people) to knowe the myſterie or priuitie of the kingdome of heauen, becauſe you are familiarly conuerſaunt with me. But vnto ỹ commune ſorte, and ſuche as are not familiar compaignie-rs of my courte, whether I do, or ſpeke any thyng, al is in parables. For they

To you is it giuẽ to knowe the myſteries of, &c.

But vnto thẽ that are without all thinges, &c.

Ee neyther

neither haue mete eares, nor mete eyes. What they heare, they beleue not: what they see they depraue, & fynde faute with. And so is verified in them that the prophete saide before shoulde come to passe, that whē they see best, yet see they not, and when they heare best, yet they heare not: because they vnderstande not. Truly he vnderstandeth not, who so beleueth not. Now sinnes are not released, but to suche as beleue that sinnes are freely released by vertue of the gospell. Therfore through theyr vnbeleefe, it commeth to passe that they are not tourned to god, because they tourne them selfes awaye from god, nor are deliuered from theyr sinnes, because they refuse the medicine wherewith all sinnes are healed. By these wordes Iesus signified those persons, whom a litle before he vnderstode by the ground that for sundrye causes is baraine and vnfruitfull. And to make his disciples more apte to receyue his doctrine, he chydeth them a litle for theyr dulnesse. Doe you not yet, saith he, gesse what is meante by this parable, sith the sence therof is easie to be coniectured? And how then wil you boulte out the true meaninge of all the rest, since that I neither speake, nor do any thing that hath not in it a signification of somme secrete matter? I wil expoūd vnto you this parable to thentent that you maye likewise accustome your selfes to searche out the secrete meaning that lyeth hyd in other.

And he said vnto them: knowe ye not this, &c.

The sowier soweth the worde, and they whereof some be rehersed to be by the way side, are those where the worde is sowen: and when they heare, Sathan cummeth immediatly, and taketh away the worde that was sowen in theyr hartes, and likewise the other that receyue sede into the stony ground are they, whiche when they heare ꝑ worde, at once receyue it with gladnesse, yet haue no roote in them selues, and so endure but a tyme. Anon when trouble, and persecution aryseth for the wordes sake, they falle immediatly. & yere be other also that receyue sede into thornes, & those are suche as heare the worde: and the cares of this worlde, and the deceiptfulnesse of riches, and the lustes of other thinges, entre in, and choke the worde: and it is made vnfruiteful. And other there be ꝑ haue receyued sede into a good ground, they are suche that heare the word, and receyue it, so that one corne doth bryng forth thirtie, some sixtie, some a hundreth.

The texte.

The fielde is the worlde, wherein are verye manye vnmete hearers of the doctrine of the gospell. The sowier is the sōne of man, who came downe from heauen into earth. The sede is the worde or doctrine of the gospell, by the whiche the will of god is declared vnto the world. His will is this, that all men distrusting theyr owne strength, do trust with all theyr harte and mynde the promises of the gospell: that is to saye, that through faythe all mennes sinnes are forgeuen: if after the truthe once knowen, they gyue them selfes to studie of true vertue, and godlynesse. Therfore by the sede which, as I said, fell by the hye waye side, they are vnderstand, and signified who slightly, and as men otherwise occupied, heare the gospell, like as they would heare any fable or phantasie of mannes inuēcion. And among all, none heareth goddes word with lesse profit, then they do. For anone as they haue heard it, cummeth Satan, and putteth other thoughtes & ymaginacions in theyr myndes, and by that meanes plucketh out ꝑ sede before it haue gotten rote, and be fastened therein, so that they do not so muche as remembre what they haue heard.

And they whereof some be rehersed to be by the way side. &c.

Now the sede that is receyued into a stonye groūd, betokeneth those persones who gredely ynough heare the gospel, and gladly deuoure the same,

And likewise the other that receyue sede. &c.

perceyuing

perceyuing to be bothe true, and holsome: but because they leye it not vp in theyr hartes, by depe cogitacion, (for they are letted so to doe by other affectiõs, which wholy possessing theyr myndes, wyll in no wise giue place vnto the worde of God) they continue not in that they feruently and couragiously began: neither do they bryng forth any fruite of euangelike or christian godlynesse, but suche fruite alonely as lasteth but for a seasõ: and all is, because they haue no rootes. And so cõmeth it to passe, ỹ in prosperitie they beleue the gospell, & as grasse newly sprong vp, cause men to haue a good opinion of theim, ỹ they will proue well. But assone as any aduersitie or persecucion for profession of goddes worde dothe arise and assaulte thẽ, byanby they offẽded therewõ, do vtterly forsake theyr former purpose.

There be other also that &c.

The sede that fell vpon the thornie grounde, signifieth those that diligently heare, and beare in mynde the wordes of the gospel: But the loue of deceitfull riches and the inordinate desires of other thinges, whiche allure and tolle men vnto them, with a false appara unce of vertue, doe entre into theyr myndes, and there daily (as theyr propertie is) encreasinge, at the length ouergrowe the sede, so that it can neuer spring vp, and come to be corne. Finally the sede that light vpon a good groũd, betokeneth those that geue good eare vnto the doctrine of the gospel, & beleue all that they heare, and conuey it into the moste inwarde corners of theyr hartes, vntill that it spring vp, & bring forth the worthie fruites of the gospel, not euery where alike, but diuersely, according to the diuersitie of the soyle, and disposicion of the heauenly spirite: so that this mã bringeth forthe fruite meanely, that man more plentifully, an other greatest aboundaunce therof: like as if one grayne bring forth thirtie, an other three score, and the thirde an hundred. He that bringeth forth greate plentifulnesse of fruitehath cause to rendre thankes vnto god almightie: there is no cause why he should stande in his owne conceipt. He that bringeth forth meane store, hath no cause to repyne at him whiche is muche happier, and bringeth forth more abundance then he. For god who is boũde and debtour to no man, dothe of his most bounteous liberalitie, gyue euery mã his giftes, as it liketh him. What encrease so euer cummeth, the same is due vnto him that firste sowed the grounde, and by whome what fruite so euer is brought foorth, dayly encreaseth.

And other there be that haue receyued sede into a good groũd.

My desire is to haue all the corne grounde of the whole worlde sowen when the tyme shall cum, with this sede: and that this doctryne, whiche I nowe secretlye teache you a fewe persones, maye throughe your diligent ministeris be enlarged and spredde abrode, as much as may be, to thentent that you also maye shewe your selfes, like a good ground, if you distribute that you haue receaued of me, to as many as ye canne possible. For there is no fruite wherewith god is better pleased. Ye must therfore be well ware, that the seed sowen in your myndes, perishe not through forgetfulnesse, or negligence. Ye ought diligẽtly to laye it vp in memorie, that it maye spring vp in due season, and bring forth fruite moste plentifullye.

¶ And he said vnto them: is the candel lighted to be putte vnder a Buschel? or vnder the table? is it not lighted to be put on a candelsticke? for there is nothing so priuy that shall not be opened: neither hathe it bene so secrete, but that it shall come abrode. If any man haue eares to heare let him heare. And he said vnto them: take hede what ye heare. With what measure ye meate, with ỹ same shal other men measure vnto you

The text.

agayne. And vnto you that heare, shall more be geuen. For vnto him that hath, shall it be geuen: and from him that hathe not, shall be taken away, euen that which he hath.

And because this monicion should the depeliar be printed in theyr mindes, he added a parable. Think you not, sayde he, that I will haue this thing which I doe now secretly committe vnto you, alwayes kept secrete. Dothe a manne light a candel because to hide the same when it is lighted, vnderneath a bushell, or vnder the tabull: or els dothe he rather light it to thentent it maye be set in a candelsticke, and geue light to all that be in the house? The gospel is ỹ sede, which is therefore cõmitted vnto you, because it maye bring forth fruite wt great encrease. I haue light the cãdel in you ỹ through your ministerie, it maye put away ỹ darkenesse of ỹ whole worlde. At this preſẽt I hyde many thinges frõ the multitude, because they are not as yet apt to receyue them: & though they were, ỹ tyme is not yet cum. But assone as the tyme shal once cum, there is nothing so hid amongst vs, that thẽ must not be discouered, nor any thing so secret, ỹ then must not be openly preached to al mẽ. For there must nothing feare you frõ spreading abrode, or preaching of the gospell: but all other thinges set apart, this thing only must you go about bothe daye and nyght. For wo be to that man, who hath not multiplied the good sede betaken vnto him: who hath hidden the light that was geuen him. Therefore if any of you haue eares to heare, let hym heare these wordes: and when he hath hearde them, let hym beare them wel in memorie. Agayne lest the wordes that he spake, shoulde be forgoten, he sayd moreouer: Marke well what thing you heare, and take hede that you heare not in vayne. For you heare not vayne fables and phantasies of mẽs inuencion, but heauẽly doctrine: which by your ministerie, must be spread abrode through out all the whole worlde. Preache you truly the doctrine which you haue receyued, and teach nothing that is disagreable therunto. It shall auayle you muche to heare these thinges, if you retayne thẽ wel in memorie, & diligẽtly distribute to other what you heare of me. Agayn you heare them to your great perill, if you strikẽ either wt feare humayne, or els delited with the cõmodities and pleasures of this present worlde, do suppresse and kepe in, that you haue receyued. Be not ye niggishe, and slouthful distributours of the doctrine that I giue you, but put it forth lauishly. For your liberalitie shall nothing diminishe, but rather encrease that, that you haue, and make it more. The treasure of golde and siluer is at the length wasted by liberalitie: but the more liberally you distribute this heauenly treasure, the greater shall the heape thereof be. Neither folowth it that like as he is the poorer that giueth awaye his goodes vnto ỹ needie, so in like manour is he the worse learned whiche distributeth the doctryne of the gospell to as manye as he can possible: but as he that carrieth light before manye, hath not therfore any whit the lesse light him selfe: euen so he that by preachinge the doctrine of the gospell, openeth a waye for al menne to cum to the knowleage of the truthe, doeth not only not loose that light whiche he alreadye hath, but also hath a greate deale more geuen him, to thentent he maye profite, and doe good vnto moo.

The treasure that you haue, is none of youres, but his who gaue it you to distribute. And if you distribute it to other with large measure, he that gaue you the stocke and principall parte, will also with like measure giue

you

For there is no thing so priuie. &c.

And he saide vnto them: take heede what ye heare &c.

And vnto you that hear shall more be geuen, &c.

you encreasse therof. God loueth to haue his gyftes prodigallye layed out: and here cleane contrarie to the manoure of worldlye riches, he waxeth richest, who so is lauishest in laying out.

For suche is the beneficiall goodnesse of God, that he whiche gaue vs muche before, doeth in moste ample wyse augmente his giftes, because he right well perceyueth that whatsoeuer was geuen, ꝑ same is distribute and bestowed to the great vtilitie of manye.

Therfore let hym whiche hath the gifte, bountuouslye distribute it, to thentent that he maye haue aboundaunce. No manne doeth well to geue goodes to hym that aboundeth with riches: but suche as be liberall in verye dede, are wonte to geue vnto the poore, and neadie. Here it is cleane contrarye. For vnto hym that hathe, and hathe not that thyng whiche he hath to his owne vse and commoditie alone, but liberallye departeth therewith to other, to hym, I saye, as to a trustie distributour, shall more be geuen: because he maye abounde, and haue muche plentye. He that hath not (suche a one is he that hydeth his treasure, and kepeth it to him selfe) the same shal not alonely be neuer a whyt the richer therfore, but also that thing whiche he thought he had for his owne vse, and no mans els, shall be quyte taken from him. Neyther let this make you euer the slacker or worse wylling to distrybute the gyftes of faythe, yf the people be vnkynde, and not answerable to your dyligent endeuour. Your wages shall be safe for you with God, who the more that euery one of you hath trauayled in setting forthe the gospell, the more bounteouslye will he rewarde hym, in the worlde to cumme. Albeit neyther shall you in the meane tyme be vtterlye defeated of your reward, whiche are daylye more and more enryched with the riches of the gospell.

For vnto him that hath &c.

And he saide: so is the kyngdome of God, euen as yf a man shoulde sowe sede in the grounde, and shoulde sleape, and rise vp nyght and daye, and the sede shoulde spring, and growe vp while he is not aware. For the earthe bringeth forth fruite of her selfe, firste the blade, then the eare, after that the fulle corne in the eare. But whē the frute is brought forth, anone he thrusteth in the sickle, because the harueste is cumme. *The text.*

Moreouer the Lorde added an other parable, whereby he taught his disciples that they should care for nothyng els, but onely goe aboute with all that they myght, to haue the gospell spred abrode and preached thorowe out all the whole worlde, tellyng theim that harueste tyme should once cum, when it should please the Lorde.

The kingdome of the gospell, sayth he, is after this manoure, as yf a manne should sowe his sede, and cast it vppon the grounde in the daye tyme. Anon after that the sede is putte into the earthe, he that sowed it, slepeth careles, and taketh his reste. And in ꝑ meane while that he is thus aslepe, the sede groweth neuer the lesse bothe nyght and daye, with secrete encreasynges without mans laboure, and nowe springeth the corne, and shooteth vp, hasting vndoubtedly of the owne accorde, and by a certayne prypate operacion of nature, to bring forth fruite.

Certes nature hath her degrees, the whiche she alwayes after the

sede be once sowen, kepeth on course without the husbandmans laboure. For firste of al the sede, after it is putrified in the grounde, springeth vp into grasse. That is the firste hope of encrease. Then when the blade is shot vp, therunto groweth an eare, but suche a one as hathe as yet no corne in it. At the length the huskes of the eare are fylled full of wheate cornes. And these thinges are so secretly wrought by the procurement of nature, that a man can not perceiue when they growe, and yet sensibly perceiue that they haue growen and encreased.

But when the fruite is brought forthe. &c.

Therfore when the corne is ripe, he that sowed the sede, thrusteth in his sickell to reape that is cumme vppe, because he knoweth harueste tyme is alreadie cume. By this darke parable, the Lorde couertly taught his disciples the begynning, goinge forwarde, and consummacion or perfit ende of all the whole gospell: of the whiche three partes, him self woulde openly perfourme both the firste, and the last, with his visible bodie: and the other, that is to saye, the goyng forwarde, ordre with the inuisible grace of the holye ghost. For that same prince sowed abrode the sede of the gospell, thorowcout all Jewrye. Anon as he had so done, he slepte, firste dyinge, and then afterwarde rysinge agayne into euerlastinge quietnesse. And thus farre foorth springeth the sede of the gospell whiles he that first sowed it, is as it were a slepe: and secretly encreseth bothe daye and night, that is to saye, bothe in prosperitie, and in aduersitie, what occasion so euer be ministred eyther on theyr behalf that promote and auaunce it, or els of suche as resist the same.

For it can not be chosen but that seede must nedes cumme vp, whiche he sowed, whose will no man resisteth. Moreouer, where as there is nothing in this worlde vnknowen vnto him, yet in that he suffreth the worlde to make businesse againste the gospell, & his apostles to be persecuted, and slayne, he semeth vnto the faithlesse not to knowe what is here done, and to be in manoure a slepe, where as in verie dede, he doeth euen now by the inuisible power of his holie spirite, more effectually worke all thinges in all. He will not in visible forme retourne into the worlde, vntyll the tyme that (the gospell beynge fyrst so muche enlarged, and spread abrode, as he hath determined before, and only knoweth it shallbe) all men shall see him cum agayne vnder the self same forme and likenes, that he had when he ascended vp into heauen: to deuide the godly and good people from the wicked: and to laye vp the godly as good corne in the barne of euerlastinge quietnesse. Now see howe small beginninges the kyngdom of the gospell is sprong of, yt a manne esteme the thinge as it appereth vnto the world. This was, as a manne would saye, the grasse that sprang of the sede of the gospell, whiche the pharisees, scribes, priestes, elders, rulers, princes, kynges, and philosophiers dyd what they could to oppresse & kepe vnder that it should neuer cumme vppe. But whiles they stroue againste the streame, this sede began to be sowen in all partes of the worlde, and will not cease to growe before the worldes ende, vntill the corne be all ripe. Then ỹ sickel of iudgement that can not be auoyded, shall be thrust in, to thẽtent that when al are cut downe, it may delyuer the cockel vnto the fyre, and safely laye vp the pure wheate.

This

This parable, although it do specially pertaine vnto Jesu, the aucthour, promotour, and finisher of the kyngdome of the Gospell: yet doth it also touche bothe his Apostles, and their successours, whom he willeth wholly to bende them selfes hereunto, that Goddes worde may be sowen abrode, and preached as muche as may be. For this seede tyme lasteth euen tyll the worldes end: and they also as helpers of Jesu Christ, be sowiers, saue alonely that they sowe not their owne seede, but suche as Christe deliuered vnto them. And bycause that seede is celestial, it can in no wise be ouerlayed or oppressed. The Pharisees also, and Philosophyers had sede of their owne, but those sedes coulde by no meanes (no not when the world fauoured them) growe and prosper, where as the seede of the heauely doctrine, wareth euerye day more stronger then other, euen when the worlde with all the puissaunce and aydes that it hath, assaulteth it. Therfore the Apostles do likewise sowe after their fashion, and for that purpose they assente out, who by ofte flittyng from place to place, go aboute nothyng els, but to haue the Gospell as muche dilated and spredde abrode as is possyble to be. God geueth thencrease when they be asleape. That forsayd sede hathe in euery one, euen of the Christians, his grasse, his eare, and his haruest. In him that is a Christian nouice, the corne is yet vnperfite, and lacketh his naturall shape. In them that be lately borne again in Christe through baptisme, the seede is sprongen into grasse, which by the greenes of innocencie, putteth euery man in a ioyfull hope that it will proue well, and come to good. Nowe when they are growen vp hygher, by goyng forward in Christian vertue and Godlynesse, then be they eared.

And when eche of them is rype after his manour, then is he cut doune with the sickle. This sickle is deathe, after whiche the wheate neyther wareth more, ne lesse: neyther is made worse, nor better. The barne signifieth the life celestiall.

And he said: whereunto shal we lyken the kyngdome of God: or with what comparison shal we compare it? It is like a grayne of mustard seede, whiche whē it is sowen in the earth, is lesse than all seedes that be in the earthe. When it is sowen, it groweth vp, and is greater than al herbes, and beareth greater braunches, so that the fowles of the ayre may make their nestes vnder the shadow of it. And with many suche parables spake he the worde vnto thē, after as they myght heare it, but without parables spake he nothyng vnto them. But when they were alone, he exponnded all thynges to his disciples. And the same day, when euen was cūme, he said vnto them: let vs passe ouer vnto the other side. And they left the people, and toke him euen as he was in the ship: And there were also with hym other shippes. The texte.

Furthermore the Lorde Jesus shewed them by an other parable, a figure of the successe and prosperous going forward of the gospell, to thentent that they, who as then vnderstode not his sayinges, should afterward knowe by the end and proke of the matter that these thynges were not done at all auentures, nor by worldly policie, but by the prouidence of Goddes wysdome. And bicause he woulde make his hearers to take better hede vnto his woordes, he letyng as thoughe he hadde stande in doubte vnto what thyng he myghte beste compare the kyngdome of Heauen: sayed.

Unto what thyng shall we saye that the kyngdome of Heauen is lyke: or what comparison shal I vse, wherby I may expresse the nature and vertue thereof, vnto them that perceiue nothynge saue alonely what they see

with theyr ipes: It is lyke (saieth he) a grayne, or corne of mustarde seede, whiche (when it is sowen) is lesse then all other seedes of hearbes, that are sowen in the earthe: in so much that yf a man marke the quantitie or forme therof, he loketh not that any great thing should cume of it. But as sone as the same is once sprong vp, and gotten out of the grounde, then draweth it to the nature of a tree, warpyng hard from the stemme or stalke, and spreadyng a brode his braunches beyonde the quantitie and measure of al other hearbes, in so muche that it geueth shadowe vnto the fowles, and also conuenient places for them to buylde, and make their nestes in. With these and many other like parables, the Lord Jesus shewed the rude and grosse people, a figure of the successe that the gospell shoulde haue, attempering his wordes vnto their capacities. He spake nothing vnto them at that time but in darke parables, because they were not as thē receyuable of plain cōmunicacion. For yf he had sayde, that he shoulde shortely haue bene slaine of the Iewes, but woulde anon after reliue, and spreade abrode his glory thorough out all the worlde, so that he, who then seemed lowest, and moost abiecte of all persons, shoulde be right well knowen to be the soueraigne gouernour of the whole worlde, and that no manne, were he neuer so hyghe in dignitie, shoulde fynde any quietnesse, or sure harborowe, vnlesse he fled for succoure vnderneth his bowghes or braunches: yf he had, I say, spoken thus plainely vnto them, not one of them all woulde haue abyden his wordes, nor geuen any credence therunto. And yet was it very expedient for them, as it were by a dreame, to remember these thynges: because afterwarde the thyng selfe shoulde teache them what was meāte by the same parables. He shewed them in secrete communicacion the secrete vnderstāding of euery parable that he spake vnto them. Thus was that day spent.

It is like a grain of mustard seede.

And with many such parables. &c.

When it was nowe almooste nyghte, he commaunded his disciples to rowe hym ouer to the other syde of the water. Bicause faythe towardes Christe, and by Christ to Godward, is the originall cause of the encrease of the gospel: the Lorde perceiuing that his disciples (who were as yet but rude, and weaklynges,) did geue no credēce vnto his doctrine, attempted many wayes to bring forth in them, and stablishe this fayth. When soeuer nyght, that is to say, the storme of worldly trouble, or aduersities cummeth vpon vs, then haue we chiefly nede of a strong and stedfast faithe towardes Christ. Therfore the disciples obeyed his commaundemente, and so after that the people, (who coulde not folow hym) were sent awaye, they accompanyed with certayne other boates, began to rowe hym ouer to the farther syde, in the same shippe that he then taught and preached in. The Apostles carry ouer Jesus, when so euer they go from place to place, to sette forth & preache the gospell. He knewe right well that against suche as so do, and be ministers of Goddes word, there should in time to cumme be muche sore busynesse and trouble stirred vp, by them that loue better the vanities of this worlde, then those thynges that appertain to euerlastyng saluacion.

But when they were alone, he expoūded. &c.

The texte. ¶ And there arose a great storme of wynde, and the waues dashed into the shyp, so that it was now full, and he was in the sterne aslepe on a pillowe, and they awaked hym, and sayd vnto him: master, carest thou not that we perish? and he rose vp, and rebuked the wind, and said vnto the sea: peace, be still: and the wind ceassed, and there folowed a great calme. And he said vnto them: why are ye so fearefull? how happeneth it that

it that ye dáne no farry: and they feared exceadyngly, and said one to another, who is this? For both the wynde, and sea obey him.

Wherfore to harden, and strengthen his disciples against such persecutours, and to teache them also, that no power, be it neuer so cruell and terrible, oughte to be feared of those that with full harte and mynde put their affyaunce in the Lorde Jesu, he suffered them to be in daungier, euen to desperation. For after they had sayled farre frō the shore, there sodainly arose a great stormе of wyndes, whiche set the water in suche a rage, that the waues enforced by the violence of the tempeste, dashed into the shyppe, so that they were then in great daungier, least the shippe already filled with the great sourges of the sea, woulde haue soncken. In the meane whyle Jesus layed his head vpon a pillowe, and slept in the shyp. This was no fayned slepe: he slepte in very dede, beyng werped with trauayle, and watchynges, as one that had a very naturall body of man, subiecte to all suche passions as oures are subiect vnto. But he was not ignorauntewhat would betyde. He wyste well there would a tempest aryse. He knewe that the Apostles would be sore afraied, and waken hym out of his slepe. He could not more effectuallye teache them, that nothyng is to be dread of those that stedfastly beleue in him. The disciples therfore pynched hym as he slepte, and when they had awakened hym, sayd: Maister slepest thou so soundely whyle we perysshe: and thynkest thou that it maketh no matter to the, yf we be drouned: It was an argument of faythe, that when they were in daunger of deathe, they fledde vnto Jesu for succour: But of an vnperfyt faythe, for as muche as they beleued ỹ they were not in sufficient safegarde, as longe as the Lorde was aslepe. When Jesus was wakened, bicause he woulde by dede declare that he was the Lorde of all the elementes, he rebuked the windes, & commaunded them thē to cease. Then he said vnto the sea: peace, be stil. These two elementes whiche are obedient to no mortall man, knew the voyce of their maker. And by and by the wynd alayed: the waues, and sourges of ỹ water left their ragyng, & fell downe, & there folowed a great calme. Then the Lord tourned hym vnto his disciples, and rebuked them for their vnbelefe. Why (q he) are ye so afrayed: haue you not yet, after ỹ you haue seene me worke so many miracles, confydence in me: Nowe when the disciples, & the other that were with him in the shippe, saw this straūge wonder, how the sea beyng a dumme, & an vnruly element, and the wynde likewyse a violent element, forthwith as he had rebuked them, ceased from further ragyng, and were still: perceyuyng that it was a thyng passyng the state, and condicion of manne, sayd one of them to an other. Who is this whose commaundementes not onely diseases, and the dyuels, but also the dumme elementes obey vnto?

Master carest thou not that we perisshe.

And he rose vp & rebuked the wind. &c.

And he said vnto them why are ye so fearefull.

He that was sonne of man (as touchyng the natural appetites of man) had not in this world where to rest his head. For euen dying on the crosse when he had nothyng to lay his head on, he caste it doune. and so yelded vp the ghost: But here in the shyppe he dyd not onely take his reste, but also laied a pilow vnderneth his head, & slept theron: & anon a storme arose, bicause we should know what great daūger hangeth ouer ỹ church, so oft as Christ sleapeth in vs. He sleapeth verily, when the shepherdes & pastours of Christes flocke delited with the cōmodities, and pleasures of this world, are in a

sound slepe,

ſound ſlepe, ſo that yf a man pynche them, or cry vpon them neuer ſo much, yet can they not be wakened. Howe faſt a ſlepe are thoſe Byſhops, who beyng altogether geuen vnto ſenſualitte, dronken with an vnlefull deſyre to rule, and playe the Lordes, and wholly ſet to heape vp money, neyther take any care for the flocke to them committed, nor haue any remembraūce of their owne ſowle health, nor yet are moued any whit at al with the common perill, to awake out of their ſlepe, and thinke thus with them ſelfe: What do I madde man that I am? The Lordes flocke is committed vnto me to be fed: and ſhortly muſt I cūme to the iudging ſeate of the euerlaſtyng iudge, who ſhed his precious bloude for theſe ſhepe, whiche he put me in truſte withal. What anſwere ſhall I than make hym? I ſhould with enſample of good lyuyng haue caryed light before them to euerlaſtyng ſaluacion: and by my naughty ſinnefull lyfe, I haue bene their guyde to hel, and dampnacion. I ſhoulde haue fedde them with the doctrine of the Goſpell, and dyd not feede them a whit, but plucked of their wolle by the rotes: but ſpoyled them of that they had, but ſlewe them. In ſtede of a father, I behaued my ſelf lyke a tiraunt, for a Byſhop, I was a Wolfe, and a robber. And in the meane whyle the tempeſt diſordereth all thynges, and maketh a great confuſion. Jeſus, who is the true heardman of the churches and congregacions, ſlepeth, diſſemblyng the matter, & ſuffering the ſtorme to aryſe: but he ſlepeth ſo, that he ſtraight wayes awaketh at the crye, and calling of his. The ſhyppe that Chriſt (as pertainyng to the body) is caried in, is one: but ſhe hath mo accompanyng her. There is one catholike or vniuerſal churche, and again there be many churches. Chriſt is lykewiſe in them all: And as many as do cleaue vnto the ſame head, be one congregacion. No ſhip is drowned ỹ foloweth Chriſt: Be they neuer ſo muche toſſed with the waues of the water, neuer ſo muche in ieopardie of drowning, yet haue they at the lengthe good arriuall, and cūme ſafe vnto the hauen.

But all this while, the tempeſt and nyghte do plainly teache vs that we can haue no maner of ayde and ſuccour of our owne ſtrength, and that al hope of ſaluacion is in Chriſt onely, if a man with full hart and mind put his truſt in hym. The deuel cauſeth oftymes ſuche tempeſtes priuately to aryſe in euery mans ſoule. For after that the night doth once darken our mindes with errours: after the light of faith doth faile, and the ſtrength of the aungelike ſpirite, be (as ye would ſaye) a ſlepe, and layed to reſt in vs, then do the windes of naughty luſtes ariſe, and greatly diſturbe the calme of the minde. The ſoule ſelfe is nowe in great hazard: there is no helpe, neyther in rowing, nor in sayles. There is no remedy, but it muſt nedes periſh and go to wrecke, if Chriſt be not wakened out of his ſlepe by feruent and importune prayers. If he heare not ſtraightwaies when he is called on, yet ceaſe thou not, but pricke, and pinche him til he be awake. By him onely ỹ calme and quietnes of the mind, ſhall incontinent be reſtored.

¶ The fifth Chapter.

¶ And they came ouer to the other lide of the lea, into the countrey of the Gadarenites: and when he was cume out of the lhyppe, immediatly there met him out of the graues, a man polleled of an vncleane lpirite, whiche had his abidyng among the graues, and no man could bind hym: no, not with chaynes, bicaule that when he was often bounde with fetters, and cheynes, he plucked the cheynes a lunder, and brake the fetters in pieces, neyther could any man tame him. And alwayes nyght and day he was in the mountaynes, and in the graues, cryng, and beatyng himlelf with ltoues. But when he had lyyed Jelus a farre of, he ranne and wurlhipped hym, and cryed with a loude voyce, and layd: what haue I to do with the Jelus thou lonne of the moll hyghelt God? I require the in the name of God, that thou tourmente me not. For he laid vnto him: come out of the man thou foule lpirite And he alked hym, what is thy name? And he anlwered, and laid vnto hym: my name is Legion, for we are many. And he prayed him inltantly that he would not lend them away out of the countrey. The texte.

So this tempell hath taught vs that al trouble and buline lle what lo euer the world would ltirre vp againlt the golpell, ought by the aide of Chriit to be luffered with conltant courage of mynde: and that luche trouble lhould at one time or an other, be turned into greatelt tranquillity and quietnes: So lollowed there incontinent a figure, wherby was lignifyed ỳ there lhould be in lume partes of the world lo vplandilhe and cruell people, that they would at the fyrlt brunte by reaion of their naturall crueltie, refuse and abhorre the doctrine of the golpell: and yet lhould it cume to palle in proceile of time, ỳ they alio lhould waxe gentle, and louingly receiue the lwete yoke of the lord after they once knewe it. Wherfore allone as this ltorme was alayed, whiche figured the ltorme of perlecution, that princes lhould ltirre vp ragyng againlt the golpell, Jelus, and luche as accompanyed hym, arriued on the other lide of the water. That countrey was called the countrey of the Geralites, of a famous towne of Arabie, named Gerala, ioynyng vnto mount Galaad, in the tribe of Manalle, not farre fro the lake, or lea of Tiberias. For nowe the Lord Jelus maketh a forelhewe of the brutilhe, and cruell barbarouline lle of certain nations, of whom it may be doubted, whether they delerue to haue the name of mẽne, or no: yet is there none lo fierle and laluage crueltie that we ought to delpaire of.

Wherfore after that Jelus was cummen out of the lhyppe, and entred into this countrey, byanby, he lawe a light, whiche plainly declared the maners, and naturall diliolicion of that nacion. For when he was heard cũmyng, there ltarte out a certain lelowe, vexed with a lpirite of palling vnclenneile, & crueltie. This wretched creature woulde not come where as any reiort of people was, but liued ltill in lolitary places, lurkyng, and hidyng hymlelfe in dead mens tumbes that were by the highe way lyde. Neyther was there any that allayed any more to bynde hym, becaule he had bene often tymes bounde before, and alwaies plucked the cheines alunder, and brake the fetters in pieces. And when he was cum one of the lhip, &c.

Neither was there any violence that coulde lo reclaime hym, but that he beyng And no man coulde bynde him. &c.

beyng in case not able to rule him self, would gad abrode at libertie, whither soeuer the wicked fiẽd inforced him to go. For this cause he was vnbound, & wandered vp & doune both night & day among dead mens tumbes, and in wylde mountaynes, cryng and beatyng him selfe with stones. Nowe if any reken this to be (as it is in very deede) a miserable, and a terrible sight, let him consydre with him selfe, howe muche more miserable a sight in the yes of almighty God, is he that hath nothyng els of a man, but ỹ name onely: He, I say, that is marde and cast away through riotous liuyng, woode vpon harlottes, mad vpon the dise, and beside him selfe by reason of dronkennes, a braulet, a robber or praye taker, a breaker of the peace, a violẽt felow, suche a one as can neyther be restrained by Gods law, ne mans: neyther let, and bridled from his sensuall wilfulnes by any shame, reuerence, or feare: bold to do what him lyketh: who for sinall wages is hired to go to what warfare soeuer it be, to sle and murder such as he knoweth not, and neuer did him harme, to burn villages & good tounes, to rifle churches, and fynally to destroy all that euer holy is, or not holy. Put here vnto periuries, blasphemyes, and incest, with the whiche vices such lewd ruffians as are of this sort, be well acquainted. Put hereto treasons and poysonynges, with the practise of art Magike or sorcery, and thẽ shalt thou euidently perceyue howe muche lesse was the fury of the man thus vexed with the deuill, then of this wretched and vnthrifty captike.

But when he had spied Iesu a farre of, he ranne, &c.

But what? Ought we to dispayre of suche a one? No truely, if it may chaunce him at any time to see Jesu. He is lene by faith. For when the same wretched felowe at the noyse that the straungers made, was come out of his denne, violently to assault thẽ accordyng vnto his accustomed maner, anon as he had a farre of espyed Jesu, he drawen with an heauenly power, and sodaynly chaunged, ranne vnto him, and worshipped him. And strayghtwayes the fiende beganne to cry with a loude voyce by the mans mouth, and say: What hast thou to do with me Jesu the sõne of the highest God? I require the by the name of God, that thou turment me not. For Jesus voyce was vnto that deuill, a tourment, because he sayde: Thou foule spirit depart out of the man. So great was the malice of the deuill, that it was the greatest tourmente to hym that myghte be, if he nowe could no lenger be suffered to vexe and tourment the sely wretche. He felt Jesus voyce effectuall, and almyghty, the whyche he was constrayned to obey vnto, whether he would or no.

For he saide vnto him: come out of ỹ man

Nowe I reporte me to you, whether there be not lyke affection of mynde in suche as be extremely malicyous persons, who haue a great delyghte to doe other menne harme, yea, thoughe it be to their owne displeasure. And yf they be restrayned from theyr wilfull desire, so that they can not be suffered to do what myschiefe they woulde, then are they sore vexed in mynde.

And he asked him: what is thy name.

Jesus demaunded of the fowle spirite what was his name. The spirite made aunswere: my name is Legion, because we be many. Thou knowest (good reader) that this woorde Legion, is a woorde or terme of warre, whiche implyeth a foule rablement of ruffians confedered together, to destrope men. But no power of a multitude preuaileth agaynst the might of Jesus. He as easely putteth a Legion to flight, as one man.

And he prayed hi instaunctly.

Thẽ that capitayn deuell who spake for all the reste, greatly besought Jesus, whom

sus, who he acknowledged to be his conquerour, that the wold not cleane exile hym out of that countrey. O peruerse malice of the deuel. He desyreth no forgeuenes, nor any other benefite, wherby he may be in better case. He counteth it a pleasure and benefite, if he may be suffered there to continew, where as most occasion is for hym to do harme: Euen as though a sorte of snaphaunses set all on mischefe, enforced by a greater power of the prince, and commaunded to breake garison, or forsake their holde and fortresse, would make this petition: We desire no wages, but onely that your grace will suffer vs to raunge abrode in the countrey, and robbe and reaue at oure owne peryll.

¶ But there was ther nigh vnto the mountaynes, a great heard of swyne feading, & al the deuils besought hym, saying: send vs into the herd of swyne, that we may entre in to thē. And anone Iesus gaue them leaue, and the vncleane spirites went out, & entred into the swyne. And the herde was caried hedling into the sea. They were almost two thousand, and were drouned in the sea. And the swyneherdes fled: and tolde it in the cytie, and in the feldes. And they wēt out for to see what had happened, & came to Iesus, and saw him that was vexed with the fiende, and had the Legiō, sit both clothed and in his right mind, and they were afrayd: and they that sawe it, tolde them howe it had happened to him that was possessed with the deuill, and also of the swyne. And they began to pray him that he would depart out of theyr coast. The text.

When that vnto this request and petition of the deuell, Iesus made no answere, there was not farre of a great heard of swine, nighe vnto the mountayn feadyng in the fieldes. Thou knowest here good reader, the beast that was abhorred of all the right Iewes, and wherwith the Gentils a people geuen to Idolatry, were chiefely delyted. Therfore the deuels desyred that they might be suffered at the least wise to enter into the swyne: And yf we may not (say they) destroy the man whom thou deliuerest from vs, yet geue vs leaue sumwhat to weake oure malice by destroying of the vncleane beastes. That Iesus graunted them without any stickyng, who cared not for the safegard and preseruacion of swine, but of men: teachyng vs hereby that for to saue, euen but one man, we ought not to passe vpon the losse of other worldly thynges, be it neuer so great. The Legion of ỹ vncleane spyrites forsoke the man, who remayned to be purified with ỹ spirit of Christ, and went into the heard of swyne, whiche were forthwith caryed headlong with great violēce, doune the steepe hyll into the lake or sea, and there drowned. The swyne were almost two thousand in number. Let mē beware that they be not founde like vnto swyne. For into suche sowles the dyuels are eyght glad to enter. And the vncleane spirites went out and entred into the swyne.

Nowe the swyneheardes after they had seene this wonderfull facte, dyd not helpe their swyne, but fledde away for feare into the next citie, and into the countrey there about, and shewed euery body what they had sene. That good sheapard helpeth his flocke beyng in ieopardye. But when the pastours or shepeherdes are them selues as bad as theyr naughty flocke that is past all grace and goodnes, then both the flocke goeth to wrecke and vtterly perisheth, & the shepherdes do nothyng els but flye awaye for feare. Assone as this thyng was noysed abrode, the people cam running thicke and thrfold out of the toune and countrey, desyrous to see with theyr yes, what they had heard before with theyr eares. For all semed vnto them incredible that the swyneherdes had tolde them. Wherfore they came them And they went out for to see.

selues vnto Jesu, & sawe ỹ mā whome they all knewe, before vexed wᵗ a spirite of excedyng cruelnes, & wont by reason of his great fury and madnes, to brast al his chaynes, and fetters in pieces, to rente and teare a lōge his clothes, to beate him selfe with stones, violently to assaulte those that passed by, & to make all the places there about to ryng with hys furious cryeng and roryng: sawe him, I say, then set quietly at Jesus feete bothe clothed, and in his right mynde. Nowe they whiche were present, and sawe what was done, recoūted to suche as came thyther, the whole history of all that befel, euen from the beginning, bothe howe the legion of deuils was cast out of the man, and also how the hogges were drouned in the water.

And they that sawe it tolde them, &c.

Wherfore when they (the matter now diligently examined and tryed out) were throughly persuaded that al was of truth whiche had bene tolde the of the swyneherdes, then were they afrayed, and beganne to desyre Jesu to departe out of theyr quarters. This wicked, and grosse nacion, knewe not Jesu throughly. They perceyued his power, but they marked not hys goodnes manifestly declared in ỹ he restored this mā to his right mynde: and they were a great deale more moued in theyr myndes for the losse of theyr swyne, then glad of the mans health & recouery. They feared theyr Oxen, theyr Asses, and theyr hogges, and toke great care for the bely, and none at all for the soule. And yet for al that, it is a certayne begynnyng of saluacion, sumwhat to stand in drede of Gods power.

And they began to pray hym.

The text. And when he was come into the shyp, he that had the deuil, prayed him that he might be with him, howbeit Jesꝰ would not suffre him, but sayd vnto him: go to thyne owne house, and to thy frendes, & shew them how great thinges the Lord hath done for the, and howe he hath compassion on the. And he departed, & beganne to publishe in the .x. cyties, howe great thynges Jesus had done for him, and all men did maruayle.

The Lorde, teachyng vs by dede, that the roses of Gods word and the gospel ought not in any wyse to be cast vnto hogges, reculed vnto the water syde and tooke shippe. In the meane whyle the felowe whiche was deliuered from the deuill, perceyuyng the authour of hys health to departe, beganne to desyre him that he might be one of his trayne, The Lordes pleasure was that he should rather be a publisher of his mercye, & goodnes, then one that should accompany him in his iourneys, because it was expedient for the soule health of many ỹ he should so be. Get the hence rather, (sayd he) vnto thy house, and to thy kynsfolkes, and acquaintaunce, and shewe them howe muche God hath done for the, and howe he tooke cōpassion vpon the when all menne pitied the, but yet demed the past all remedye. That countrey contayned in it ten cyties, and therefore was called in the Greke language, Decapolis. The man obeying the commaundemēt of Jesu, departed, and tolde in all those cyties both what case he was once in, and in what case he was now made agayne, throughe the benifite of Jesus. Euerye man beleued that his wordes wer true, by reason very many of the same countrey knew him before, and also because he shewed by his outward behauioure, that he was by the power of Jesu, perfitely restored vnto his right mynde. He was not ashamed to speake of his olde calamities, whiles he went about to set furth Gods glory.

Heare these thinges thou worshipper of Idols, thou whoremōger, thou dyser, thou riotous felowe, thou waster, thou extortioner, thou robber, thou house burner, thou warrier, thou poysoner, thou murtherer: dis-

payre

payze not: onely runne vnto Jesus. Considze not the multitude and greuousnes of thyne offences: only regard that Jesus is he that came to saue all men, and is able to do all thynges with a becke. When the Legion of deuils hath forsaken the, when thou arte restored to thy right mynde agayne, then blase, especially among thy frendes, and acquayntaunce, the great mercy of GOD towardes the. Be not ashamed to confesse thy former lyfe. For this also shall make greatly for the aduaunceynge and settyng furthe of the mercye of Jesu, if it be knowen to as manye as may be possible, howe abhominably thou liuedest before. Knowledge and confesse what thou hast bene: And where as thou art nowe sodaynly chaunged, and become another man, ascribe it not vnto thyne owne deserupnges, but vnto the free mercye of God: who taketh mercye and compassion vpon whome soeuer it pleaseth him, for asmuche as he is debtour and bound to no man.

¶ And when Jesus was come ouer agayne by shippe vnto the other syde, muche people gathered vnto him, and he was nigh vnto the sea: and behold there came one of the rulers of the Synagoge, whose name was Jairus: & when he sawe him, he fel doune at his fete, and besought him greatly, saying: my daughter lieth at poynct of death. I pray the come and lay thy hãd on her, that she may be safe, and liue. And he went with him, and muche people folowed him, and thronged him. The texte.

When this sede (as a man may call it) was sowen among ꝑ Gerasites, the Lord Jesus passed eftsones the water. That he so oftentymes chaungeth place, maketh for the aduaunceyng of the gospell: and the varietie of miracles monisheth vs how the teacher of the gospell ought busyly to do his deuour whensoeuer occasion serueth, to bring whom soeuer he can to saluacion. Nowe when he was brought ouer to the other side, thither resorted afresshe, a great multitude of people. For like as the lodestoone draweth vnto it yron, euen so doth beneficẽce and wel doing allure all men vnto her. Whiles the Lorde was by the water syde, there came vnto him one of the rulers of the Synagoge, called Jairus. This Jairus moued by the fame of Jesu, came thither with the rest of the multitude. For there was a thing whiche greued his heart very sore, wherin he muche desyred the presẽce of Jesu. Therfore when he saw that Jesu was brought agayne vnto the shore, and set a land, he was ryght ioyous, and (as they are euer lowly and crouchyng whiche greatly desyre any thinge) although he were a ruler of the Synagoge, that is, a primate among stately felowes, yet fell he doune at the fete of Jesu, & besought him, saying: Lorde, my daughter a mayden of twelue yere olde, in whom I reposed the chiefest solace of myne olde age, is in as great perill of life as may be, and lieth now at the mercy of God: come, and lay thy hand vpon her, that thorough thy touchyng she may be safe, and liue. Jesus perceiuyng well by his wordes howe weake his fayth was as yet, in asmuche as he made mencion of the extreme ieoperdye that she was in, as though he had not bene able to reliue her, if she hadde beene deade in dede: and in that he requyred his presence, and also the touchyng of his hande, as thoughe he could not beyng absent, yea, and with a becke make whole whomsoeuer him list: Jesus, I say, promised him to come, and so folowed him goyng homewarde a good pase: geuyng therby an ensample howe redy the pastour of Christes flocke ought to be in procuryng soule health to all men, bothe

And beholde there came one of the rulers of the Synagoge &c.

My daughter lyeth at poynt of deth

And he went with him.

to Grekes, and to barbarous nacions to them whiche are deſcended of noble parentage, and of baſe lynage, to riche, & to pooze, to lerned and to vnlearned. And as he went, there was occaſion geuen him, wherby to reſourme the vnperfite fayth of the ſayd ruler of the ſynagoge, & that by the enſample of a woman, whiche the leſſe that ſhe knew Chriſt by the lawe, the moze was ſhe to be bozne with all, and excuſed foz her vnbelief. There folowed Jeſus as he went to the ruler of the ſynagoges houſe, a marueylous great multitude of people, partly becauſe it was not poſſible to diſſeuer them from him, and partly to behold the miracle whiche ſhould be wzought. The nobilitie of the ſuyter made them moze deſyzous to behold. Wherfoze as eche of them pzeaſed to be nexte Jeſu, ſo was he payned with the thzongyng of the people.

The texte. ¶ And there was a certayne woman whiche had bene diſeaſed of an yſſue of bloud. xii. yeres, and had ſuffered many thinges of many phyſicians, and had ſpēt al that she had, and felt none amendment at all, but rather was woꝛſe and woꝛſe. When ſhe had heard of Jeſus, ſhe came in the pzeaſe behynde him, and touched his garment. For ſhe ſayd: if I may but touche his clothes, I ſhalbe whole. And ſtraygtway the foũtayne of her bloud was dzyed vp, & ſhe felt in her body that ſhe was healed of that plage.

In this pzeaſe was there a woman that had a filthy, a ſhamefull, and alſo an vncurable diſeaſe, and had bene ſicke therof, the ſpace of .xii. yere (foz it was the bluddy flyx) whiche was in ſo muche the woꝛſe takyng, becauſe whiles ſhe put great hope of recouery in Phyſicians, that made her many fayze pzomiſes: and whiles diſapoynted of one, ſhe went vnto another foz boote that putte her in moze aſſurance of health, and from him agayne to another, beyng continually fed with good hope, and comfoztable woꝛdes, ſhe ſpent all that euer ſhe had vpon them: and yet foz all this ſo litle was ſhe holpen by Phiſike, that ſhe was in muche woꝛſe caſe then ſhe ſhould haue bene if it had not chaunced her to medle vꝫ the Phiſicians at all, who whyles they made many large pzomiſes, and payned the pooze wzetche with their ſeruiceable diligence, bothe encreaſed her olde griefe, and alſo added therunto a newe, that is to ſay, vnto her bluddy flyxe, pouertie. Suche vndoubtedly are the commune ſoꝛt of thoſe that pzofeſſe humayne medicine. But it is oftymes ſeene that health is gotten by vter diſpayzyng of health. After ſhe began once to diſtruſt the Phiſicians, and they perceiuyng that ſhe had nothyng left to geue them, had nowe at the length geuen ſentence ꝑ there was no hope of her recouery: than began ſhe to be nerer vnto health, then ſhe was befoze. Foz God healpeth none moze willyngly then ſuche a one as is cleane deſtitute and foꝛſaken of all woꝛldly ſuccours. This woman heard but tell of Jeſu, and furthwith ſhe conceyued a wonderfull great confidence of him, and pzeaſed in among the thickeſt of the multitude. The baſhefulnes of womanhode, and the fylthynes of her diſeaſe, would not ſuffre her to do as the ruler of the ſynagoge did, but ſhe came behynd Jeſu, and at the lengthe when ſhe had with muche a do wound her ſelf out of the pzeaſe of people, whiche thruſt, and thzonged one another, then touched ſhe his garment. Foz ſhe had ſuche confidence in him, that ſhe ſayd ſecretely to her ſelfe in this wyſe:
If I may touche but the only hemme of his garment, I ſhalbe deliuered of my diſeaſe. When all the Phyſicians whiche toke muche money to put

her

her to payne, had geuen her ouer, she happened to mete with an other Physician, who sodaynly restored her to perfite health, and that for naught. She was not deceiued in her trust. For assone as she touched the Lordes garment, the yssue of bloude was staunched, the humour being sodaynly corrected, whiche was wont to yssue, and well out, as it had bene out of a quicke spryng. Moreouer she felt nowe agayne the selfe same strength and lustines in al her body, that she was wont to haue before, or euer she began to be sicke of this disease.

Let suche as be effeminate persons, and made womanlike through excesse, and worldlye delicacies or pleasures, haue recourse no whither els for succour, saue vnto Jesu. If they trust to Philosophiers, lawyers, arte Magike, or Pharisaicall ceremonyes, then shall they: after bothe tyme and wyt consumed herein, do nothyng els but encrease theyr disease, and wynne pouertie: except paraduentute suche pouertie beleese greuous vnto them by reason that age is now spent, and wytte cleane decayed, and gone. The woman highly reioyced when she had, as it wer, stollen this benefite of Christ, whom she thought might (as a man) be deceyued, & kepte from the knowledge of the thing that was done: or els yf he coulde not so be, then trusted she verely ỹ he woulde of his goodnes, pardon the shamefastnes of womanhood.

The texte. ¶ And Jesus immediatly felyng in himselfe that vertue proceded from him, turned him about in the preasse, and sayd: who touched my clothes? And his disciples sayd vnto him: thou seest the people thrust the, and askest thou, who did touche me? And he loked round about for to see her, that had done this thing, but the woman fearing, and trembling (knowyng what was done within her) came, and fell doune before him, & tolde him all the truth, and he sayd vnto her: doughter thy fayth hath saued the, go in peace, and be whole of thy plage.

The Lorde hauing more regard to Gods glory, & the health of a greate many, than to the shamefastnes of one woman, knowyng rightwell that he was touched, and that the woman had receyued the benefite of health therby, turned him to the multitude preasyng behynd him, & sayed: Who touched my clothes? The disciples thinkyng nothyng vpon this ỹ befell, answered the Lord agayne and sayd: Thou seest a greate preasse of people thrustyng and throngyng the on euery side, and yet askest thou who toucheth the? They that reade the gospell do touche Christe. Suche as do cõsecrate or receyue his holy body, do the same: but all are not healed whiche do touche him. The woman alone that touched him with a strong fayth was healed. Jesus required no other rewarde for his benefite, but onelye a confession of the disease, & a knowledge of Gods mercye. Therfore when the woman constrayned by shamefastnes, helde her peace, trustynge that she might styll haue bene vndiscryed he looked rounde aboute on the people, as thoughe he hadde bene desirous to knowe her that had touched him. This lokyng about of Jesus, was a gesture of hym that courteously requyred a confession of the benefite receyued. He woulde not vtter her by name, lest he shoulde haue semed to haue hit her in the teeth, wyth the good turne he dyd her. The woman of a womanly shamefastnesse, and not of anye vnthankefulnesse, helde her peace. Then was there a pricke or prouocacion geuen, to make her to put away that vnprofitable shamefastnes, and to wryng out of her an holsome confession. For what

And the disciples sayed vnto hym thou seest. &c.

And he loked round about.

But the woman fearyng and trēblyng.

is not the loke of Jesu able to do? In this wyse he beheld Peter, & furthwith he came vnto him selfe agayn. The woman knowyng in what case she came vnto Jesu, and what great benefite she had receyued of him durst not dissemble the matter, but all womanly bashefulnes layd apart, came fearing, and trembling before him. For she stoode in great dread, lest he would haue rebuked her for her leudnes. Then fell she doune at his knees, and in the audience of them all, shewed the whole matter as it was in euery point without ony dissimulacion or colouryng: howe long the disease had hanged vpon her, howe Physicke had bene practised in vayne, howe she touched his garment priuily, and what a great trust she had conceiued of him. The Lord Jesus loueth suche a confession as causeth the synner to knowe him selfe, and to geue all the glory vnto God for the restitucion of his health, and fynally that maketh him to prouoke many moe to like fayth: puttyng vs in remembraunce, that of him onely cummeth fre health and saluacion, and that it maketh no matter how many, and how abominable mans enormities be, but how muche confidence one hath, eyther in the power, or els in the goodnes of almighty God. If the disease of thy mynd be secrete and vnknowen, yet confesse it vnto Jesu who neyther vttereth it agayne, nor imbraydeth the therwith, but maketh the whole. If thou haue openly offended, then make thou open confession, that like as thou hast entised many by thy naughty ensample, to vice and sinfull liuyng, so contrary wyse beynge turned from synne, thou mayst prouoke many to amende theyr liues. That shamefastnes is vtterly to be putte away, whiche bothe enuieth God his glory, and our neyghbour his soule health. Assuredly thou shalt be well apayed that thou art rid therof, when thou once feleste thy selfe moze quiet in conscience thzough thy confession, then thou wast before, as though thou haddest heard the selfe same wordes of ỹ Lord Jesu that the woman hearde. What heardest she? Daughter, the fayth thou haddest in me, hath restored the vnto health, whiche physicke was not able to geue the. Depart with a ioyfull, and a quiet minde. I wyll that thou enioye this my benefite continually. O thou ruler of the Synagoge, seest thou not? Heareste thou not these wordes? For al this was done to enstruct the, and suche as thou art. The woman was sicke of an vncurable disease, she waxed dayly worse and worse, and yet for the notable fayth she had in Jesu, she was healed by the onely touchyng of his garment. And thou calleste, as one would say, the Physicia home to thy house: thou commaundest him to lay his hand vpon the patient, and requireste haste.

And fell doune at his knees.

The text.

¶ Whyle he yet spake, there came frō the ruler of ỹ Synagoges house certaine whiche sayd: thy doughter is dead: why diseasest thou the master any further? And assone as Jesus heard the worde that was spoken, he sayd vnto the ruler of the Synagoge: Be not afrayde, onely beleue. And he suffered no man to folowe him saue Peter, & James, and John the brother of James, and he came vnto the house of the ruler of the Synagoge, and sawe the wanderyng, and them that wept, and wayled greatly, and went in, and sayd vnto them, why make ye this a do, and wepe? The damosel is not dead, but slepeth: and they laughed him to scorne. But he put them al out, and taketh the father and the mother of the damosell, and them that were with him, and entreth in where the damosell lay, and taketh the damosell by the hand, and sayth vnto her. Tabita cumi, which is (if one do enterpret it) damosell, I say vnto the: arise and straightway the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure, and he charged them straightly that no man should knowe of it, and commaunded to geue her meate.

Whiles Jesus was aunswerynge the woman, there came messengers from the ruler of the Synagoges house, whiche sayde vnto hym: Thy doughter is deade. Why doest thou put the mayster to further paynes in vayne? These wordes spoken, the ruler of the Synagoge who had before a doubtfull hope mengled with muche feare, beyng nowe as a man in despayre, durst make no farther suite vnto the lord. The messangers put him in despayre, saying: She is deade. So many are wont to speake by those persons which haue fallen to the commyttyng of some haynous enormitie: as for an ensample, of aduoutrye, incest, theefte, or manslaughter, saying: he is at a poynt: he is past all goodnesse. Surely Jesus suffreth none to fall into desperation, but suche a one as refuseth to beleue in hym. It is the propertie of Jewes to despayre. The good Christian who knoweth the goodnesse of the Lorde to be egall with his power, neuer despayreth. Christ therfore holpe and lyfted vp the fayntyng hope of the ruler of the Synagoge, with swete and cõfortable wordes, saying: be not afrayed although it be so that thy doughter be deade in dede. Onely haue beleefe. It skylleth not in howe euell case she be, but how strong, and stedfaste is thy fayth. Whẽ he had thus spokẽ, he came vnto the ruler of the Synagoges house, and entred in, but keapyng all the rablement of people without dores, suffryng not so muche as his disciples, to go in with him saue alonely Simõ Peter, James, and John, who was James his brother. These folowyng hym, he entred in to the ruler of the Synagoges house: there founde he all thynges ryght gorgiously, and with great pompe, prepared for the burpall of the mayden, and besyde this many of her kynsmen, and kynswomen lamentably bewaylyng her ouertymely death. For the common sorte are wounte to take the death of yong folkes muche greuouslyer then of olde, where as in dede nothyng is more to be desyred of God, then in that age to dye, when it is moste pleasure to lyue: or euer the soule be blemished with the manyfolde cuels of this present lyfe. For it litle forceth how long a man liue, but howe well, and vertuously.

Jesus therfore teachyng vs that we ought not to bewayle the deade with vaine funeral songes, sauled the mourners to cease their noyse. Why, saith he, make you suche a clamoure and noyse in the house with youre wepyng, and waylynge? The mayde is not deade, but aslepe. Truly vnto hym she dyd but slepe, who coulde muche easlyer waken, and relyue her with a word of his mouth, then one of vs can wake an other oute of his slepe. And slepe is in euery poynt a resemblaunce and meditacion of death. For it bringeth to rest the powers of the soule, and taketh awaye sence, so that if it were cõtynuall: it were very death in dede. But such as stode by when she died, not percepuyng what Jesus meante by these wordes, laughed hym to skorne: because he beleued she was yet alyue, sithe it euidentlye appeared that she was dead. Jesus droue al these folkes out a doores, which fylled the house full of noyse and dynne with theyr vayne wepyng and waylyng, and dyd not only nothyng at al profite the dead bodie therwith, but also encreased the wofulnesse of her parentes, and laughed hym the authour of health, to skorne. There nedeth not the presence of such people, where the soule beyng deade throughe sinne, is to be called agayne to the lyfe of innocencie and vertuous lyuyng.

This

This thing did Jesus then in a nother mannes seuerall house. What would he now doe, yf he sawe the great pompe that some vse in funerals euen to very madnesse? There are certayne persons hiered to sayne mourning and weping, to crie oute, to teare the heare that many tymes is none of theyrs, to knocke themselues on the breste, to scratche theyr faces, to caste out wordes that no franticke manne would speake the like, full of distrust & vnbeleefe. They set mylke by the dead karkes, therwith to allure the soule, straying and wandringe abrode, into the bodye agayne. They ofte tymes cry: and call vpon the dead body by name: Philip came agayne: Come agayne to vs good Philip. They chyde & braule with hym saying: Why hast thou forsaken thy frendes? Why wouldest thou kyll vs with mourning? Thou lackeddest nothing to liue all at pleasure, neyther riches, nobilitie, honorable aduauncementes, beautie, nor age. O thou cruel felow O wretches that we be. &c. Nowe put me here vnto the trumpetters that sounde vnto the deafe, the syngyng men that synge vayne funerall songes vnto the deade bodie, whiche heareth them not: and doe not therby take awaye the sorowe of the lyuyng, but encreasse it. Furthermore put hereto the long rowes of torche bearers, and the ray of those that are clad al in black, and mournyng apparel: Yea, ther be sume also which cause horses trapped in blacke to be brought into this pompous shewe, to cary the dead mannes flagge & coote armoure, & with theyr downe lokyng. (for theyr neckes are fast bounde vnto theyr legges) to make as thoughe they sought for theyre maister that is descended and gone downe to hell. What shall I rehearse the greate feast, & solemne bankettes that they are wonte to make: the magnifike, and costlie buildinges of tombes, as though there wer litle pompe, and superfluite vsed in life, excepte dead folkes dyd also declare themselues to be attached with these vices. Now sithens euen tho that are of the wisest sorte of the heathen, suppose these to be mad & fond customes: howe muche more then ought they not to be had in vse among christian men, which doe al slepe rather then dye, & shall awake agayne the laste daye at the sowning of the Aungels trumpet. Therfore, to retourne to the order, and processe of christorye, when Jesu had all these folkes oute a doores, he toke the parentes of the mayden, and went into the secrete chambre wheras the coarse laye.

And taketh ꝑ father & mother of the damsell.

For his pleasure was that they should be witnesses of the miracle whiche he entended to worke. Here ꝑ Lord toke the mayden by the hand, & as thoughe he woulde haue wakened her out of her slepe, sayde vnto her: Tabithacumi, the whiche in the Syrian language is as muche to saye, as: howe mayden, arise. Suche as are in a depe or sounde slepe cannot many tymes be wakened, althoughe a man call them ofte tymes with a loude voyce, and pynche them neuer so muche: and when they be called vp, yet doe they not by and by awake, but being a good while halfe aslepe or drousy, gape, stretche theyr armes, nod with theyr heades, that manye tymes the chynne strykeeth the breste: and if a manne call not styll vpon them, they fall aslepe againe. Thys deade mayden rose furthwith, and walked at the voyce of Jesu, beyng not only relieued, but also verye merye, and iocunde. For the soule which through thenforcement of the disease had forsaken the bodye, knewe the voyce of hys maker, & without delaye returned agayne into the house that it went out of.

The

The more sorowfull that her death was by reason of her yonge age, (for she was but twelue yeare olde) the greater was the myrthe and ioye which they made for her reliuyng. Her father and mother were greatlye amased with this straunge, and wonderful sight. Iesus who neyther required rewarde or mede of them, nor yet thankes for hys labour, onely commaunded them to geue her meate, bycause it myght therby more certaynely appeare howe she was restored to life. For eatyng is not onely a sure token of life, but also of welfare, and good health. He lykewyse charged them that they shoulde not blase this thinge abrode whiche was priuely done, and in the presence of a fewe persons, eyther because he would haue it rather published by suche as he put out a doores, then by the ruler of the synagoge (who should haue bene more enuied, but lesse beleued if he had bene the publysher hereof) eyther because in that he commaunded them to kepe the thyng secrete, whiche he knewe right well they would not doe, hys wyll was to teache vs howe that in all the good dedes we dooe we ought vtterlye to exchewe all vayneglorye, and worldly prayse. If a man wade deper herein, and serche what secret learning lyeth hid in this miracle, (for euen the very doinges of Iesu be parables) it shall appeare that this dead mayden of twelue yeare olde, and scarcelye yet marryable, signifieth a man, whiche by frayltie of nature hathe fyrst fallen to the committyng of some priuie crime or synne, and therfore, because he is not yet past regarde of honestie, nor by long custome rooted in synne, maye with the medicine of shame, easlye be holpen, and cured thereof. Whē any suche offēdeth, it becommeth the Curates and pastours to folowe the gentle demeanour of Iesu, who without makyng any great adoe, raysed the mayden at home in the presence of a fewe witnesses. It shall be sufficient to rebuke suche as haue thus offended & done amisse, secretly: least theyr fault beyng once disclosed, they eyther set al shame aparte, or els pyne awaye through ouermuche sorowe and heauynesse.

And they were astonied out of measure. &c.

The fyrst offence yf it happē through frayltie & weakenesse, is very sone amended. It is muche harder to cure hym whose wickednesse is once come to the knowleage of the people: and hardest of all to heale suche a one as is hardened & rooted in synne by longe custome of synnyng. And therfore he rayseth the maydē by vertue of his bare word in her fathers seueral house, suffryng fewe to be present therat. But he maketh more a doe when the yōg syrryngalt, which was borne out vpō mennes shoulders to be buried, is restored to lyfe againe. His mother and all the people that go with her, make great mone and lamentacion. The yong man is had out to buryng, and fyrst his mother heareth Christ saye: wepe not. Then Christe toucheth the coffyn, and causeth the porters to staye. Anon he calleth the dead man with a loud voyce, saying: Howe, I say to the, arise. Thē fyrst he rayseth himself, & sitteth in the coffyn: afterward he begynneth to speake: at the length he whyppeth out of the coffyn, and is delyuered vnto hys mother.

But Christ commaundeth Lazarus graue to be shewed hym as though he knew not where it were: he wepeth once, or twyse. He is troubled, and groneth in spirite. He commaūdeth the graue stone to be remoued, and calleth oute Lazarus with a loude voyce. The deade man commeth oute, but bounde: At the length he is vnbounde, and falleth to his meate.

It was

It was no more maiſtrie for Chriſt to rayſe vp the karkas which had laine fower dayes dead, then the bodie newly deade, who at the day of dome wyll by the voyce of thaungel, rayſe and call to lyfe agayne, all mennes bodies that haue bene buryed in ſo manye thouſand yeares before: But by thys fygure his wyll was to ſhewe vs howe muche a doe it is for them to turne from ſinfull lyuyng, who of long tyme haue ben accuſtomed to vyces, not to the end that we ſhould deſpayre of ſuch perſons, but becauſe we ſhould endeuoure to amende our lyues in ſeaſon, and more earneſtlye go about to bryngе all that are in ſuche cale to amendment. Moreouer I thynke it alſo here worthye to be noted, that where as Jeſus woulde haue hys benefite publyſhed of the Geraſite poſſeſſed of the dyuell, yet commaunded he the ruler of the Synagoge to kepe ſilence. For the enuious Synagoge went aboute by all meanes, to ouerwhelme and oppreſſe the glory of the Lorde Jeſu, the whiche Synagoge dyd alſo afterwarde beate the Apoſtles, & charged them that they ſhould not be ſo hardy as once to ſpeake of his name. But theyr enuie preuayled nothyng at al. The more they went about to oppreſſe his holſome name, the more was it preached among the Gentiles. The prieſtes holden theyr peace: The Phariſeis crye oute, and ſpeake agaynſt hym: The Scribes rayle vpõ hym: Herode laugheth him to ſcorne: but wurſhyppers of Idolles, theues, extorcioners, and ſuche as are attached with the vices of inceſte and aduoutry, ſodaynelye delyuered by the grace of the goſpell from theyr olde ſynnes, as from moſte fell and cruell dyuels, do magnifie and prayſe hym.

The. vi. Chapter.

The texte. And he departed thence, and came into his owne countrey, and his diſciples followed hym: and when the Saboth daye was come, he began to teache in the ſynagoge. And many that heard hym were aſtonied, and ſayd: From whence hath he theſe thinges? And what wiſdome is this that is geuē vnto hym, & ſuche vertues as are wrought by his handes? Is not this the Carpenter, Maries ſonne, & brother of James, & Joſes, and of Juda, and Simon? and are not his ſiſters here with vs? And they were offended with hym. Jeſus ſayd vnto them: a Prophet is not deſpyſed but in his owne countrey, and among his owne kynne, and in his owne houſhold. And he coulde there ſhewe no myracle, but layde his handes vpon a fewe ſicke folke, and healed them, and marueyled becauſe of theyr vnbeliefe.

Hat occaſion ſoeuer Chriſt haue to go any whither, he is alwayes after one faſhion, and like himſelfe: that is he euer bryngeth health, to teache his diſciples that accõpanye him, howe we chriſtians ought neuer to ceaſe to do the buſyneſſe of the goſpell, but ſtill to go about whenſoeuer occacion ſerueth therunto, to make of euel men good, and of good better, whether it happē vs to continew & leade our liues at home in our owne howſes, or els in forreyne & ſtraunge countreyes: in publyke place, or in priuate. Moreouer he ẏ is vnfaynedly indewed with ſuche vertue and goodneſſe as belongeth to chriſtian profeſſion, whether it chaunce hym to be in ſhyp, or in wagan, or to haue familiar talke and communicacion, or els to be preſente at feaſt or at banket, yea, to make ſhorte tale, euen when he bourdeth to, or maketh any game or paſtyme, he ſo demeaneth himſelfe, that euer ſome departe awaye from him, muche amended in their maners and conuerſaciō, by reaſon of hys compaignie.

Therfore

Therefore Jesus, who attempted to go vnto the Geralites, forsoke the places nighe vnto the water side, and returned backe in to hys owne countrey, least he should haue semed readier to do straugers & forayners good, then hys owne countrey men. For Nazareth deserued to haue this honorable name to be called his countrey, because he was fostred & continued there a long seasō. ¶ There went vp him his disciples, the which thē folowed him euery where cōtinually. Nowe when the saboth was come, vpō ỹ which day ỹ Jewes were wont according to an aūcient & right laudable custome they had, to assemble together, not because they would passe the holye tyme, that is to saye, lose it with the beholdyng of folysche syghtes, tellyng of vayne & vnfruytfull tales, vsyng of vnholie pastyme, or syngyng of ydel balades & songes, but by holy communication eyther to learne goddes lawe them selues, or els to teache the same to other: Jesus entred into the Synagoge in lyke maner as other dyd to gyue an ensample to hys, whereby al men shoulde perceyue what a great shame and dishonestie it shoulde be for vs christian men, sithens the Jewes so earnestly laboured throughly to learne and knowe a carnal law, whiche neyther was perfite, ne shoulde continewe for euer, and was wrytten but of Moyses a mortall man, yf we would not with semblable or rather more diligence, studye to knowe the Philosophie & doctrine of the gospel, whiche the very sonne of god his owne selfe taught and set forth vnto the worlde. Wherfore when Jesus was teachyng in the temple, hys authoritie was the lesse estemed of many, because he was right well knowen vnto thē, as pertaynyng vnto the fleth. They knew his poore parentes, and the simple and homely house that he came oute of. But they neuer supposed any thing at al of his heauenly father, & euerlasting house, from whence he came downe for our cause. They knewe his fathers occupacion, wherwith Joseph mayntayned and founde his house, the which science hymselfe also practised in hys fyrste yeares. He was a carpentour, a cōuenient occupacion for hym, by whome the heauenlye father once made this whole worlde. By a carpentour mankynde was created and made, and by a carpentour mete it was ỹ man shoulde be repayred. Therfore when those that knew Jesus (who vntyll he was almoste thirtie yeares olde, lyued among his frendes, and neuer appeared to haue any knowleage in the Pharisees learnyng) heard hym teache with great authoritie, suche thynges as they neuer had heard before, of the excellently well learned Pharisees, they wondred greatly, saying one to another: how is this felowe so sodaynlie chaunged, & become another man: from whence hath he al these thinges: & what newe kynde of wysdome is this ỹ is geuen him: frō whence hath he this myghty & effectuall power to worke myracles, so greate as we neuer heard ỹ like to haue ben in any of ỹ prophetes: Sith he hath ben frō vs but a shorte whyle, how cōmeth it to passe ỹ he is come agayne sodaynly altred, & cleane chaūged: Is not this ỹ selfe same Jesus the carpentour, the sonne of Joseph the wryght, & Mary a poore symple woman: Dyd not we know him, & al his kinred, & progenie: Do not the nert of his kin, that is to say, his brethren & systers, dwell here amōg vs: And so they had halfe disdayne at Jesu, that he, who not long before was taken for an vnderlynge and a person of no reputacion, was now sodaynly exalted to highe estimacion, & authoritie. For they were offended with thimbecillitie, and weakenesse of his flesche wherof they had ouer muche knowleage.

And whē the sabboth dayes was come.

And many ỹ heard hym were astonied at.

When

Jesus sayde vnto them: a prophete is not despised. &c.

When the lorde Jesus perceyued this, he sayde vnto them: A prophete is no where more dispised then in his owne countrey among his alliaunce, kynnesmen, and kamyliares. Ghostly businesse yll agreeth with fleshlye affections, neyther is it in anye wyse besemyng ỹ a true prophete or preacher of the gospel, who teacheth vs to set nought by this worlde, who promyseth the ioyes of heauen, who teacheth that we muste be newelye borne throughe baptisme in Christ Jesu, who teacheth also that we ought to mortifie our membres whiche we haue vpon earth, to thentente we maye lyue gostlie in heauen: it is not besemyng, I saye, that suche a one here know either countrey, house, acquayntaunce, kynred, or frendes. Neyther is it any maruayle yf earthly citizins knowe not hym agayne, since he is now made denisen of an other countreye.

And he coulde there shew no miracle. &c.

Wherfore Jesus, thoughe he were almightye, and desyrous to saue as many as might be, yet coulde he not there among his countreymen worke many miracles, for ỹ he was letted so to do by the vnbelefe of his acquayntaunce & kynnesfolkes. For where as beyng among aliauntes, he had easelye cured very many of al kyndes of diseases, cast out dyuels, and healed leapers, here in his owne countrey, he onely healeth a few sicke folkes, and that with the laying of his handes vpon them.

The texte.

¶ And he went aboute by the townes that lye on euery syde, teaching: and he called the twelue, and began to sende them furth, two and two, and gaue them power agaynste vncleane spirites. And commaunded them that they shoulde take nothyng in their iourney, saue a rod onely, no scrippe, no bread, no money in their purse, but should be shoowed with sandales: And that they should not put on two coates.

For this cause he as one meruelyng at so great vnbelefe of his countreymen, departed frō thence, & trauayled throughout al the tounes & borowes ther about, sowing euery where as he went, ỹ sede of the gospel. Hereby were the disciples couertly monyshed, that in thinges concernyng the preaching & setting forth of the gospel, they shoulde in no wise truste vnto worldly affections (for the self same thing which thē chaunced vnto Jesu in his countrey, shoulde afterwardes betyde them in Jewrie) but go whersoeuer they sawe any hope, and lykelyhode of plentifull encrease. There the preachyng of the gospell byngeth forth fruyte moste abundauntly where soeuer the hearers are enclined to beleue. Suche enclinacion to beleue, is there neyther among kynred, Phariseis, nor kinges. Kynred disprayseth, the Phariseis haue disdayne and enuie, and kinges laughe to scorne the folyshnesse of the crosse. Nowe was it highe tyme that the Apostles whiche were by Christ appoynted to the ministracion of the ghospell, and had alreadye a good while folowed hym continually, shoulde as it were, make a flourishe before their office and ministerie, and geue their captayne a say of their diligence, and loyaltie. Wherfore he called vnto hym those twelue, whome as most worthy persons, he specially chose and piked out to take this charge vpon thē: & beyng assembled before him, he enstructed them al with one sermon or lesson, to thentent that they sent of one master, & hauyng lyke commaundementes gyuen them, should not in anie wyse disagree in theyr preaching one from another. And because they should the more profite & edifie, he sent them oute by two and two, putting vs in remēbraunce by this coupling of thē together, of brotherlye charitie: without which there cūmeth no profit of ỹ gospel. He limitted vnto euery couple, as it had bene to certayne

And he called the twelue and began to send. &c.

deputies,

deputies or lieuetenauntes, theyr prouince. For this was verye expedient to be done, for the enlarging of the kingdome of the gospell. He sent them out weaponlesse, lest that mans aydes should chalenge any thing in this heauenly busynesse.

Further lest theyr authoritie should haue bene litle estemed, for as muche as they were but fishers, vnderling simple folkes, and vnlettred, he gaue theim that power, which worldly princes are not able to geue to theyr ambassadours, and deputies. For he gaue theim power to delyuer men of diseases, and to cast out diuels. What like thing can the emperour geue? He can giue abundaūce of gold, and siluer, hoostes of men, battayle ares, & al manour of artylarie, and engynes belonging to warre, whereof he hath great store and plentie. But there is no heade officer, or deputie of his, who hath so great vertue, that he can by calling vpō themperours name, heale so muche as mennes yes when they be bleared. And he gaue this power vnto his disciples vnder condicion that they shoulde therewith, freely and without reward taking, helpe all those that neaded the same.

And gaue them power against. &c.

Now to thentent they should be the better prepared to take in hand, and execute that office, whiche requireth suche a mynistre as is quicke & spedie, and not a luskysh loyterer or sluggerde, he charged theim to carrie no manour of baggage, vitayle, or weapon with theim in this tourneye, saue a rodde onlye: not a scrippe to put theyr vytayles in, not so muche as bread which maye be carried about without a scrippe, nor girdels ladē with money, neyther weare any bootes vpon theyr legges, but only be shod with sandels, to kepe the soles of theyr fete, that neyther the stones should hurt, nor thornes pricke theym: and finally to content them selfes euery mā with one garment. The entent of Jesu who gaue these enstructions was nothig els, but after a grosse manour, to inculke and beate into the heades of his disciples (who were as yet rawe and ignorāunt) how suche a one as taketh on him the ministration of the gospell, ought to be disburdened, & free from all care of corporall thinges, lest any sodayne chaunce befall, ȳ maye hinder the encrease and proceding of heauenly doctrine. As this businesse was farre diuerse from worldlye affaires: euen so was this kind of ambassade or legation newe, and suche a one as had not bene vsed before. They receyued a fourme of doctryne, lest they should presume to teache any thyng which theyr mayster had not taught them before. And this thing helde they commune with the legacions of man, where it is deathe to passe the limytes of the commaundementes, or commission. They are sent all of one lord with like power, lest any disdayne or priuie malice should arise among theym. They are sent by two and two together, because they should remembre brotherly charitie, and one brother ayde an other. They are sent to sundry places and countreys, to thende that moo should take profite of the gospell. They haue power geuen them to heale diseases, but in ȳ name of Jesu: because that like as they receyued another mānes learning to dispence and teache faithfullie, and not theyr owne, so should they know that it was goddes power, and not theyrs, wherewith they cured diseases.

And cōmaunded them that they should take nothing in. &c.

He forbad theim to carrie about either scrippe, bread, money, or two cotes, because they should with full affiaunce, hang vpon the promise of theyr maister, and haue sure confidence to be safe from all the force and

violence of theyr enemyes throughe his helpe: and perfitlye knowe that by his prouidence, they shoulde waute nothyng perteyning to the temporall necessitie of the bodie. For where as nothyng is able to suffice sensualitie and pleasure, so the leest thing that maye be, sufficeth the necessitie of nature. Neyther dyd the Lord speake these wordes meaning therby as thoughe it should neuer be lefull for those that be ministers and preachers of the gospell to carie about with them any necessarie litle fardell, or money, since the Apostles & bishops are not in our tyme afrayed so to do (Yea paraduēture it is more praise worthie yf a mā would on his owne propre cost & charge, teache the gospell) but by suche manour of figuratiue speakinges called of the Grekes hyperbole, his entent was to plucke out of his dysciples myndes (who were as yet grosse and rude) al carefulnesse for those thinges that are wont to be an hinderaunce or let vnto the mynd, when it goeth about any heauēly enterprise: els wist he wel that they would not forget to speake as foloweth: Thou sendest vs out to countreis that we knowe not, and makest vs, who are naked and weaponlesse, to be many wayes in ieoperdie of our liues. But who shall feede vs if hongre come vpon vs: who shal defend vs if any violence be vsed against vs: who shal cloothe vs if it chaūce to be colde weather: Thou wilt haue vs to teach freely. Thou wilt we cure menne for naught. But he that liueth in a straunge countrey needeth manye thinges.

This pensiue and filthie carefulnesse, because for the most part, it springeth of distruste, he earnestlye went about to wede out of theyr myndes, as a thing not besemyng the greatnesse and weyghte of suche a busynesse as they were deputed vnto. Furthermore the figuratiue manour of speaking that he vseth, serueth herevnto, ỹ suche thinges as he teacheth theim maye the depelier be fastened in theyr rude and ignoraunt myndes. For the teacher of the gospell should nothing offend if he ware shoes, or had two cotes, being amongest the barbarous people called Gete, or els if he did take vitayle, and a good summe of money with him, being in gate to the sandes of Afrike, or to summe nation where as there is no gentile entertaynment, and receyuing of straungers. But what thing so euer hyndreth the procedyng of the gospell, the same is vtterlye to be renounced. Nowe consydre me, with how great a burthen they goe charged to the minystracion of the gospell, who carrie about with theim princely riches, dignities, promocions, worldly pleasures, and a greedie desire to be auenged if any thing happen to theyr greue, and displeasure. This fardell that Christe speaketh of here, is rather in the mynde, then in carrying about of scrippes, and superfluous clothing. Who so will not cast away all these fardels (I meane of mynd) the same is not meete to be the messenger, and ambassadoure of Iesu Christ. Likewise there is a figuratiue speaking in the thinges which he licenceth them to vse. For he geueth theim leaue to vse eche one a wand, and a payre of sandals. The lightest manour of shooe that is, is ỹ sandall, and it so saueth the feete from taking any harme, that it letteth not a man to make quicke spede in his iourney. Therfore it is but one thyng that he monisheth, which permitteth theim to vse sandals, and forbiddeth to weare shooes. For he forbyddeth nothing els, but slacknesse in doyng of theyr dutie, and exhorteth theim to vse spedinesse therin.

Agayne

Againe it is but one thing that he warneth theim of, which geueth theim leaue to carie a wãde, and taketh awaye from theim the vse of staues. For a wand soloureth and stayeth the walking manne, and nothing hyndreth him in his iourneye, but rather causeth him to make quicker spede. Nowe the staffe as it burtheneth a manne to beare it: so is it wont to be carried againste violence. Therfore he that permitteth them to vse no other weapon but a wande only, and forbiddeth theim to carrie a staffe, willeth vndoubtedlye that the preacher of the gospell be by no other ayde safelye kepted against thassaultes of yuell men, then by thonlye helpe of Christe. A wande is mete for a wayfaring man, and a staffe for a fighter. Moreouer he that hath the handeling of the gospell, must alwayes goe forward to thinges of higher perfection, and be fardest from desire of reuẽgement.

The texte. And he said vnto them: whereſoeuer ye entre into an houſe, there abyde ſtyll tyll ye depart thence. And whoſoeuer ſhal not receyue you, nor heare you, when ye depart thence ſhake of the duſt, that is vnder your feete, for a wytnes vnto them. Verely I ſay vnto you: it ſhall be eaſier for Sodom and Gomor in the day of iudgement, then for that citie. And they went out and preached that men ſhould repent, and they caſt out many deuils, and annoynted many that were ſicke with oyle, and healed them.

After that Chriſte hadde plucked this carefulneſſe out of the myndes of his Apoſtles, then went he about to ſhewe theim a waye, howe it ſhould cumme to paſſe that they ſhould neuer nede to be carefull for ſuche thinges. Take ye no thought, ſaith he, neither for harboroughe, ne ſuſtenaunce: but after ye once be entred into village, or citie, whereſoeuer it be your chaũce to be receiued, be the houſe neuer ſo poore and homely, there abyde you till ſuche time as you thinke it meete for you to depart cumme whither els, moued throughe deſire to ſet forth and aduaunce the gospell. And being but fewe in numbre, and contented with a litle, you ſhall not be chargeable geaſtes to anye man. It is in manoure impoſſible that there be anywhere any good towne or citie ſo farre paſt all grace and goodneſſe, wherin there can not one manne be found who will be glad to receiue ſuche geſtes as ye are, ſince there are manye whiche will not ſticke to wage a phyſician with a large ſalarie, and ſend for him a great waye.

And who ſo euer ſhall not receyue you, nor heare you. &c.

Yf you chaunce to cumme to anye ſo vnkynd a citie, or houſe, that the inhabitauntes therof will not receiue you, notwithſtanding you bring them of your owne accorde an heauenly gifte or preſent, wherewith bothe bodies and ſowles are healed, yet ceaſe you not for a fewe hard harted perſones to doe the buſineſſe you haue taken in hand: but yet depart you oute of that citie for a ſeaſon, to other cities: & or ere you goe awaye, embrayde ſuche perſones as would not receiue you, with theyr great folie, and madneſſe. Gette you oute into the ſtreetes, and ſhake of the duſt ſticking on your feete, that they maye call to remembraunce howe there came cumme vnto theim, who freely offred theim health and ſauetie, and brought theim the ioyfulleſt meſſage that could be: and may further perceiue that like as ſo excellent a good thing can not by any manoure of reward be worthily recompenſed, euen ſo ſuche precious wate and matchaundiſe ought not to be thruſte to any whiche lotheth the ſame, and is not willing to receyue it: and this do you to thentent they maye blame them ſelfes for theyr owne dãnacions becauſe they would rather periſhe, when they might haue bene

saued: and also knowe perfitely how you sought for nothing els among theim, but only the health and saluacion of your neyghbours, in so muche that you would not endamage them as muche as with the losse of a litle quantitie of dust. It becummeth well ynoughe my ambassadours to vse suche manour of proud demeanure againste frowarde, and disdaynfull persons. At your departure speake vnto theim this one thing folowing, although they be not willyng to heare it: knowe you that whether you receyue vs, or receyue vs not, the kingdom of God is cumme. If you receyue vs, it is cum to your great wealth and commoditie. But yf you receyue vs not, yet shall the same cumme to your great euyll, and confusion. When Christes messegers were furnished with these necessaries for their iourney, they toke theyr leaue of theyr mayster, and as it was geuen theim in commaundement, they moued and exhorted all menne to be repentaunte for theyr former lyfe, shewing them how the kingdome of God was alreadye present, whiche throughe fayth of the gospel, would bring vnto all men perfite righteousnesse. For the chiefe & principall part of preaching of the gospel is for a manne to geue faythe vnto the doctrine that he heareth, and to beleue the promyses. When the lorde Jesus had with these, and manye other like lessons, diligently enstructed his dyscyples, then the same twelue headmen of the kingdom of heauen toke theyr iourney, and the matter wēt forward, and had goodsuccesse.

And they wēt out, & preached that mē should repent, &c.

They preached vnto all menne that they should be penitent for theyr former sinnes, and that no man should trust vnto his owne dedes and merites, but onely haue sure belefe in the promises of the gospell. And they found summe that lystened and gaue diligent eare vnto theyr preachyng. There lacked not here a readie power to worke miracles, which made their wordes to be beleued, thoughe theim selues were neuer so simple persones, and vnknowen.

And anoynted many, &c.

They anoynted the sicke people with oyle, and the same were healed. They commaunded the hurtfull spyrites to goe out in the name of Jesu, and they went oute. That oyle was not a medicyne (for who healeth all manour of diseases with one medicyne) but a sacrament. The skynne was outwardly anoynted with visible oyle, and the bodie was made hole. But theyr sowles whiche anon after should be delyuered from the dyseases of vice and synne, were to be anoynted with the oyle of grace inuisible, by our anoynted Jesus Christ. Wherfore it was not by vertue of suche prayers, and enchauntmentes as wytches or magicians vse that they cast oute dyuels, but by wordes pythye and effectuall through an euangelike faythe. This was vndoubtedly the verye power of the kingdom of heauē. What was more abiecte, vile, and lesse regarded then the Apostles were? But the lesse that theyr power was, the more manyfestlye dyd it appear that all that euer was done, came to passe by the might and power of God. They neyther had riches, learning, office, garde to defend theim, nobilitie, fame nor authoritie. To be shorte, they had nothyng els but a playne and a simple faythe in Jesu, whome they as yet knewe not perfitlye.

The texte. And kyng Herode heard him (for his name was spread abrode) and he saide: Johu Baptist is risen agayne from the dead, and therfore myracles are wrought by hym: other sayde it is Helias, some sayd it is a prophet, as one of the prophetes. But when

when Herode heard of him, he laide; it is John, whome I beheaded, he is risen from death agayne. For Herode him selfe had sent furth meune of warre, and layde hades vpon John, and bounde him, and cast him into prylon for Herodias sake, his brother Philippes wife (because he had maried her.) For John sayd vnto Herode: It is not lawfull for the to haue thy brothers wife. Herodias laide wayte for him, and would haue killed hym, but she could not. For Herode feared John, knowing that he was a iust man, and an holye: and gaue him reuerence. And when he heard him, he did many thinges: and heard him gladly.

By theie thinges, Jesu waxed euerye daye more famous then other, so that his name was nowe knowen euen vnto kyng Herode. For it is very late ere kynges knowe Jesu, whome it behoueth firste and chiefliest to knowe him: neither are there any that knowe him worse, and lesse for theyr sowle healthe, then they doe. After that Jesu had wrought so manye, & so euident miracles that no man could cauill, and saye they were fayned thinges: and the same myracles had done so manye menne good, that no man coulde sclaunderoullye repoyt and saye they were done by the power and operacion of euell spirites: And after diuerse menne had dyuersely spoken theyr myndes, and conceytes what they thought of him, at the length Herode shewed also his opinion. John, saith he, is risen from deathe: and therfore nowe hath he power to worke miracles.

Agayne, other there were who taking coniecture of the prophecie of Malachy, saide how Jesu was Helye, whiche is promised in scripture to comme agayne before the great, and terrible daye of the Lorde. There were other summe, whiche denied him to be Helye, who was of greatest authoritie among the Iewes, auouchyng him to be one of the meane sorte of prophetes relyued, and risen agayne. When Herode had heard all theyr opinions, yet stacke he styll vnto his owne, and sayd: Yea, this is the selfe same John whose heade I cauſed to be striken of. He is aliue agayne, and beyng now made a sainct, worketh suche thinges as passeth mannes power. There was none of all those whiche beleued not that the bodies shall reliue. And yet are there manye at this daye who beleue not that Chryste rose agayne from deathe to lyfe. And to thentent thou mayst here perceiue how vnright are the iudgementes of the wicked, they beleued that John, who neuer had any name for worckyng of miracles, was aliue agayne: and moste stylly denyed the resurrection of Jesu, whose godlye power was so manye wayes declared. Consydre also the fondnesse of wicked kynges Herode affirmeth John to be alyue agayne, and confesseth he hath now greater power then he had, when he was first aliue: and yet for all that, he in a manour maketh his vaunt howe he cauſed him to be put to death, ready to slee him afreshe if it laye in his power.

Other saide, he is Helias. &c.

Here is it expedient to heare what occasion Herode had to commytte so haynous a dede. For at the prouocatiō of an vnchaste woman, he cōmaunded John to be taken, and layde in prons, not for anye offence commytted on his behalfe: but to gratifie Herodias the daughter of kyng Areta, the whiche Herodias, notwithstanding she was maried before vnto Philippe one of the fower rulers of the countreis of Iturea & Trachonitis, the king her father, by reason of certain debate that befell bytwirt them, toke awaye from his sone in lawe Philippe (by whōe she had as the a daughter) & maried her to this Herod brother vnto the said Philippe, but yet his enemye

For Herod him selfe had sent forth mē of warre, &c.

For Johan sayde vnto Herode: It is not lawfull. &c.

Johan, to thentent he myght the better resemble Helye, who verye frankely rebuked Achab and Jezabela, could not abyde this vnchast and filthy matrimonie, but sayde vnto kyng Herode: It is not lawfull for the to kepe still in house with thy brothers wife, since he is not barayne, and is yet alyue.

Herodias sayde wayte for him. &c.

Herodias, who was then diuorced from her former husband, fearyng lest she should by Johns procurement be likewise dyuorced from this, wet aboute to entrappe him, and sought occasion to make him awaye, but all that euer she went about, came to none effecte. For albeit Herode loued not Johan hartelie, yet dyd he feare him. True vertue is of suche force, that kinges, and mightie princes feare it. Herode knewe right well he was a iuste manne, and an holye lyuer, and therfore had hym in awe and reuerence, and followed his counsayll in manye thinges, and gladly heard him speake. These thinges letted the wicked woman to destroye him accordyng as she purposed to do. She entended mischief, but occasion would not serue therunto, whiche is the thing, that onelye lacketh vnto yuell folkes to doe harme.

The text.

And when a conuenient daye was comme, that Herode on his birthe daye made a supper to the lordes, high capitaynes, and chiefe estates of Galile, & whē the daughter of the same Herodias came in, and daunced, and pleased Herode, and them that sate at borde also, the kyng sayd vnto the damsell: Aske of me what thou wilte, and I will geue it the, and he sware vnto her: What so euer thou shalt aske of me I will geue it the, euen to the one halfe of my kyngdome. And she went forthe, and sayd vnto her mother, what shal I aske: she said. Johan Baptistes head. And she came in streight waye with haste vnto the kyng, and asked, saying: I will that thou geue me by and by in a charger, the head of Johan Baptist, and the kyng was sory: howbeit for his othe sake, and for theyr sakes whiche sate at supper also, he would not cast her of. And immediatly the kyng sent the hangman, and commaunded his heade to be brought in, and he went and beheaded him in the prison, and brought his head in a charger, and gaue it to the damsell, and the damsell gaue it to her mother. And when his disciples heard of it, they came and toke vp his bodie, and layed it in a graue.

Now was Herodes byrth daye come, a tyme verie propise, and mete to worke this vngracious dede in. It was besemyng that the natiue daye of a wicked kyng, should be polluted with the death of a man of most holye lyuing, and godly conuersation: & that the myddes of the excessiue bankettinge, and courtly delicacies, should be distayned with the cruell murtheryng of an innocent, and gyltlesse person.

Wherfore when that in the honoure of his byrth daye, he made a souper of gorgious, and excessiue furnyture, to the pryuces, capitaynes, and great estates of Galile, because there shoulde be the moo present to beare witnesse of his crueltie, there came into the place where they feasted, a yong damsell, daughter vnto Herodias and Philippe, to make the geastes myrth and pastyme with her vncomlie, and wanton dauncyng. And the more vngoodlye she daunced, the more she delited the geastes, and the kyng specially, who was now twise madde, because besides that he was in amours with the vnchaste woman Herodias, he was also distempred, and set in a fury with wyne.

The kyng sayde vnto ꝑ damsell: Aske of me. &c.

Wherfore he sayde vnto the damsell right magnyficentlye as became a kyng: Aske of me what so euer thou wilte, thou shalte haue no denyall therof. And to make her the bolder to desire what she woulde, he

bound

bounde hys dronken promyse with an othe. What so euer (sayeth he) thou shalt desyre of me, though it be thone halfe of my realme, I will geue it the.
Oh fonde and folysshe saying, worthy to come out of so folysshe, and dró-
ken a kinges mouthe. But the yonge damsell as she began to playe thys parte, at the prouocacion and settyng on of her mother (whiche diligentlye awayted the daye, place, and howre, and trymmed her daughter of purpose to daunce) so durste she not by and by tell the kyng what she woulde demaunde, but departed out of the feastyng chaumber, and asked her mother counsaill, saying: The kyng my father in lawe hathe bounde it with an othe, that he will geue me what so euer I wyll desire of hym. What shall I therfore aske? Here was vndoubtedlye a iuste occasion to doubte, and take good deliberacion, least so greate an opportunitie should haue bene loste. But the vnchast woman her mother, vnto whome nothyng was so deare, as the deathe of the most holy and innocent man, withoute further deliberacion takyng, answered: Desire of hym Johns Baptistes heade. Oh wicked daughter, soone taught, and ready to obey for a mischycfe. She returned strayghtwayes into the kynges priuie chaumber (for her mother priuily aduertysed her to make haste, and speake with Herode before that greate heate of hys Tyrannely courage were cooled agayne.) And then went she vnto the kinges presence, and desyred a rewarde for her wanton & lasciuious dauncyng, saying: I desyre but one meffe alonely. I will thou geue me without farther delaye, Johns Baptistes heade in a charger.

And she went forth and said vnto her mother. &c.

And she came in straite waie with haste. &c.

Here marke me well the auke warde conference of the wycked kyng. Where as there is nothyng that suche kinges are oftener wont to do, then to breke all bondes of leages, couenauntes, and religion: Yet here he thynketh hym selfe bounde in conscience (which was a thyng against al conscience) to perfourme hys moost foolysshe othe, especially syth it was made in the audyence of so many witnesses. Wherfore leaste menne woulde haue thoughte hym a manne of no credence, yf he had refused to perfourme what he promysed by an othe to doe, swearyng perchaunce eyther by hys diademe, the spyrite whiche had the gouernaunce of hys body, or the heade of the damsell that daunced before hym: or els least he shoulde haue seemed vncourteous, and voyde of all good maners, yf he had eyther let the mayde departe from hym all heauye and sadde, or with some cloude of heauinesse abated the myrth and solace of the gestes, whom she had pleased with her pastime (O worshipfull fayth, and conscience. O good maner and curtesie worthye to be put in chronicles) least I say, these thinges should haue chaunced, the hangman was forthewith sente oute, and the holye heade of the moofte innocente person broughte vnto the kyng, as it had bene a messe of meate in a charger. The king toke it vnto the damsel, and she to her mother, vnto whō it was a derer present, then thone half of Herodes kingdō. With this deadly syght this folish doting & mad king did gratify the vnchast woman, & celebrate or worship his natiue day. The king caused him to be slain, the hāgman brought ỹ head to the king, the dāsel obtained it, and in conclusion the same deadly reward was geuē to her mother, ỹ worker, & wel of al this mischief. Oh worthy geastes al this whyle, & mete for such a feast maker. There was none of thē al so frēdly to ỹ king, ỹ would go about to let hi to do this mischeuous dede. And shall we hereafter maruail if kinges otherwhiles be

And immediatly the king sent the hangman. &c.

And gaue it to ỹ dāsel. &c.

not afeard to commit outragious enormities, yf they be of disposicion lyke vnto Herode, that is to say, enflamed with vnchast loue, and geuen to riot & sensualitie, and ouer this haue suche daily companions: as be eyther fearful persons, or els fauourers of their cruelte.

And whē his disciples herd of it, &c.

When the bruite of this haynouse dede was come to the eares of Johns disciples, they toke away the carkas, and buryed it honourably. Howbeit in these thynges lyeth hid some mystery and secret meanyng. John although he bare the figure of the lawe, and signifyed the same, yet in as muche as he was a forecurrour of the Gospell, he was rewarded with the rewarde therof, that is, with a glorious deathe, but yet farre diuerse from the deathe of Christ. For Johns heade was priuily striken of after he had layne a whyle faste gyued in prison. Christ was openly lyfted vp vpon the crosse. The darkenes of the prison agreeth well with the shadowes and figures of the lawe. It was mete they shoulde geue place vnto the lyght of the gospell, whiche beganne to appeare, and shyne abrode. It was conuenient that carnall ceremonies shoulde be diminished, to the entent that spirituall freedome shoulde be encreased. And it was likewise nedefull that al which proceded of feare, shoulde be bounde, because the faythe and charitie of the gospel, shoulde the farther be spredde abrode and extended. Finally it was mete that mannes head should be striken of, least the churche should acknowledge any other head saue alonely Jesus. And so the lawe beyng in a maner slayne, and honourably buryed, gaue place vnto the Lorde Jesu, when he began to preache his spirituall philosophye and doctrine. For in that we do beleue the gospell we are muche bounden vnto the olde Testament, whiche so many yeares agoe drewe out Jesus Christe vnto vs, with shadowes, and figures, and promysed and described hym with the prophecies, and darke sayinges of the Prophetes.

The text. ¶And the Apostles gathered them selues to gether vnto Jesus, and told hym al thinges bothe what they had done, and what they had taught And he sayd vnto them: come ye alone out of the waye into the wyldernesse, and rest a whyle. For there were many comming and going, and they had no leasure, so muche as to eate. And he went by ship out of the way into a desert place, and the people spyed them when they departed, and many knewe hym, and ranne a foote thither oute of all cities, and came thither before them, and came to gether vnto him. And Jesus wente out, and sawe muche people, and had compassion on them, because they were like sheepe, not hauing a shepherd, and he began to teache them many thinges.

Whyles these thinges were done, the Apostles after they had finished their message, drewe them selfes together, and returned to Jesus the head of the whole businesse. Al thynges procede from him, and to hym al thinges muste be referred. From hym, after they had receyued their commissiō, they departed all of one mynde and accorde, to thentent that whatsoeuer it should fortune them to doe, they shoulde likewise do it in his name: and to hym they retourned with semblable concord of myndes, desirous to haue al that they had done, by him approued. And so at their retourning they recounted vnto hym the whole history and processe of their legation, seuerally rehearsyng euery thyng that they hadde taught and done wt greate ioye & gladnes, and shewing also howe the matter had successe euen as themselfes desyred.

And he sayed vnto them: come ye alone out of ye way.

The Lorde after he had alowed their syncere faithe, but yet restrayned them

them from glorying or reioycing in their actes, toke them awaye with hym into a solitary place, whiche was the wildernesse of the towne of Bethsaida, to thentente that after their greate trauaile and labour, they shoulde there reste a whyle, and sumwhat refreshe them selfes. This goyng a parte into wyldernes was not for recreacion and pastyme, but bycause they shoulde quicken and renewe the strength of the spirite by secrete contemplacion and prayer, that they myghte be the more able to sustayne suche trauayles and paynes as they should sone after be put vnto a freshe. For the teacher of the gospell must very little care for the body. Moreouer for as muche as he that exerciseth the office of an apostle or preacher of goddes worde, is compelled to haue to do both with weake & strong, with learned and vnlearned with good and bade, it can not be chosen but he must other whiles be greatly wasted from that perfite quietnesse, and tranquillitie of mynde. And whensoeuer it so chaunceth, then must he sever his mynde from worldly matters, and wholly geue hymselfe to secrete and most deuout prayers, and to purest contemplacion of heauenly thynges, that beyng made stronger in spirite therby, he maye soone after retourne from thys his Godly meditacion, to the helpe & comfort of his euen Christen. For vnto the place where as at that season they found the lorde Jesu, there resorted an vnnumerable multitude of people, so that it semed as it had bene an ebbing and flowyng of cummers & goers, the which woulde suffer the Apostles, beyng then weary by reason of their tourney, to take no reste: no not so much as to eate their meate. Wherfore after the people were sent away, they toke shippe, & sayled to the side nyghe to Bethsaida, and from thence went with the Lorde into a solytary place. But neyther chaunced it them here longe to kepe them selfes close and secrete. For the light of theuangelike veritie can in no wyse be hydde.

For there were many cummers and goers.

And he went by shippe out of the way.

Thys going a parte did nothyng els but make the people more gredy to folowe them. Some there were who diligently marked whether they went, that is, howe they toke their gate to the wyldernesse markyng on the citie of Bethsaida: and byanby as it was noysed abrode that Christe woulde make hys abode there, a great multitude of al sortes of people resorted thither on afoote out of al ỹ tounes there aboutes, who made so good spede in theyr tourney, that many of them came thyther soner a foote, then Christ and his disciples, whiche had the vauntage of the water. A manne would haue sayde that the tyme had bene already presente, when the people woulde goe about forcibly to enter into the kyngdome of heauen.

And Jesu went out and sawe muche people.

When Jesu perceyued howe an vnnumerable multitude of people was assembled together, whiche had with very muche payne and difficultie trauayled thyther a foote, so true is it that he gate him not out of the way, nor cõmaunded them to departe for their importunacie, that he came out of the secrete place, where he was, in maniere to meete them, goyng aboute to teache his disciples by sũdry wayes & meanes, howe they should at all times be willyng & ready to set forth the Gospel. And so when the moost gracious Lord Jesus came forth, & sawe a very greate, but a confuse rablement of al sortes of people (for there wer men, wemen, & childzen) he was moued with compassion, and shewed with yes, countenaunce, & as we commonly say, euen with

euen with the very forehead, an vnfayned sorowe of mynde, fashionyng thaffection that ought to be in hym, who is a teacher of the Gospell. The people thirsted after holsome doctryne. And that was plainlye declared bothe by the quicke spede they made, and also by the paynes they toke in their iourney. Loue made them swifte of foote: But they were as it had bene a sorte of shepe wandryng hyther and thither for lacke of a good shepheard. For the Priestes, Pharisees, and Scribes, nothyng regardyng their flocke, feede their owne belyes. Therfore Jesus takyng compassion on these simple, and disordered people, began to exercise thoffice of a faithfull shepheard. Fyrste of all he refreshed their myndes with great aboundaunce of the meate of holye doctrine, and then immediately healed the sicke folkes, whom they brought with them.

The text: ¶ And when the day was nowe farre spente, hys disciples came vnto him, sayeng: this is a desert place, and nowe the tyme is farre passed, let them departe, that they maye goe into the countreye rounde aboute, and into the townes, and bye them breade, for they haue nothyng to eate: he answered, and sayd vnto them: geue ye them to eate. And they sayd vnto hym: shall we goe bye two hundred peny worth of breade, & geue them to eate? He sayed vnto them: howe many loaues haue ye? go and loke. And when they had serched, they sayd: fiue, and two fyshes. And he commaunded them to make them all sitte doune by companies vpon the grene grasse. And they sate doune here a rowe, and there a rowe, by hundredes, and by fiftyes. And when he had taken the fiue loaues, and the two fishes, and loked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples, to set before them: and the two fyshes deuided he among them all. And they all did eate, and were satisfyed, and they toke vp twelue basketes full therof, and of the fyshes. And they that dyd eate, were aboute fyue thousand men.

After that muche tyme was spente herein, and nowe the thyng it selfe gaue a watcheworde that the multitude had likewise nede to be fedde with corporall foode, the disciples folowyng the mercy and pitifulnesse of their Maister, aduertysed hym therof, saying: Lorde thou seest how a very great nũber of people is come thus farre without any vitayles and purueyance. And this is a desert place, and meale tyme is past. They desirous to heare thy doctrine, forget themselues, and can in no wise be seuered from the. Wherfore let them depart, to thentent they may repayre into the countrey, and villages nexte here about, to bye them eates to eate. Then Jesus teachyng his disciples howe a multitude shoulde be fedde, made answere: yea do ye rather who shalbe shepheardes in tyme to come, nowe accustome your selfes to play the shepheardes: geue them of your owne vitayles to eate. The disciples not yet perceyuyng for what purpose he spake these wordes, answered agayne accordyng vnto their rude capacities, sayeng: Thou cõmaundest vs to do a thing vnpossible. For thou knowest ryght well, how slenderlye we be prouyded of vitailes necessary for our iourney. Shall we goe, and bye two hundred peny worth of breade for this multitude, the whiche wyll not be ynoughe to suffice them, in so muche that euery manne shall scarcely haue a lyttle morsell to sauoure his mouthe? Then Jesus preparyng their myndes by little and little vnto the myracle, sayde: Howe many loaues haue you in store? and bicause they had not their answere ready: Go ye (sayed he) and loke howe well ye be prouided of vytayles. They loked, and shewed hym that there were fiue loaues, and two fyshes. It was not vnknowen vnto the Lord what they had: but his will was to haue

He answered & sayde vnto them: geue ye.

And they sayd vnto hi: shall we goe, &c.

He sayde vnto the, how many loues, &c.

haue the Apostles perfectly to knowe, howe small stooze of vitayles there was, to thentente they myght the moze acknowleage Goddes power in the miracle.

And because they myght the better discerne what a greate multitude and compaignye there was, he commaunded them to bydde all the people to sitte doune vpon the grene grasse, so deuyded into compaignies, that in euery compaignie shoulde sitte an hundzed persons, oz els fiftie together. And he commaunded the to make them al sit doune.

The Apostles dyd as the Lozde bad them, and lykewyse the people were obedyent vnto the Apostles: so greate was the confidence they had in their guyde, and shepeheard Jesu. Then toke he the fiue loaues, and two fysshes, and lifting vp his yes, accozdyng vnto his accustomed manour, to heauen, gaue thankes vnto the father, thozough whose beneficiall goodnesse the businesse of the Gospell dyd so well goe fozward. That done he brake the loues, and gaue them vnto hys disciples, that they shoulde sette them befoze the multitude. In lyke maner deuided he the fishes into sundzye pozcions, and gaue them vnto hys sayd disciples, to be likewyse dystrybuted among all the people. All were refreshed, and dyd eate theyz fyll: none of them all lacked, in so muche that after the feaste was done, the Apostles by the Lozdes commaundement, gathered to gether the reuersion, and therewith fylled twelue baskettes. Furthermoze the number of the people (whiche myghte easely be knowen, by reason they were thus deuyded into compaignies, and satte in rowes) was fyue thousande men, besides childzen and wemen. And they all did eate, and were satisfied. And they that did eate, &c.

By thys myracle Jesus bothe pzescrybed vnto hys dyscyples a fourme oz rule howe to feede a multitude with the foode of the Gospell, and also pulled oute of their myndes all pensyue carefulnesse to pzouide foz cozpozal sustenaunce. Therfoze whosoeuer thou be that arte a Bishop, Curate, oz pastour of Chzistes flocke, thynke not thus with thy selfe: I am a Doctoure of diuinitie: I am an excellent cunnyng expounder of holye scripture. I haue great stoze of learning wherwith to enstruct the people, and may take inough out of my riche stozehouse stuffed with cunning, to feede them with all, be they neuer so hungry. Yea rather loke, and acknowledge howe small stoze of vitayles thou hast at home, foz the whiche, what so euer it be, thou arte a debtoure vnto the Lozde. But bzyng suche stoze as thou haste vnto the handes of Jesu. Desire hym to vouchesafe to handell, and breake it.

That done, what he hathe delyuered thee, the same dooe thou, euen as he toke it the, minister vnto the people as the Lozdes meate, and not thyne: and minister it not mistrusting, not puttyng difference betwyxt this meat and that, not trustyng to thyne owne strength: and so in conclusion shal it be a very euangelike banket, & the mindes of the faithful shalbe moze refreshed, & filled wt this holsome foode, thus ministred by a simple person, then if ỹ superstictouse Phariseye, the arrogant Philosophier, oz eloquent Rhethozician, would foz the aduaunceyng and setting foz the of thẽ selfes make vnto the people an artificial ozacion oz sermon, whiche they had diligently studied, & long time pzouided foz afozehand. Now foz as much as befoze he cõmaunded his disciples to come vnto the ministery of the gospel, without

any

any prouision of corporall foode, here hath he declared by very dede, howe those shall wante nothyng, who whyles their myndes be wholly set vpon the kyngdome of God, and the righteousnes therof, do not passe vpon these temporall thynges, for the whiche the common sorte of people taketh great thought and care, yf so be there lacke not in them a sincere, and true faith in the Lorde Jesu.

The text. ¶ And strayghtway he caused his disciples to go into the shyp, and to go ouer the Sea before vnto Bethsaida, while he sent away the people. And as sone as he had sent them away, he departed into a mountain to pray. And when euen was come, the shippe was in the middest of the Sea, and he alone on the land, and he sawe them troubled in rowing, for the wind was contrary vnto thē. And about the fourth watche of ꝑ night, he came vnto thē walking vpon the Sea, & would haue passed by them. But when they sawe him walkyng vpon the Sea, they supposed it had bene a spirite, and cried out, for they al sawe him, and were afraide. And anon he talked with them, and sayd vnto thē: be of good cheare, it is I: be not afrayed. And he wente vp vnto them into the shippe, and the winde ceassed, and they were sore amased in them selues beyond measure, and maruayled, for they remembred not the loaues because their hartes wer blinded.

It was but a small benefite that he filled their hungry belyes, in respect of those benefites whiche they dayly receyued of his most bounteous goodnesse. It procedeth of a greater liberalitie to fede the minde or soule, then the bellie. And yet for all this the grosse common sorte of people are wonte (suche is their vnright, and aukeward iudgement) to set most store of al by that whiche is of least price and value.

Therfore Jesus knowyng it would come to passe that they would now after their bellyes were fylled, imagine howe to make hym a kyng, compelled hys disciples (for it was muche ado to sunder them from so louely, and amyable a Lorde) to take shyp, and goe ouer the water before hym vnto Bethsaida, whyles he in the meane whyle sente away the people, who beyng dismissed, he conueyed himselfe priuily to a mountain, there to pray alone, and make petition vnto the father that lyke as the affayres of the gospell had begun well, and prosperously, so myght they with lyke successe go forwarde.

And whē euē was come, the shippe was in the.xc.

In the meane tyme the nyght approched, and the disciples sayled in the myddes of the sea without their maister: and as they were sayling, there arose a tempest. Howe can it be chosen but there must nedes be night, where that Sunne and light of the worlde Jesu, is not present? How can it be chosen but that shyppe must nedes be in ieopardie, wherin Christ lacketh? How can it be chosen but the Apostles must nedes be troubled, when that comforter of all men, Jesus is away? howe can it be chosen but contrary wyndes must nedes staye and hynder the successe of mans diligence, yf Jesus helpe not forwarde? He is many times away: but yet doeth he not forsake such as be his vnto the end. He semeth sometimes to forsake them for a seaAnd he alone on the land. son, bicause to exercise thē in aduersities, and to learne them to haue sure beleke and confydence in hym. For nowe was he come doune from the mountaine: nowe stode he on the sea banke, but alone without any company. The disciples sawe hym not: neuertheless he sawe them. Wherfore we muste not despayre, what trouble or distresse so euer we be in: but in oure hartes conceyue thys stedfast beleke, that the Lorde (although he no where appeare, and shewe hym selfe visiblye) will not fayle to helpe hys when

time

tyme requireth. Nowe standeth he on the shore, and seeth what labour and payne they take in rowing. For the wynd was agaynst them. When therefore they had thus striuen a prety whyle with the waues and boustreous wyndes of this world, and were at the next doore to desperacion, about the fourth watche of ỳ night, that is, a litle before the daunyng of the day, Iesus came vnto them, not in a shippe, but quietly walkyng on the water (for the element knewe it maker) and made semblaunte as though he would haue passed by them. For so dothe he otherwhiles suffre his to continue in aduersitie and tribulacion, as thoughe he passed not vpon them at all, where as in dede, he neuer stynteth to care for them.

And about the fourth watche.

But whan they sawe him walkyng vpon the see.

The Apostles after they had spyed him in the darke walking vpon the water, forgettyng so many miracles as they had sene him worke before, and beleuing it to be vnpossible for the liquid element to beare the massy body of a man, supposed he had bene summe spirite or ghost, which had decepued theyr eyesight with a vayne and phantasticall illusion. Wherefore they were sore afrayde, and for feare cryed out. For they all sawe the very shape and likenes of Iesu, and yet beleued not it was he. The Lorde is euer terrible vnto those that beleue he is an auenger, and know him not to be a sauiour. Neyther is it possible for him to be knowen in the great darkenes of this world, vnlesse he bryng him selfe into oure knowledge. Wherefore he suffered not his disciples to be any leger dismayd with feare, strayght wayes spake vnto them with the voyce whiche they knewe right well: and sayd: Be of good chere, it is I, feare ye not. And then came he vnto them into the shippe, and furthwith the tempest ceased.

And anone he talked to them and sayd vnto them.

Nowe after theyr feare was past & gone, then began they to maruayle howe a mans body might walke vpon the water. They were so dull, so rude, and forgetfull, that they remẽbred not so muche as the miracle which they sawe him worke a litle before, when he filled so manye thousand folkes belyes, with fiue loaues, and two fishes. And theyr heartes were so blynded, that they thought it a thyng muche to be wondred at, to see Iesus walke vpon the water: where as in dede it was a muche more wonderfull facte, to suffice so muche people with so lytle meate. The Lord suffred this brutishe dullnesse, to continue in his dysciples, to the entẽt they also should enure them selues to beare with the dulnes, and simplicitie of weaklynges tyll they were cum to more perfectyon.

And they were sore mased.

¶ And when they were ouer the water, they came into the lande of Genazareth, & drewe vp into the hauen. And assone as they were cum out of the shippe, strayght way they knewe him, and ranne furth throughout all the region round about, and began to cary about in beddes, those that were sicke, when they heard that he was ther, and whither soeuer he entred into townes, cyties, or villages, they layd the sicke folkes in the streates, and prayed him that they might touche and it were but the hemme of his vesture: and as many as touched him, were safe.

The texte.

In the daunyng of the daye, they came vnto the shore, and arriued at the hauen where they appoynted to arriue, in the land called Genazareth Iesus was scarcely entred the land, but thither were cumme diuers of the inhabitauntes that knewe him. For nowe was the sunne disclosed, and the night gone, whiche had darkened the myndes of the disciples: and many there were who marked him, whither soeuer he went. Beside this he

was nowe knowen vnto verye many, euen by the physnamy: but a great many moe knewe him by the fame of his doctryne, and miracles.

And ran furth through out all the region. &c.

Nowe those that sawe him, and knewe who he was, byanby, as though they had come as spyes, departed away from him, and went through all the regyon, and shewed howe Jesus was landed. Assone as this rumour was once noysed abrode, very many began to carry about sicke folkes in beddes. And whither soeuer Jesus went, whether it were to the countrey, tounes, or cyties, there was euer present a great noumbre of importune and vnquiet people, more carefull to be deliuered of theyr bodily diseases, then to be cured of the diseases and maladies of theyr soules: whiche layde out in the stretes pitifull sightes of sicke folkes, diseased with diuerse sicknesses: and besought Jesus as he passed by, that they myght touche euen but the hemme of his garment. For there was suche a busynes, and hurly burly among them, that hard and scarce any one could be suffred so to do. It came not of any daungerousnes, or difficultie on his behalfe, that they could not touche him, who grutched not to touche, and handle the Leper: but ỹ ensample of theyr fayth highly pleased him, ỹ which his plesure was to haue set fourth & cõmended to al men, & good cause why it should so be.

And began to carry about in beddes. &c.

As many as touched him were healed, what diseases soeuer they were payned withall. They with perfite belief touched the hemme of his garment, whiche afterward those persons chaunced to haue, who crucified him, and put him to death: and by touchyng therof, were rid of theyr corporall diseases. Howe muche more then ought all men to endeuour them selues to touche Jesus him selfe with harte and mynde, to the intent they may be healed of the infyrmities of theyr soules. Touchyng auayleth nothyng without fayth. The cruell Jewes that bufketed him, that bound him, that scourged him, that nayled him on the crosse, touched his bare body: but that they so touched him did nothyng profite any of them at all. Thou readest the gospell, and in so doyng thou touchest Jesu: but thou readest it to this ende to disproue it, or els thou readest it negligently, and takest no heede thereunto, and therfore thou touchest Jesus in vayne. Reade it with a pure and a syncere fayth, and then shalt thou anone be healed. But thou must sue vnto Jesus by prayer and petition, that thou mayest touche him. That man is neuer the better for touchyng him, whome he hath not fore touched. If thou be not able to attayne that secrete wysdome, whiche S. Paule speaketh of among suche as are perfite, then the hẽme of his garment touched, so that thy fayth be perfite withall, shall restore the to health. The hemmes of the Phariseys garmentes, be they neuer so brode, are not of power and vertue to do the like. There is nothing so lowe in the lord Jesu, that through fayth geueth not healthe.

The. vii. Chapter.

THus went the gospell forward among the symple, and lyghtly beleuyng people. But it had not lyke successe amog the Scribes, and Pharyseyes, who thought in theyr owne conceyptes, ẏ they had in theyr keapyng the castle of all pure religion, and true doctrine: and scantly estemed the vnlearned, and ignorannt sorte of the common people, for men. For of the prystes there is scarcely anywhere any mencion made, but when Jesus should be put to death. Therfore lyke as in Comedies or playes there are diuerse sceanes, and pageauntes, to the intent that by the compatyng together of sondry persons and matters, euery thyng maye the playnlyer appeare: so in this euangelike busynes, the Lorde Jesus so ordred all thinges that were done from tyme to tyme, that it shoulde playnly appeare to all men, after they sawe howe ready the symple people, and Gentyles were to beleue, howe vncurable was theyr froward obstinacy, who of congruence, ought to haue reformed other, if they had bene hard of belief. To the vnlearned and common sorte it was sufficient for the recouerynge of theyr health, that they touched but the hem of Christes garment. But the Pharyseys were neuer the better, neyther for that they vnderstode the prophecies and foresayinges of the Prophetes, neyther because they had so oft tymes heard Jesu preache vnto them the heauenly doctryne: nor for so many myracles, as they had sene him worke before.

¶ And the Pharyseys came together vnto him, and diuers of the Scrybes, whiche came from Jerusalem. And whē they sawe certayne of his disciples eate bread with commō (that is to say with vnwashen handes) they complayned. For the Pharyseys, and all the Jewes, except they washe theyr hādes ofte, eat not: obseruyng the tradicions of the elders. And when they cūme from the market, except they washe, they eate not. And many other thynges there be, which they haue taken vpon them to obserue, as the washyng of cuppes, and cruses, and brasen vessels, and of the tables. The text.

Nowe after all this was done, thither came certayne of the Pharyseis and Scribes in company together, forsoth a worshypfull sorte of gentylmen, and worthy to be had in great reuerence: and the more a great deale because they came from Jerusalem, where they bare men in hand that the well of godlynes and holy doctryne was: where as in dede there was the very well spryng, and head of all ambicion, all hypocrysy, and al vngodlynes. These felowes, because they thought them selues righteous men, and well learned, came not hither to learne any thyng of Christ, neyther to be healed, but to picke quarels.

And loe, by anby was there a ready occasion for the so to do. This occasion (beyng muche desyrous therof) they toke of the superstitious obseruacion of ceremonies, wherof sysen almost all quarelinges, & wrongful accusacions among christian men. The Jewes call that common whiche is vnclean and vnholy, abhorryng all impuritie, and endeuorynge in no wise to seme to haue any where any maner of vncleane or fylthy thyng. And this cleanesse they measured, not by puritie of mynde (the whiche is the onely, and true puritie before GOD) but by corporall ceremonyes.

And of these ceremonyes a fewe were commaunded by Moyses lawe, not to this ende that they should be earnestly obserued for euer, but partly to the entent the ignoraunt, and disobedient people should by this meanes accustome them selues to obey Gods commaundementes, and partly because they should by suche maner (as a man would say) of shadowes, and rudimentes, be by lytle and lytle enstructed to those thynges, that belong vnto true godlynes, whiche is in the soule of man. Nowe summe of the not contented with the ceremonies commaunded by the lawe, added therunto constitucions of theyr owne makyng, out of numbre, whiche the Phariseys more rigorously compelled the people to kepe, then suche thinges as were commaunded by God, alwayes, and euerywhere to be obserued. And for suche folishe trifles, they chalenged the prayse of holynes, and brought the people in a fond belief, that they were made holy therby, and finally (the whiche was a muche wickeder dede) they went about to forge a matter of vngodlynes, or heresy against their neyghbour, for the breache of suche ceremonies, thobseruacion wherof conduced nothing at all vnto true godlynes. For when they sawe certayne of his disciples eate meat with vnwashed handes, that is, as they vse to speake, with commune, and vncleane handes, they rebuked them as wicked persons, and theyr maister to, who had naughtely instructed them. They condempned not this facte because it was eyther of it owne proper nature vicious, or els forbidden by almighty God, but because it disagreed with theyr vse and custome. Assuredly the worst rule that can be to iudge by, is to disalow any thing, because thou vsest not to do the same. For it chaunseth many tymes that the folichest thinges of all, growe to a commune custome, which ought not in any wyse to be made the rule of godlynes, in asmuche as puritie is to be estemed, not by custome, but by those thinges whiche are true, and commaunded by GOD. But the Scribes, Phariseys, yea, and almost all the whole packe of the Iewes, most folichely iudgeing puritie of mynd to stand in corporall thynges, did contrary to this, superstitiously obserue the maner taught them, not of God, but of theyr forefathers, and elders, in suche wyse, that if they had bene in daunger to sterue for hunger, they woulde haue eaten no meate, vnlesse they had fyrst washed theyr handes. And yf they be compelled to take theyr repaste ofte tymes a daye, then washe they ofte tymes, and therfore suppose that they cumme cleane vnto the table. Further, if they returne home from the market, then do they (as thoughe they had gathered some filthe by touchyng of the people) washe theyr whole bodyes afreshe before they eate any meate: where as all this whyle hauing theyr soules most polluted with hatred, enuy, ambycyon, couetousnes, hypocrisy, and many other detestable vyces, they neuer haue any mynde of washyng at all.

And when they sawe certayne of his disciples.

For the Phariseys and all the Iewes except they, &c.

And when they come from the market, &c.

These, and suche other like tradicions, were taught them of theyr forefathers, besydes the constitucions of the law, whereas the lawe expresly forfendeth that any thyng be eyther added, or taken awaye from Gods commaundementes. Neyther thought they it sufficient oft tymes to washe theyr bodyes, therby to appere the cleaner: They washed also theyr cruces, theyr brasen vessels, and theyr tables.

Then

¶Then asked him the Pharisees and Scribes: why walke not thy disciples accordyng to the custome ordayned by the elders, but eate bread with vnwasshē hādes? He answered, and said vnto them: wel prophecied Esay of you hypocrites, as it is writte: This people honoreth me with theyr lyppes, but theyr heart is farre frō me. How beit, in vayne do they serue me, teachyng the doctrynes, and cōmaundementes of mē: for ye lay the commaundement of God apart, and obserue the constitutiōs of men, as the washyng of cruses and of cuppes, and many other suche like thinges ye do. The text.

Nowe cou'd they no lenger kepe in this foule scabbe of false reprouing: yet quarelled not they with the disciples, but assayled the mayster him self, as though he had committed some haynous enormitie.

Why, say they, do not thy disciples who folow the, and hang vpon thine instruction and teachyng, kepe the custome begon of oure elders: but eate theyr meate vñ vnwashen & vncleane handes? Iesꝰ intēdyng to teache vs ꝑ there is no more noysome or mischeuous kinde of quarellyng, then when a man vnder pretence of godlynes, syndeth faute with the well doynges of his neyghbour, sharpely reproueth theyr malice, and coloured righteousnes. By your dedes, sayth he, you playnly declare, that the Prophet Esay prophicied of you hypocrites full well, and worthely, whiche make an outwarde shewe of holynes, where as inwardly ye are replenished with all synne and wickednes. In this Prophet, God complayneth in this wyse: This people honoureth me with theyr lippes, but their heart is farre from me. And as them selues do liue, so do they instruct other. I passe nothyng vpon this cleanes of theyr bodyes, and houshold stuffe: but require of them inward puritie and cleanes of soule. They serue me in vayne with this coloured kinde of godlynes, auauntyng & magnifiyng it, as thoughe it were a thyng of great worthynes, and wherin perfite godlynes did stād, teachyng mans traditions, whiche make no man commēdable, and prayse worthy before God: and of a superstitious mynde they haue to obserue the same traditions, nothing passyng vpon Gods commaundementes. Loke howe muche difference there is betwene God and man, so muche difference ought there to be betwene mens constitucions, and Gods commaundemētes. God is a spirit, and that whiche is spirituall and gostly continueth for euer, and ought neuer to be neglected. Agayne, what thing soeuer is corporall, the same lasteth but for a season. If it be lawfull to passe litle vpon the ceremonyes whiche god him selfe hath commaunded to be kept, whensoeuer charitie towardes thy neyghbour exhorteth so to do: Howe muche lesse then is it meete to breake the commaundementes of God, for kepyng of mans traditions? It is a wrong shapen godlynes, & an vnholy holynes, to be superstitious in keping of suche ceremonyes as your forefathers instituted and taught you of theyr owne mynde, and in the meane whyle litle to regard those thynges whiche God him selfe hath cōmaunded you to obserue. You thinke it to be one of the chiefest pointes of godlynes to washe your handes, your cuppes, your cruces, and to obserue many other lyke thinges, the whiche your doynges, by reason they haue a certayne counterfayte apparaūce or visure of holynes, do hyghly set you furth & make you seeme prayse worthy vnto the world: & this prayse so gotten by couloured holynes, you set more by then by Gods authoritie. For you loue your selues: and neyther seke Goddes glorye, nor the soule health of the people, whose guydes, and teachers you professe your selfes to be. He answered and sayd vnto them, well prophecied. &c. To the washyng of cruses.

The text. And he sayd vnto them: well, ye cast aside the cõmaundement of God, to mayntayn your owne constitutions. For Moses sayd: Honoure thy father and thy mother, and whoso curseth father or mother, let him dye the death. But ye say, a man shal say to father or mother, Corban: which is, what gift soeuer cummeth from me, shall be for thy profite. And so ye suffre him nomore to do ought for his father or his mother, and make the worde of God of none effect through your owne constitution, which ye haue ordayned, and many suche thinges do ye.

Therfore it is no maruayle if ye disanull, and cleane take awaye that God hath cõmaunded to be obserued of all men for euer, to thentent that mans tradicions, whiche procure you great gaynes and authoritie, may styll continue. Doth not all the world see that you thus do? Did not God geue this lawe by Moyses? Honour thy father, and mother: And he that curseth his father or mother, shall dye the death. This God commaundeth not in one place, but doth oft tymes repete it, and put euery manne in remembraunce thereof, because that children should to theyr power, helpe theyr parentes when they be olde, and impotent, or fallen into pouertie, or otherwyse so oft as they are oppressed with any maner of necessitie, and by this meanes pay them home againe, the benefite of theyr nourishyng. The same thing the lawe of nature commaundeth, whiche is likewyse emplanted in many brute beastes, as in Storkes. But you hauing an eye to your owne peculiar vauntage, do with your fayned doctryne, make Gods commaundement of none effecte: and require that this lawe (whiche God would so fayne haue euery body to kepe) should geue place vnto your sayd coloured doctryne. God him selfe cryeth: honour thy father and thy mother: and ye are bold to say the cõtrary: Honour not thy father, and thy mother. You cry not so with wordes, but ye do it in very deede. So muche the more detestable is your wickednes, because you cloke the same with an ymage or colour of godlynes. For to the intent your treasurye (wherewith all your excesse and pride is mayntayned) may be fylled, you craftely allure whomsoeuer you can, to bryng very many gyftes vnto the temple, by defeatyng euen of theyr owne parẽtes, whomme they should accordyng to Gods commaundemẽt succour at theyr neede: persuading them that by this meanes the cõmaundement is fulfilled, as though the thyng whiche is dedicated vnto the temple, were geuen to God, and that God were the very natural father of all menne. Wherfore vnto him who hath cast any money into the treasury, you say, that he now nedeth not to geue any thyng to the relief of his poore parentes, because the cõmaundement is otherwyse fulfilled: and in the meane while you so feare the parẽtes with vayne superstiction, that they dare not requyre of theyr chyldren any thing whiche semeth once dedicated vnto GOD, lest in so doyng they should bryng them selues in daunger to be accused of sacrilege. Doubtles God hath no nede of your money, neyther is the same employed to his glory, but turned to your owne priuate cõmoditie: and though it were bestowed vpon the building of the temple, yet with God there is no temple so holy that for the mayntenaunce thereof, he would haue the children forsake theyr parentes at theyr nede. Do not you, when that by suche fayned doctrines, ye bothe so deceyue the children, that they refuse to helpe theyr parentes, and also so feare the parentes that they dare not touch any thing once consecrated vnto the temple: doe not you I saye, whiles you thus stablyshe

But ye say a mã shall say to father. &c.

blyche and vpholde your owne commaundementes, dysanul and put oute of place goddes cõmaundementes? This thyng haue I brought you forth for an ensample, which ye cannot denye. But you offend not herein alonely. For in many other thynges you doe the lyke, as in that you now doe. Goddes commaundement is: thou shalt loue thy neyghbour as thy selfe. And you for triflyng washinges, taught you of men, go aboute to surmyse matters both against me, and my disciples, nothyng regardyng goddes commaundement in thys behalfe.

¶ And when he had called al the people vnto him, he sayde vnto them: Herken vnto me euery one of you, and vnderstande: there is nothing without a man that can defile him when it entreth into hym: but the thynges whiche proceede out of a man, those are they that defyle the man. If any man haue eares to heare, let hym heare. And when he came into the house awaye from the people, his disciples asked of him of the similitude. And he sayd vnto them are ye also so greatly without vnderstandinge? Doe ye not perceyue that what soeuer thyng from without entreth into a man, it can not defyle him, because it entreth not into his hart, but into the belly, and goeth out into the draught, purgyng out all meates? The texte.

After the Phariseis were with these wordes vnto them priuatly spoken, rather put to silence then cured of theyr maliciousenesse, he eftsones called all the people vnto hym. For his pleasure was to haue them al monished of the premisses, least they should at anye tyme afterward, haue bene by Pharisaicall traditions, withdrawen from the puritie of the gospell. Heare you all (sayethe he) and vnderstande my wordes. You sawe howe I was accused of heresie or vngodlynesse, for that some of my disciples dyd eate breade with vnwashen handes, as who saye, he that so eateth, were by suche meate polluted and made vncleane before God. The cleannes, and vncleanesse of man standeth not in outwarde, but in inwarde thynges. Neyther can the soule of manne be defyled with corporall thynges. Herken vnto me euery one.

Therfore nothyng that is without manne, and entreth into the bodie, can make hym vncleane before god. But suche thinges as be within man, and commeth out of hym, declareth hym to be vncleane. By this darke sayyng, the Lorde Jesus gaue the people occasion diligentely to ensearche what was the meanyng of his wordes, and to make them more diligent, he sayde moreouer: who so hath eares to heare, let hym heare: meanyng that the foresayde songe was songen in vaine to the defe Phariseis. But after the multitude was sent awaye, & he gone into a house, then the disciples desyred hym aparte, to expounde them the parable of the difference betwene the thinges entryng in and comming oute of man. Jesus here folowyng thensample of a faythfull, and dyligent scholemaister, after he had gyuen them a litle check, and by that meanes made them to take better hede vnto his wordes then did he teache them the misterye, and secret meaning therof. What, sayth he, are you also, whome I haue specially chosen oute to teache other, so voyde of vnderstandyng? Truly ye your selues ought to haue gessed what was meant by this parable, by so manye as I expounded to you heretofore. Perceyue you not that mannes cleannesse, and vncleanesse can neuer be knowen by those externall thynges whiche entre in to hym? For whatsouer entreth in by the mouthe is not conueyed into the harte, but into the stomacke, and anone after into the belye: from thence, yf ther be anye thyng that is vncleane and filthy, it is auoyded out into the priuie: so that If any man haue eares to heare, let him heare.

And he sayde vnto thẽ: are ye also.

Do you not perceyue that whatsoeuer

to the

to the eater euery meate is cleane, because nature purgeth what soeuer is here vncleane, and fylthy.

The texte. ¶ And he sayde: that whiche commeth out of a man, defyleth the man. For from within euen from the hart of men, proceade euell thoughtes, aduoutry, fornicacio, murther, theefte, couetousnesse, fraude, deceypte, vncleanesse, a wicked eye, blasphempes, pryde, foolishnesse: all these euel thinges cum from within, and defyle a man.

But those thynges that come oute from the most inward partes of man, be tho that both make, & declare hym, to be vncleane. The seate of the soule or mynde, is in the harte: and in the soule is true cleannesse and vncleanes. For this cause he is not forth with cleane who so hathe washed his handes, but who so hath a washen, and a cleane harte. Therfore al that cōmeth frō thence doeth verely declare manne to be cleane, or vncleane. For out of the most secretes corners of ỹ hart do yssue euel thoughtes, aduouttie, fornication, manslaughter, theefte, couetousnesse, gyle, falsehode, vnchast lyuing, a naughty, and an enuious eye, raylyng wordes, pryde, and folisheneſſe. The meate whiche is eaten with vnwashen handes, bringeth in none of all these enormities, but they spryng euen of the man hymselfe, that is to saye, of the harte: and when they once come oute, then do they playnlye declare hym to be vncleane in dede, whose harte is defyled with so many fylthy vyces. If they be kepte in, and hyd, yet is the man neuer theleſſe vncleane in the sight and eyes of almyghty God, who throughlye seeth the entrayles and bowels of the hart. But yf they fortune to come out eyther by wordes, or dedes, then do they not onely testifie that the persones from whom they procede, are vncleane, but also many times defyle other mo, whiles that by the eyes, and eares, they entre and crepe into the mindes of the heaters, and seers. Wherfore let your chief care be, to kepe youre hart cleane, and then shal it not skyl, whether you eate your meate with washen handes, or vnwashen.

The texte. ¶ And from thence he rose, and went into the borders of Tyre and Sidon, and entred into an house, and would that no man shoulde haue knowen. But he could not be hyd. For a certayne woman (whose doughter had a foule spirete) assone as she heard of him, came and fel at his feete. The womā was a Greke, out of the nacion of Syrophenicia. And she besoughte hym that he wouldе caste oute the deuell from her doughter. But Jesus sayd vnto her: Let the childrē fyrst be fed. For it is not mete to take the childrens bread, and to cast it vnto whelpes. She answered, and sayde vnto hym: euen so lord, neuertheleſſe the whelpes also eate vnder the table of the childrens cromes. And he sayde vnto her: for this saying go thy waye, the deuell is gone out of thy doughter. And when she was cū home to her house, she found that the deuell was departed, and her doughter lying on the bed.

After these thynges were thus done, Jesus sygnyfyeng euen by the verye chaungyng of place, how wery he was of the Jewyshe honouryng & seruyce, which was almoste altogether estemed by thobseruacion of folyshe corporall ceremonies, & coarcted with the very narowe lymytes of Jewrie: sygnyfying also howe muche he desyred to be at large among the Gentiles (where he shoulde be honoured in spirite, & truth) gat hymselfe thēce, & went into the borders of Tyre, and Sydon, but as a priuie geste because of the enuious Jewes, who by reason they counted the Tirians, and Sidonians dogges & abhominable people, would not haue suffred hym to haue translated and had awaye the doctrine of the gospell vnto them.
Wherfore beyng there, he vsed not to be conuersaunt in open & commō pla

ces,

ces, as he was wont to be among the Jewes, but went into a house, as though he had bene desirous to kepe him selfe secrete, and vnknowen. Albeit he coulde in no wise so doe. So greatly had the fame of hys wordes, & dedes spred abrode, & stretched forth it selfe, euen beyond the boundes and limites of Jewrie, as though it had then deuised to ouerrunne the whole worlde. In this wise is the glorye, and prayse gotten by leadyng a godlye lyfe after the gospell, best of all spred abrode, when that of it owne accorde it followeth him, who exchaweth and shunneth the same.

For a certaine woman.

For a certayne woman of Canaan, as this rumour was bruted, & noysed abrode of Jesu, came oute of the coastes of her countreye, and anō conceyuing a great confydence of hym, hasted her to the place where he was: and beyng with muche adoe let into the house, fell downe at hys feete. Thys woman was not of the Jewish, but of the heathen religion: not a Jewesse borne, but a Syrophenisse. Here thou seeste a figure of the churche whiche anon after should be assembled and gathered together of the gentiles. The Jewes droue Jesus oute of theyr countrey: but thys Syrophenisse forsoke her countreye, and went to meete hym. It is but lost labour to come to Jesu, vnlesse thou haue first forsaken thyne olde vices beyng now familiar, and of houshold with the. Thou muste flytte out of thyne owne house, to thentent thou mayst come vnto the house where Jesus abydeth.

And she besought hym that he would cast out.

This woman had a daughter at home vexed with an yuel spirite, by the whiche daughter are vnderstande the people geuen to idolatrye. Wherfore she desired Jesu that he woulde vouchesafe to delyuer her from the spirite. Howe much perfiter was the faythe of this heathen woman, then of the ruler of the synagoge: Jesus because he woulde make the faythe of thys woman more apparaunte to all men, shaped her an answere as though he had bene of a Jewyshe mynde, saying: suffre the children first to be fylled. It is not besemyng that I take the breade of the children, and caste it to dogges. For the Jewes do glorie, and make their vaunte that they alone be the children of god, and esteme the gentiles, who are of a contrary religion to theyrs, for dogges. He calleth the vertue of the gospell breade, which by the heauenly doctrine, and pure faythe, healeth all dyseases, and expelleth all kynde of diuels out of mennes sowles. The woman nothyng offended with thys rebuke, tourned his wordes into an argument to obtayne her peticiō, the which he spake (as it semed) because to shake her of that she should make no further supte and request vnto hym herein. Thou sayest very wel, sayeth the Lorde. We heathen people haue not disdayne at the Jewes, that they (as children) do honourably syt at the table of theyr exceding riche father, and eate theyr fill of the holy loaues. But yet dogges are permitted to eate the crūmes whiche fall downe vnder feete from the childrens table.

But Jesus sayd vnto her: the children.

She answered, and saide.

Jesus, as though he had bene ouercome with so great faythe, pacience, humblenesse of mynde, and constancye of the woman, answered, and saide: By reason of thys answere thou obteynest that perforce, whiche it was not yet tyme for me to gyue the. Get the home, thy daughter is now delyuered of the spirite.

And he sayde vnto her: for this saying.

The woman gaue credence vnto hys wordes, and so departed thence with great ioye & gladnesse, & proued al thynges true, that Jesu tolde her. For she founde her doughter at rest in her bed, nowe cleane delyuered from

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any further vexacion of the fiende.

Assuredly the fayth of the mother, enforced Jesu to heale the doughter. Assone as the euel spirite is once put to flyght, then foloweth there incontinent quiet of minde & cõscience. For ỹ euer foloweth innocency & cleane life. So at this day the congregacion of godly folkes, resorteth vnto Jesus, & maketh intercession for such as are no lesse vexed with Idolatrie, Ambicion, wrath, couetousnesse, and a furious desire to make warre, then yf they were vnder the thraldome of some foule spirite. The Jewes thought it not besemyng that they whiche a lytle before were enforced to do all mischief at the will and pleasure of dꝰuels, should sodaynly through the grace of the gospel, be receyued to the dignitie, and felowshyp of the childzen of God: & the cause why, was by reason they perceyued not how this highe preeminence ought not to be estemed by consanguinitie or kinred, but by feruentnesse, and constancye of fayth, towardes the Lorde Jesu. Christ was promised vnto the chyldrē of Israel, & to ỹ posteritie or successours of Abraham: But they are the posteritie of Abraham, which folow the fayth of Abraham. They are the childzen of Israell, whiche require not heauen gates to be opened vnto them for their merites sake, but go about violently to entre in by force of an Euangelyke fayth. For Israel is asmuche to say in the Hebrue tongue, as a man strong or valiaunt against god. For when the Gentiles (who before tyme were blemysched with al kyndes of vyces, and had no good dedes at al, wherby they might make any iust tytle or clayme vnto the kyngdome of heauen) were by the iustice of God cleane excluded and shut out: then brake they in by the wyndow of mercy, & made them selues a way in by constaunt faythe, as it had ben with some toole or weapon, violently breakyng vp the walles of the same kingdome. The time was not yet come that they should be openly called to the felowship of the kyngdoms of heauen: but yet the Lorde maketh many sore signes of their vocacion, as one desirous to preuent the thyng, whiche he chiefly desyreth.

The texte. And he departed agayn from the coastes of Tyre and Sydon, and came vnto the sea of Galile, thorow the myddes of ỹ coastes of the ten cities. And they brought vnto hym, one that was deafe and had an impedimēt in his speache And they prayed hym to put his hande vpon him And when he had taken hym aside from the people, he put his fyngers into his eares, and did spyt, and touched his tongue, and loked vp to heauen, & sighed and sayd vnto hym Ephata, that is to say, be opened. And streyghtwaye his eares were opened, and the stryng of hys tongue was loused, and he spake playne. And he commaunded ths that they should tel no man. But the more he forbad them, so muche the more a great deale, they publyshed, sayng: He hath done all thynges wel: he hathe made bothe the deafe to heare, and the dumme to speake.

After this fede was priuely, and as a man would saye, by stealth, fowen amonges the Tyrians, Sydonians, and Cananites, the Lord reculed, and went agayn vnto the lake of Galile: leauyng Sydon, and passyng along by the countrey of Decapolie or ten cities, where as before he healed a man vexed with a spirite. And when he was hyther cõmen they brought hym a pitifull sight, that is to wete, a man both deafe, and dūme. For he must nedes be dūme, who so is of nature deafe. But more miserable is his deafnesse, whiche lacketh meete eares to heare the worde of god. He is worse dūme, who hath no tongue to confesse his own fylthie liuyng, & gods mercy. By the hearyng of fayth, beginneth our saluacion: and by confession of mouthe

And they brought vnto him one that was deafe,

of mouthe, is the perfection of soule health. The Jewes albeit they daylye heard Jesus speakyng, yet they hearyng heard him not, because folowing the exemsample of a serpent called an Aspike, which stoppeth her eares against the voyce of the wyse inchaunter, they would gyue no credence vnto suche thynges as they heard. And therfore had they a tongue to backbyte, and make yll reporte: but none at all to professe the hollsome fayth of Christe. But what shall this sely poore wretche do, who hath neyther tongue to desyre the Lorde to gyue hym health, nor eares to heare that voyce of Jesus, whiche repleth to lyfe euen the dead? Other that had bothe tongue, and eares holpe hym. They brought hym vnto Jesus: they besought him of hys gracious goodnes, to vouchesafe to lay his hande vpon hym. So pleaseth it the moost mercifull lorde to helpe synners, euen at the contemplacion of other mennes fayth. The christian nouice is brought vnto Jesu. He hath made an end both of yll doyng, and naughty speakyng: but yet hath he not learned to doe well: Yet hath he not learned to confesse the goodnesse of the gospell. For howe can he so doe, vnlesse Jesus laye his hande vpon hym? Menne doe but labour in vayne, yf Jesu put not to his secrete power and vertue. The Lorde coulde euen with the bare worde of his mouthe, haue easely healed this deafe and dumme felowe: but this fourme of healyng was set out for our enstruction. For lyke as the wordes of Jesus are moste commonly parables or mysteries: euen so be manye tymes his doynges to. He toke him by the hand & led him aside from the multitude of people. Safe is he whome soeuer Jesus hath taken, and seuered from the ruffelyng of this troublous, and vnquyet worlde. Then put he his fingers into his eares, and touched his tongue with his spettell. Nowe is health very nere when Jesus by vertue of his spirite (whiche is the fynger of God) vouchesafeth to touche ỹ eares of our minde: when the spettell of heauenly wysedome (which is himselfe) cummyng oute of the mouthe of the hyghest father, dayneth to touche the tongue of our soule, to thentente that all godly thinges may relysse and sauour vnto vs. For without this humour, ther is no taste: and yf mannes spettell be sautye, then maketh it a wronge iudgement in tastyng. This spettel doth not onely leuse the tongue, but also open the yes of the blynd borne person, as oftē as it is mingled with earth, and the yes therewithall anoynted: whereas the spettell of the Philosophers, and the Pharisets doeth rather put out the yes all together. As Christ dyd, so in manour doe the teachers of the gospel. They take menne and leade them awaye from the multitude, when they call them backe from the brode waye (by the which verye manye walke vnto dampnacion) to the felowshyp of the litle flocke of true Christians. They put their fingers into theyr eares, when perswadyng them to put no trust in thinges transitory, then styre and exhorte them to embrace the heauenly doctrine. They laye spettel vpon the tongues, whē they exhorte men to professe the Euangelike and Christian fayth.

And they prayed him to put hys handes vpō him.

And whan he had take him aside, &c.

They laye on their handes, when they gyue the holy ghoste to them that be baptysed: by whome theyr synnes are taken awaye, and innocencye is conferred. But the teacher doeth all this in vayne outwardlye, excepte Christ worke within and send downe his godly vertue from heauen.

Jesus wyllyng to shewe vs as it were a certayne fygure hereof, when he had taken

had taken the man, and fyrst put his fyngers into his eares, and then spyt vpon his tongue, he lyfted vp his yes to heauen, and syghed. This syghynge came not of anye mistrust to cure the man, but was a passion or poynt of hym that greuously bewayled mannes calamitye. For what thyng is more miserable and wretched then they, whose inwarde eares are so occupied and encumbred with worldly lustes, that they cannot heare the worde of god: Whose tonge is so entangled, and infected with naughtie affections, that they sauour not of heauenly thynges, but are altogether dūme to cōfesse theyr own synfulnesse, & dūme to set out the mercie of god: Therfore the syghynge of Jesu putteth vs in remembraunce in what case we were: but his lokyng vp into heauen, taketh awaye desperacion, shewyng vs frō whence cummeth our ready succour, and also whom we ought to reken our selues bounden vnto, that we, which had before open eares to heare detractions, ribaudry, fond tales, Pharisaical doctrine, opinios of Philosophers and the suggestions of the dyuel, haue nowe the same opened, to heare the heauenlye doctrine of the gospel: and that we, whiche had before our tōgue so infected wt the spettell of the flesh, that we lothed the dilicate foode of the heauenly Philosophie: so tyed with the diuels bondes that we coulde neyther knowleage our offences, nor sette oute goddes glorye, doe nowe confesse howe nothyng is due vnto vs for our desertes, but onely hell: and how it commeth wholelye of the bounteous goodnes of God, that we be chosen both to the name, & also to thinheritaunce of the chyldren of god. Wherfore let the priest in lyke manour rather mourne then rage agaynst other mennes synnes: rather sorowe, then be angrye. Neyther let him chalenge vnto hymselfe the power to geue absolucion: but loke vp to heauen confessyng, and testifyng therby that all that euer is done, through sacramental rites, and ceremonies, is done by goddes power alone, and not by mannes.

And said vnto him Ephata.

Jesus sayed vnto the man: Ephata, whiche worde signifieth in the Hebrue tongue, be opened: And by and by of his worde ther ensued a vertue. For anon his eares were opened, and the bande of his tongue was leused, and he spake redely. They had open eares, who after the lorde sayed vnto them (come after me) forsoke all that euer they had, and folowed him. They had a ready tongue, whiche after they had receyued the holy goste, spake wt sondry lāguages the wondres of god, and aunswered the rulers charging thē that they shoulde not from thencefoth be so hardye, as to preache the name of Jesu, on this wise: whether we ought rather to obey god then mē, iudge you. These thinges were done a syde from ỳ people. For we must not make a wycked multitude witnessebearers of our fyrst profession of the gospell, least they haue in derision, that they as yet beleue not.

And he commaunded thē ỳ they should tel no man,

Therfore Jesus charged them they shoulde tell no bodye hereof, not for that he would not haue his miracle dysclosed and knowen, but because the thyng self doth better declare the power of god, then any publication, or setyng forth of man. They all knewe this deafe and dumme person. Now he heard, and had his tongue at will. And so dyd he blase, euen when he spake neuer a worde of the matter, the great benefite receyued of Jesu. Further, Jesus was in this worlde conuersaunte, vnder the shape and lykenesse of man, because he woulde enstructe menne, and teache them what they should

they should doe. What thing so euer a manne dothe that is excellent, and prayse worthy, let him couet to haue no wordes made therof, to thentent that mānes glorye maye be vttrely suppressed, and only goddes glorie aduaunced. It is ieoperdie t o magnyfie and extoll man: but the power, and goodnesse of God, is euermore most worthyly praysed. Albeit neyther is the glory and prayse of man (if any be due vnto him) cleane suppressed: yea oftetymes the more it is auoyded, the more it followeth. But a christian teacher must be of this mynde, to desire, as muche as in him lieth, to be knowē to god alone: and in so doyng, he is the more worthy to be praysed to euerye bodye. For who so desyreth glorie and praise among men, the same in that he is so desirous therof, deserueth to haue none at all. Wherfore in that Iesu forbad them whiche brought the dumme manne vnto him, to tell any body what was done, he therby more prouoked them to publishe, and telle it abrode to all menne: And so muche the more had they his greatenesse, and excellencye in admiracion, because that he, who bothe was able to doe, and wrought in deede suche feates among them, dyd not only not requyre of them any meede or rewarde for his labour, but also woulde not so muche as take the fruitiō of that glorie & praise, whith he most worthily deserued, for so notable a miracle. But as it is the propertie of him who is beneficiall in dede, to require no praise for his benefite: so is it agayne the parte of a thankefull persone, so much the more earnestly to rēder his harttie thankes, because the authoure of the benefite loketh for none at al. But þ more he forbade them. &c.

Therfore those felowes reported euery where of Iesu, saying: He hath done all thinges well, and hath restored to the deafe theyr hearyng, and to the dumme, theyr tongue, and speache. This prayse is agreable to none, but to God alone. No earthly manne doeth all thynges aright. All the miracles that Iesu wrought, wer vndoubtedly our benefites: whiche miracles if a man way and ponder after the outward apparaunce of corporal thinges, in dede there were many of them, that farre passed this, wherwith he made the deafe to heare, & the dumme to speake. But accordyng to the spirytuall meanynge hereof: the summe of a christen mans felicitie standeth in this poynt, that with his eares he may heare the wordes of the gospell, and then with his tongue, vttre, and speake what he hath learned, and geuen credēce vnto. He hath done al thinges. &c.

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If. The

The paraphrase of Eralmus vpon The.viii. Chapter.

The texte. ¶ In those dayes when there was a very great company, and had nothing to eate, Jesus called his disciples to him, and said vnto them: I haue compassion on the people because they haue now bene with me three dayes, and haue nothing to eate, & if I sende them awaye fasting to theyr owne houses, they shall faynt by the waye. For diuers of them came frō farre. And his disciples answered him: wher should a mā haue bread here in the wyldernesse to satisfie these? And he answered thē: How many loaues haue ye? They saide, seuen. And he commaunded the people to sitte downe on the ground: And he tooke the seuen loaues. And when he had geuen thankes, he brake them, & gaue to his disciples to set before them. And they did sette them before ỹ people. And they had a fewe smal fishes: and when he had blessed, he commaunded them also to be sette before them. And they did eate, and were sufficed, and they take vp the broken meate that was left, seuen baskettes ful. And they that did eate, were aboute fower thousand. And he sent them awaye.

THe Lorde Jesus exhorteth his disciples by diuerse ensamples, to continuall beneficence and well doing, the chiefest parte wherof, is to feede the ignorannte people with the doctryne of the gospell. Therfore he repeteth thēsample of feading, because the thyng so oftymes prynted in theyr myndes, should in no case out of memorie. For it fortuned on a certayne season, that a great multitude of people, camme vnto him to wyldernesse, bringing with them manye sicke folkes, payned with diuerse dyseases. The most gracious lord cured all theyr corporall sicknesses, and fed theyr sowles wt the heauenlye doctrine. And by reason he was so readie to doe good, he so wan the hartes of the multitude, that they coulde by no meanes, be seuered frō him. And whiles theyr myndes were wholely fixed vpon the kingdom of God, they remēbred not to make prouisiō for vitayles, in so muche that when theyr bodies were healed, and theyr sowles fed, they were in great daunger to sterue for hongre.

Jesus calleth his disciples to him, & sayd vnto them.

Assuredly hongre is a sore thing, especially when it chaunceth among a multitude. Jesus minding to teache the apostles by dede selfe, that suche shall want nothing, as cleaue vnto him by syncere faith, said vnto them: I haue compassiō vpon this multitude. For loe, they haue bene with me now this three dayes, and haue nothyng to eate. If I send them awaye fasting as they be, it is ieoperdie lest they faynt, and tyat by the waye, before they gette home. For summe of theim came a great waye hence. By these wordes Jesus prouoked his disciples to attend vnto ỹ miracle, whiche he purposed to worke. Howbeit they beyng as yet rude, & ignorannt, had cleane forgotten how that before he had fedde a great numbre of people with fiue loaues, and two fishes: and therfore answered in this wyse: Where should a man haue bread here in wyldernesse to satisfye so great a multitude, & so hongry withall by reason of two dayes fasting, althoughe there lacked not money inough to byc it? Here thou hearest an answer of forgetfulnesse, and distrust.

And his disciples answered.et.

And he answered them: how many loaues haue ye?

Jesus asked theim agayne: howe manye loaues haue you? They loked vpon theyr vytayles, and answered: seuen. Doubtlesse this was the true euangelike bread, not of barly, but of wheat, like as were the loues before mēcioned, wherwith the chyldren are fed: which is not cast to dogges. Barlie hath in it his proper floure, but couered wt a rough huske, or coueringe.

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The fiue bokes of Moyses called ỹ Pentateuche, haue also in them a spirituall vnderstanding, but the same is wrapped, and couered with darke figures. The numbre of the loaues was multiplyed, but the couering was taken away, in token ỹ grace was encreased, and ceremonies dymynished.

Now whereas the disciples thought that thise breades would not haue bene sufficient for so great a multitude of people, Jesus, that notwithstanding, commaunded them all to syt downe vpon the ground. And he commaunded the people to syt doune. &c.

It is a blessed feaste where the hongry multitude sitteth downe, at Jesus commaundement. That is done, whensoeuer the people desirous to heare goddes worde, cum to the temple, there to heare Jesu, speakyng by the mouthe of a good preacher. For manye do cumme with no more deuocion to the sermon, then the commune sorte be wont to goe vnto the stage, there to beholde a play or enterlude, of sum vngoostly matter. He that wyll haue his bely fylled with the loaues of Jesu, must sitte downe, and that vpon the grounde. He muste come hither with quiet affections. They deserue not to be fed with this meate, which lye all at pleasure in the beddes of the pharyseis, and philosophiers doctrine. O thou that arte but earthe, and ashes, why arte thou proud: why art thou puffed vp with vayne glorie, by reason of thy vayne phylosophie: why puttest thou confidence in these thinges, wherin is no saftie: know thy selfe: Humble, and cast downe thy selfe vnto the grounde from whence thou camste. Let all fleshelye lustes be settled, and quiet in the: and then shalt thou be fylled with Christes meate. All this that I speake of was done. The whole multitude sate doune vpon the ground. Beholde now, and marke me well what Jesus doeth. He toke the seuen loaues, and to shewe that all commeth of god, whatsoeuer conduceth vnto mannes saluation, he lifted vp his yes to heauen (for there dwelleth the father, of whome he commaunded this bread dayly to be craued) and gaue him thākes: not takyng vpō hym as of him selfe, thautorite of ỹ ministerie, lest pure mā should take ought vpō him. For he might iustly haue taken vpon him this authorite, as equall with the father (albeit concerning also his diuine nature whatsoeuer he is, or hath, he is debtour for the same, vnto the father) but thensample that he shewed, was more expedient for our enstruction. After he had geuen thankes, he brake the loaues, and being broken, deliuered them vnto his disciples: that euē as they receyued them, so shoulde they sette them before the people. Mannes wordes are not pythye and effectuall, except they be handled before, with Christes handes. Thou hast eloquence: Thou hast knowleage in phylosophie: Thou hast a good witte: thou hast knowleage in holie scripture, in the lawes cyuell, and canon: whatsoeuer thou hast, firste deliuer it vnto Christes handes: let him blesse, and halow it: let him breake it: and then do thou ministre the same vnto the people: not as thyne owne, but as receiued, and delyuered the of him. For there are some, whiche breake the bread of holye scripture, not as they ought to doe, writhing and wresting it to the lustes of man, and not to the wyll, and pleasure of Jesu. And he toke the seuen loaues. &c.

For Jesus doethe so breake it, that the hongrye multitude maye be fylled, and not that the ambicion, and couetousnesse of prynces maye be therwith bolstred, and mayntayned. Whoso teacheth the gospell for gayne, or for to get glorie, and prayse of mā, or els for any other worldlie affections,

the same receyueth not loaues broken of Christe. Therefore in preaching the worde of God, and Christes gospell let vs folowe his disciples. As Christ commaunded them so did they set the loaues, readie broken to their handes, before the multitude.

And they had a fewe small fishes. 15

Here some man will saye: what is there no meate? Is it only a bread feast? There must not be muche added vnto the loaues of the gospel. Ther is nothing of more vertue and efficacie: nothing more swete and pleasaunte in tasting the they are: And yet throughe ỹ bountious liberalitie of ỹ feastmaker, there are added vnto ỹ same a fewe small fishes. Peraduenture ỹ apostles will put hereto certayne epistles, howbeit theyr putting to will not be much, & but a very small matter or trifle, in respect of ỹ euangelike prouision. This addition was permitted for ỹ lothsomenesse of certeyne persones: but we muste require it no more. We ought to content our selfes with the meate already prepared, lest if any would stil put to of his owne prouision what soeuer him lusteth, it should then become the feaste of men, and not of Jesu Christ. For Jesus did likewise halow these litle fishes, albeit they were but fewe, and small, and commaunded them to be sette downe before the people, whiche thing if he had not done, they should not haue bene set before them at al. Do not here complayne of the frugalitie, and slender prouision of meate: els if thou wilt permitte the knackes and iunckettes of the rhethoricians, the rotaill dishes of the philosophiers, and the vnsauerie potage of the pharisees to be serued in, then shall it be ieoperdie, lest the bread of the gospell saues not vnto the mouthe that is infected and brought out of tast with so manye sortes of diuerse meates.

And they dyd eate and were fulfilled. 16

Now that we maye departe with ful bellies from this euangelike feast, let the teachers doe as the apostles did, and likewise the people, as did ỹ multitude. What dyd the apostles? Is they receyued this meate of the lorde, so dyd they set it downe before the people, without any doubting or reasoning. The multitude was also quiet, and receiued it without murmuryng and grudging against theyr ministers, and toke well awoorth what soeuer was geuen them. And so in conclusion, besides that euery one of the had ynoughe, there were also seuen baskettes fylled with the meate that remayned when euery man had eaten his fill. Moreouer the people (whiche a man may more meruayle at) that were satisfied and filled herewith, drue almost to the numbre of fower thousand persons. Certes this was the largesse of goddes worde and the gospel. Whensoeuer ther commeth a proud teacher fournished with no small prouision and forniture, aswell of liberall sciences, as of other good learning, lawes, and constitutions, so that he hath in all thinges exceding great skill and knowleage, crying ofte that he shal not haue tyme ynoughe to prosecute his matier, ỹ his audience is not receyuable of so highe misteries, that he is drowned with copie of matier, and standeth in doubte where he maye best begynne: Do not we see it cumme to passe that his audience departeth awaye hongry: muche lesse then remayneth there ought, when the feaste is ended. But of this frugall, and sparing feast of Jesu, there are left seuen baskettes full of broken meate, vnspent. The aboundaunce and plentye of the euangelike feast standeth not in the multitude of sciences, as it were in sundrie kyndes of meates so many in nũbre, ỹ the sight of thẽ wyl take away a mãs appetite,

Fyue thousand that did eate, &c.

and pro-

and prouoke him to lothsomnesse: nor in sauces made of the menglyng together of all manour of humayne & secular learninges, but in ỹ vertue of ỹ word deliuered vs of god, & truly ministred wout anye fraud, or coume.

When Jesus had thus fed the people, then he set them awaye. This is also summe what, happily to departe from the feast or banket of Jesu. So are they sent awaye, who render him hartie thankes: whoe laye vp his benefites in theyr sowles, and there digeste the meate which they haue receyued: who after they be cumme home (their bodies being now, as it wer, wel fed) do by good workes doing, practise such thinges as they haue learned. And he sent them awaye. &c.

The texte. And he entred into a ship with his disciples, and came into the parties of Dalmanutha. And the pharisees cam furth, and began to dispute with him, seking of him a signe from heauē, tempting him. And whē he had sighed in his spirite: he saith: why doeth this generatiō seke a signe. Verely I saye vnto you, there shall no signe be geuē vnto this generacion. And he lefte them, and went into the shippe agayn, and departed ouer the water.

These thinges so done, Jesus forthwith departed thence, and hasted an other waye. The heerdman must neuer be conuersaunt with his flocke, but when it is to be holpen. He hath healed the secke, taught the people, and fed those that were in ieoperdie to perishe for hongre. After all these benefites still to tarrie with them, semeth to be a poynte of suche a one as loketh for summe thankes or gramercies. The necessitie of the multitude, whether it be bodilye, or ghostly, is by al manour of meanes to be holpen: but the nature of the people is suche, that for the leaste good tournes of all, they are wont to geue moste hartye thankes. It is the smallest benefite that canne be, to feade and nourishe the bodie: it is a greater, to heale it, and the greatest of all to heale and feade the sowle, with holye doctryne. None of them made him a king for the doctrine he preached, and the diseases he cured: But for meat, they gaue him a kyngdome. And lest they would now haue done the like agayne, he departed streyghtwayes from them, and taking with him his disciples (whome he choase bycause they should alwayes accompaigny hym) toke shippe, and so came vnto the coastes and borders of Dalmanutha or Magedan.

And that the vnbeleefe of the pharisei̇s maye the oftener appeare, they came likewise hither out of theyr coūtrey, not to be healed, but to pike quarelles. For they had enuie at his miracles, & enuied also the people whiche were holpen with so manye of his benefites. And the pharisees came fourth. &c.

For this cause they began to reason the matter with him, as though the miracles which he shewed, had not bene wrought by ỹ heauenly power, because they were (as they sayde) but baase, and after a common cast. Wherfore in case he would haue them, being menne farre aboue the commune sorte, and as you would saye, heauēlike fellowes, to beleue in him, they required him to shewe somme signe from heauē, as Moyses obteyned manna from thence: and Helye brought to passe by his prayers, that fyre sodaynly descēded from the same place, and consumed bothe the burnt sacrifice, and the wood, and to be short, al the water that was in the trenches or cesterns by the altre. And began to dispute with hym seking a signe. &c.

The lorde knowing right well that whatsoeuer he hadde donne, they woulde haue hadde a quarell to hym therfore, for if there hadde And when he had sighed in his spirite, he saith. &c.

bene any wonderfull signe or token shewed them from aboue where as the princes of darcknesse do raigne, they might with muche more apparaunce of truthe, haue ascryued it vnto Beelzebub, then those thinges which they sawe with theyr yes, heard with theyr eares, and handled with theyr handes, chiefly because it is a commune practise among the expert in arte magike, to cause sodayne showers, and dashes of rayne, thunder, lightening, hayle, and tempest: the lorde, I saye, perceyuing this, sighed in his spirite, shewing therby howe wofull he was for theyr so obstinate vnbeliefe. And as though he had bene in a fume, and chafed with angre, spake vnto him selfe on this wise: What a frowarde nation is this, whiche after so manye miracles seene, yet neuertheless requireth a signe, as though she had neuer seene none before? Then he tourned him to the pharisees, & sayde: Of this on thinge I assure you: there shall no signe be nowe geuen vnto this nation, the whiche only to tempe me, she requireth from heauen. But she shall haue a signe geuē her that she loketh not for, from beneath. And it shall be the signe of Jonas. For this Jonas after he was swalowed vp the space of three dayes, and beleued to haue bene dead, was delyuered agayne oute of the whales bely, when no man thought it euen so the sonne of manne after he hath bene hid about three dayes space in the belly of the earthe, shall rise vp alyue agayn, contrarie to all your expectation and wening.

Merely I say vnto you. &c.

When the pharisees vnderstode not these wordes, Jesus departed from theim as from desperate persones and returned vnto the ship, and so passed ouer the water: Thus the lorde Jesus desirous of mans healthe, oftetymes chaungeth place, not seking for sacrifices, wherof he had long a goe his fill, but true faithe. This scarcely found he in the world, but yet euerywhere rather then amōg theyr prieshes, scribes, pharisees, and head menne of the people. So yll doeth the saythe of the gospell agree with theim, that haue the world at wyll.

And he left them and went into the shyppe.

The texte. ¶ And they had forgotten to take bread with them, neyther had they in the shippe with them more then one loafe. And he charged them, saying: take hede, beware of the leuen of the pharisees, and of the leuen of Herode, and they reasoned among themselues, saying: We haue no bread: and Jesus knewe it, and saith vnto them: why take ye thought because ye haue no bread? perceyue ye not yet neyther vnderstād? haue ye your hertes yet blinded? haue ye yes and see not? And haue ye eares and heare not? Do ye not also remember when I brake fyue loaues, among fyue thousād men? How many basshettes full of broken meate toke ye vp? They sayd vnto him, twelue. Whē I brake seuen among fower thousand, how many basshettes of the leauing of the broken meat toke ye vp? They said, seuen. And he said vnto them: howe happeneth it that ye do not vnderstande?

Here, as they sayled, the disciples called not to remembraūce how they had forgotten to prouide them selues of breade. For they had but one loafe with them in the shippe. Jesus perceiuing howe they were careles by reason of forgetfulnesse, and not for the faith they had in him, gaue them warning therof, and by that meanes caused them to be carefull afreshe. Albeit this their carefulnes came not so much of distrust, as it did of an humayne negligence, and forgetfulnesse.

For hauinge theyr myndes wholy fixed vpon the wordes, and dedes of Jesu they had no remembraunce of bread: and it was expedient for vs that they so oftetymes forgat howe a great numbre of people was sufficed with fyue loaues, to thentent it should the depelier be fastened in our

myndes

mynde̅s howe those personnes shall wante nothynge, who with pure harte and mynde, continuallye cleaue vnto Christe. That shippe is suffycyently prouided for, that hathe in it that one loafe, whiche is Christe Jesus. Wherfore his pleasure was to sturre vp this carefulnes in the̅, bycause he woulde heale them therof. And for this purpose, he gaue theym a charge, saying: Loke diligently that you beware of the leuen of the Pharisei̅s, and of Herode. This word leuen (whiche they hearde, but wist not what he meant therby) caused them now when it was to late, to be careful, and take thought a freshe, howe they should make prouision for vitayles. Therfore they began to whisper, and saye softely: we haue no bread. For one thyng brought an other into memorye. After they hearde hym once make mencyon of leuen, straightwayes it came to their remembra̅ce that they had forgotten to bye the̅selues bread. Of this matter they talked softely one to another, as though they had made a faute through forgetfulnes, because thei dought no bread. Howbeit this forgetfulnes pleaseth Jesu very wel, whensoeuer through ỹ great delyre we haue of heauẽly thiges, we forget corporal & worldly matters. They feared lest they shoulde haue ben checked for their negligẽce: but they wer rebuked for their vaine & superfluous carpe & care. Wherfore, sayeth the lord, do you thus reaso̅ the matter among your selfes, beyng careful bycause you haue no breade? Haue you as yet after I haue enstructed you with so many precepte̅s, taught you with so many ensamples, and so oft warned you, no perceuera̅ce and vnderstanding at al? Are your hartes yet blynded? and be you in case, that you haue iyes and see not? eares, and heare not? Do you not at the least wise remember the thing whiche was twyse done, of late before your iyes? You sawe not long agoe howe fiue loaues broken with my handes, and dealte of you, suffyced fyue thousand people, in suche wise that euery bodye had hys fyll. And howe many basshettes full of broken meate dyd you then take vp? They sayd, twelue. Afterwarde, whan seuen loaues likewyse suffyced fower thousande persons, howe manye basshettes fylled you with the reuersion, and meate that was leaft? They answered, seuen. Then sayd Jesu: howe then chaunceth it ỹ sith you haue ben so oft, & many wayes taught, you do not perceiue how this care for your foode & liuyng is superfluous: & that the monicion which I gaue you of the auoyding the Pharisei̅s & Herodes leuen, perteyneth nothing at al to bread, but to theschewyng of their doctrine, least you be likewise deceiued as they deceiue many a one. A very smal piece of leuen maketh al ỹ dowe sower, or sauery. If ỹ leue̅ be naught, the̅ is all the dowe mard. They make a shew & sẽblãt of godlines, notwithstãding they be very farre fro̅ true godlines: & they disse̅t in opinions amo̅g the̅selfes, whereas both of the̅ do shãefully erre, & be out of ỹ way. For the Herodiãs do many times erre, by reason they be ignorannt in holy scripture, beleuing not that the bodyes shall rise againe: & all is because they beleue nothing, but what they see w̃ their iyes: The Pharisei̅s, although they haue ỹ scriptures at their fingers end, yet blinded w̃ euil lustes & delyres, do withstãd true godlines. You muste be chiefly ware of their doctrine, leaste both your selfes be infected therwith, & also other mo hereafter, by the contagiousnesse of your infection. But embrace you the breade made sauerye with the leuen of the Gospell, that you may likewyse distribute this pure breade to other.

And he charged them saying: take heede

And they reasoned among them selfes, saying:

And saith vnto them: why take ye thought.

Haue ye iyes and see not?

When I brake fiue̅ among.

And he sayed vnto them.

The texte.

¶ And he came to Bethsaida, and they brought a blind man vnto him, and desyred hym to touche him, and he caught the blind manne by the hand, and led him out of the toune, and when he had spitte in his yes, and put his handes vpon him, he asked him yf he sawe ought. And he loked vp, and sayd: I see the men. For I perceiue thē walke as they were trees. After that, he put his hādes again vpon his yes, & made him see, and he was restored, and saw euery man clearely. And he sent him home to his house, saying: neyther go into the toune, nor tell it to any other.

In the meane while they arryued, and came to Bethsaida, and behold howe euery where is ready matter and occasion ministred to shewe mercy. Here in a certayne strete, they brought hym a blynde man, and desired him to touche hym. This blynd body desyred nothing himselfe, but intercession was made for hym, by other men. No man desireth health of the Lorde Iesu, but suche a one as he toucheth. For the first touch bringeth a man to the knowledge of himselfe. This man was not poreblynd, or a litell appayred, and decayed in sight, but as bysome as was possyble to be. They that be so blynd, haue nede to be ledde to Iesu by other men, whiche by prayer maye procure them theffectuall touche of his holy hande. Iesus, who could with a becke haue healed what blynd manne soeuer hym luste, restored hym not byanby to his sight, because he woulde vnder a figure, shewe his disciples how muche a do it is, ere suche persons can be brought to the knowledge of the truthe, as of long tyme haue continued in their errours. Suche a blyndnesse was the blindnes of the Paynims, and Gentiles, who so manye hundred yeares, embraced the worshippyng of Idols, in steade of great godlines. Suche a one also was the blindes of the Iewes, whiche coulde not be made to forsake the superstition receiued of their elders, whereunto they had so many yeares accustomed.

He caught ye blind man by the hand.

Therfore whē the Bishop and preacher of Gods word, shal chaūce to mete with suche a blind man, what must he do? marke what Iesus did. Firste he toke the blind man by the hand. O blessed guide: but whyther dyd he leade hym? he lead him out of the toune, That manne setteth before his yes the worst ensample or patarne that can be, whoso folowth the trace and steppes of the multitude. They fauour them selfes to theyr own peril, that say thus: I do not this thing alone. Euery man doeth so, as well as I. I had leauer play the vnwise man with the multitude, then be wyse with a fewe. Such as are blind, are diuerse waies in ieopardy, so long as they be amōg company. They are laughed to scorne: they are runne vpon: they runne, & strike against other: they are thrust out of place, and haue many a fall. Therfore first of all the blind man must be lead out of the place, where as much cōpany & resort of people is. He walketh now safely that hath such a guide.

Whē he had spit i his yes

What did the Lorde moreouer? he spit in his yes, & then put to his hādes, & touched them. Neyther wer his yes yet opened: so great was his blindnesse.

And he loked vp & sayed: I se men:

Then Iesus asked him whether he sawe ought. As he had spoken the worde, the blind man lifted vp his yes, conceiuyng as it were sum litle hope to be restored to his sight, and sayd: I see mē walking like trees. They that haue not yet perfitely receyued the lyght of the Gospel, whatsoeuer they see in this worlde, seemeth muche greater then it is in dede. They see a ryche man, he semeth a plane tree. They see an heade officer or a prince: they thinke they see an Apple tree, or a Cypresse tree.

They see a stoicke philosophier, with a great beard, or a Pharisey trimmed with brode

with brode hemes and phylacteries: they beleue he is a figge tree. Now yf their ies were cleused, and thinges would shewe and appeare vnto the in their proper likenes, and as they be in dede, then should they perceiue what maner of trifles and vanities suche thynges were, as semeth so great vnto him, whiche is halfe blynd. But the Lord who quencheth not the smokyng flare, nor forsaketh him that hath but halfe a syght, vntyll he see perfectly, dyd eftsones put his handes to the blynd mans ies, and forthwith he began to haue a clearer sight, and at the length attained suche perfitenesse therof, that he sawe al thinges clearely.

After that he putteth hãdes againe vpon his ies.

Blessed is he who hauyng the ies of his hart lightened by Christ, seeth euery thyng plainlye. Unto him those thinges seme leaste, whiche vnto the world appeare greatest. Unto him those thinges seeme fowle and filthye, that make the goodlyest shewe vnto the worlde. Unto him those thinges appeare greatest, which seeme vyle and nothyng worth vnto the same. Whosoeuer thou be that art a teacher of the gospel, despyse not the weakenes of them whiche are newe beginners in learnyng the philosophy and doctryne of the gospel. At the fyrst time it is inough for them to be brought out of ỹ towne, that is to say, to haue departed from their old sinnes. The must the doctrine of the gospel be straightwayes put forth, and preached vnto the, whereby their ies may be lightened: and first of al the rudimentes, & firste principles of ỹ euangelike perfection, are to be taught, vpon the profession wherof, such as entre into Christes religiõ, and be nouices of the same, may receaue the sacrament of baptisme. Anon after, ther must be taught them a more secrete and pithy doctryne, which shal make them to see, and perceiue euery thing clearely. These thinges shal the ministers of Jesu Christ do. But Jesus himself wil vouchsafe to touche the blinde mans ies, with an hyd and secrete vertue, that he may receyue his syght agayne.

After the Lord had done this good dede, he badde the man retourn home to his house, forbiddyng him to tell any body what was done. As ofte as he commaundeth any fact of his to be conceled, he teacheth the priestes therby howe they ought not to seke for any prayse and glorye among men, yf they haue done any thing wel and praise worthy in the ministration of the gospell. Agayne if at any tyme he commaunde his facte to be published and tolde abrode, it is a monicion for him ỹ is healed of his sinnes, both to knowledge his owne filthynes, & also to display & set out the goodnes of God, vnto whome onely he is a debtoure, for that he is chaunged, & made a newe man. Nowe to retourne into his owne house, is nothing els, but after the time he hath once receiued grace from heauen, not to forget what he was before, & to what inconuentence he shal fal agayne, if he be not preserued thorough the grace and beneficial goodnes of almighty god. If it chaunce him in his retournyng homewarde to come into any toune, that is to saye, among a sinful and a wicked multitude of people, which wil rather laughe Christes religion to scorne, then beleue in Christe, there ought he not vndiscretely to bable out the mysteries of our fyrst profession.

And he sent hi home to hys house.

Jesus said vnto him: go vnto thy house, and yf thou entre into any towne, tel no body. He healed one before, whiche was bothe deafe, and dumme. The same felowe hearde the worde of the Gospell, and spake readily. Nowe hath he healed a blind mã, who notwithstandyng his sight be good and perfit,

and perfite, yet is he cõmaunded to kepe silence, among vngodly persons & sinners, forasmuche as when he is come home, the thyng it selfe shall open the miracle to suche as knewe hym blynde. For ther is a tyme when it behoueth a man to professe the mysteries of the gospell. Againe there is a tyme when it is better to concele the same.

The texte. And Jesus went out, and his disciples into townes that belong to the citie, called Cesarea Philippi. And by the way, he asked his disciples, saying vnto them: Whome do men say that I am? And they answered: some say thou art Johu Baptist, and some say Helias, againe some say that thou art one of the numbre of the Prophetes. And he sayd vnto them: But whom say ye that I am? Peter answereth and sayeth vnto hym. Thou art very Christ. And he charged them that they should tel no man of hym, And he began to teache them howe that the sone of man muste suffer manye thinges, and be reproued of the elders, and of the hye Priestes, and Scribes, and be killed, and after thre dayes, arise again. And he spake that saying openlye. And Peter toke hym a syde, and began to chide hym. But he tourned about, and loked on his disciples, and rebuked Peter, saying: Go after me Satan, for thou sauerest not thynges that be of God, but the thinges that be of men.

Nowe maketh he a triall howe much his disciples haue profited ghostly, prouyng whether such thinges be done in theim spirituallye, as in other haue bene wrought corporallye, and by darke figures. Ther fore he departed from Bethsaida, and went with his disciples to the litel townes belongyng to the citie of Cesarea, surnamed Philippi. As he wente by the waye, he asked them what the people supposed of hym. For nowe after so manye miracles wrought, euen the common sorte oughte to haue conceyued some meruaylous great opinion of him. Jesus was not ignorant what the common opinion was of him: but his intẽt and purpose was, to shewe vs whiche is the true euangelike fayth, that sauyth the faythfull: and howe much it differeth from the inconstant, and variable opinion of the cõmon people.

Whõ do men say that I am

Whom (saith he) do men say that I am? The disciples answered plainlye, as they had heard. Some men (ye they) suppose thou art John Baptist, who is reuiued agayne. Other some take the to be Helye the Thelbite, whose commyng was promysed by Malachy the Prophete. And agayne other there are, who thynke not that thou art Hely, but some other of ye olde Prophetes risen agayne from death to lyfe. These were the opinions of those men, who as then, had the greatest opinion of hym. For beyng themselfes but men, they coulde suppose nothyng of hym aboue the state and condicion of man. They supposed him to be a man of great excellencye, but as yet, they beleued not howe he was Messias, the very sonne of God, and sauiour of the worlde. Yet was this a rudiment, and first principle (suche as it was) of the euangelike and christen profession, the mistery whereof, was not as yet to be disclosed to the common sort. For it being once discouered, no man can be saued, saue he whiche beleueth that Jesu is the authour and original cause, of al healthe and saluation. The wel of ye euangelike saluation, is a sure beleke on Jesus Christe, the sone of God, inspired vs by the heauenly inspiracio. And to wryng this beleke out of the Apostles, he sayd: The common people, as I perceiue, are wauering in theyr faith, hauing no constant opinion of me, & yet haue they a greater opinion of me, then suche as sayed, I was nothyng els but a Carpenters sonne: then suche as sayd I was furious and madde, and sought me out, to thentẽt to haue bounden

And he sayed vnto them:

me wyth

me with cheynes: then suche as said, I had the spirite of Beelzebub. But what say you, who be of household, and of familiar acquaintãce with me, & haue bene alwayes witnesses of al that euer I haue done, and taught: whõ say you that I am? Then Peter the chiefe professoure of the gospell, made answere in all their names, and sayed: Thou arte that selfe same Messias long a go promised of the Prophetes, the sonne of the liuyng God, by whõ onely healthe and saluacion was promised vnto the worlde. When the lord had greatly allowed this open confession of his, as inspyred of God, & had geuen hervnto a worthy testimony of blissfulnesse, and pronounced it to be the foundacion of the churche, and euangelike citie, which no puissaunce of the deuell shoulde euer be able to shake: Then charged he theim straightly, that they shoulde in no wise discouer what they knewe, by thinspiracion of the father, before the time were come. It behoued that the people should awaite for Messias, and beleue that he should shortely come: Howbeit as yet, it was not expediẽt to be knowen, that Jesus was Messias. For thus was it necessary for our instrucciõ, that glory should spring of base and hũble estate. The disciples of an humain affectiõ abhorred the displeasurs of their master, muche desirous to haue him greatly estemed, & takẽ for a iolly felowe of euery body. But it pleased the euerlasting wisedom to obserue the other order. Therfore Jesus began to teache them what he shoulde suffer, before he woulde haue his greatnesse and excellencye knowen vnto the world. The sonne of man (sayd he) of whom you haue conceyued so high an opinion, muste suffer great reproche, manye paynes and tormentes, be condempned as a felon of the Scribes, priestes & head men of the people: and in conclusion, be putte to a shameful deathe, as an euill doer, insomuch that among worldly men, it is not possible for any man to be counted more vile, abiect, and desperate then he. But for all this there is no cause why ye shoulde despayre.

And he charged them that they.&c.

And began to teache theym how that the sõne of mã.&c

Kepe stedfastly in mind your confession, which ye haue made before me. After they haue persecuted me to death, I wyl rise and be alyue agayne, on the thyrd day. And where as he had nowe and then before, sumwhat darkly monyshed them to the premisses, at this present he spake his mind plainly, because it appered they would nowe awaye with suche communication, sithe they had geuen so noble a verdicte and sentence of their mayster.

But for all that they could not yet abyde to heare any menciõ of his death, although they shoulde thorough hope of his resurrection haue taken cõforte agayne. The loue wherwith they embraced Jesu, was great: but yet was the same a very worldelye loue, and an humayne affection. For as yet they had not receyued the holye Ghost, whiche should make perfyte in them, whatsoeuer was vnperfite. Wherefore when Peter hearde suche fell and cruell wordes, of condempning, tormentyng, and slaying, he was not afeard to take Jesus aside, as though he would secretely monysh him of some thing whiche shoulde be for his weale, and profite.

And Peter toke hi aside.

For sothe this is mans wisdom, which oftimes studieth to go before ỹ wisdõe of god. Yea he was bolde to rebuke his lord, as though he had not ben wel aduised for that he would dye, sith he might auoide deth. And albeit he beleued he would be alyue again on the third day, yet he thoughte it muche

bettter for him

better for him not to dye at all, then after death to reliue. This leude tache of Peter, although it proceded of a certain harty loue towardes Jesus, yet did Christ openly, and sharply reproue, to thentent we shoulde learne in al thinges obediently to folowe the wil of god, and not with our fond iudgement, to go before his determinacions. It is not mans part to take Jesu aside, and rebuke him, for feare leaste he do, what he hath determined to doe. But we ought reuerently to beseche him, that he wil vouchsafe to take and leade vs, whither soeuer it please him. Therfore bicause he woulde cleane wede out of al their mindes, this naughty affection, he first tourned from Peter to his disciples, & then beholdyng them (whom he knewe righte well did not dissēt in opinion from their spokesman, though he bolder, and more presumptuous then the rest, was not afeard to speake his mind) he rebuked Peter again, of whō he was rebuked before, saying: Why letteſt thou me Satan? That word in the Syrian tōgue, signifieth an aduersary: as who say: Why doest thou that art but a disciple, assay to go before thy mayster? Thou that art a man, attempt to go before god? folow rather behind. This is not mās busines which is now in hand. Thine affection & loue is as yet a worldly affection: neither sauerest thou of those thinges which ar of god. If thou wilt be my disciple, it becommeth the to folow my death, and in no wise to hinder it. And not the alone (albeit chiefely the, and the other whom I haue specially chosen) but also all that will profesſe them selfes to be my disciples.

The texte. ¶ And when he had called the people vnto him, with his disciples also, he sayd vnto them whosoeuer will folowe me, let him forsake hymselfe, and take vp his crosse, and folowe me, for whosoeuer will saue his life, shall lose it. But whosoeuer shal lose his lyfe for my sake and the Gospels, the same shal saue it. For what shall it profite a man yf he winne all the worlde, and lose his owne soule? Or what shal a man gene to redeme his soule withall agayne? whosoeuer therfore shall be ashamed of me, and of my wordes, in this aduoutrous, and synfull generacion: of hym also shal the sonne of man be ashamed, when he commeth in the glory of his father, with the holy Angels.

When Jesus had thus spoken, he commaunded the whole multitude to be present with his disciples, leaste any should suppose that those wordes pertayned onely to those specially chosē persons. And whē they were nowe al together, Jesus spake vnto them with an audible voyce, on this wyse: Many there be whiche do folowe me rather with feete, then by imytacyon of life. Neither do al men come to me for one cause or purpose. For some are entyced hither by the noueltie and straūgenes of my miracles: some with ỹ desire of bodely health, & other some by a great desire to hear my doctryne. But whoso wil be a true folower of me, yf he intende to be associate wyth me in blisse and glory, let the same in the meane time dyspose hymselfe to be my felowe or partener, in suffering afflictions, and deathe. Let him vtterly renye himselfe, reseruing nothyng vnto himselfe in this worlde, but cleane renouncyng al thinges euen to contempt of lyfe: and finally let euery man take vp his crosse, and folowe me. Let not the disciple be ashamed to folow his teacher, nor the seruaunt to folowe his maister. Neyther let any intende to come to glory by any other way or meane then that, by ỹ whiche he shall se me go thither before him. Who so thinketh that he hath in himselfe wherby he is able to attain saluacion, shal perish. And contrarily, whoso destruStyng all

Who so euer will folow me

styng all his owne aydes, wholly putteth himselfe to my mercy, shalbe saued. For it is not inough for my sake little to passe vpō landes, tenemētes, parentes, wife, and chyldren: but life it selfe (for the preseruacion whereof man forgoeth all that euer he hath) must likewyse be forsaken.

Be you of good comforte: that neuer perisheth whiche is geuen to me: no rather ye shall preserue that by losyng, whiche you shoulde otherwyse lose in dede by euill keping. Through fayth of the gospell, to all men is geuen life euerlasting. Therefore he that setteth more by this present lyfe, then by the grace of the Gospell, although he seme for a tyme to wynne the same, yet dothe he in very dede, lose it. For nomanne can here prolong his life beyonde the tyme appoynted. Albeit to say the truthe, neyther in the meane tyme, and before his death, liueth a man in dede, except he liue wel and vertuously. And after this life (whiche to al men is very shorte and transitory) he shalbe condempned to euerlasting death. Nowe, whoso for my sake, and for that he is a stedfast professour of the gospell, putteth his life in hasard of death, shall preserue it by me, which els should verely perysshe. Therfore, yf there be nothyng so dearely beloued of man in this worlde, but he wil be content to raunsome temporall life with the losse therof, debatyng the matter with him selfe in this wyse: What shall it auayle me to haue house, landes, goodes, precious stones, wyfe and chyldren preserued, if my selfe perisshe, and shall not enioy that I am owner of? Thoughe all these thynges be in safety, yet do they perisshe to me ward, if I fortune to dye. For what thyng can be so dearly beloued, and muche set by of man, that is not to be contempned for the preseruacion of lyfe?

For whosoeuer shall saue his life.

But who so euer shal lose his life.

What shal it profite a man if he winne al the world.

If one woulde offer another as great riches and treasure as euer had Midas and Cresus, the beautie of Absolone, the Monarchy and empyre of the whole worlde, and finally al sortes and kyndes of pleasures, & therwith say: Take these thynges, & dye: would not thother byanby refuse this offre made him with suche condicion, and answere agayne? I loue my lyfe alone, better then all these thynges. Sith, I saye, that euery man dothe wysely consyder these thynges with him selfe, so ofte as there is any imminent daūger of bodely lyfe, why do they not then more earnestly loke vpō, examine, and way the matter, whensoeuer it concerneth that lyfe inestimable? Nowe euerlasting life is profered vnto thy soule: and wylt thou not exchaunge therfore the shorte, and wretched lyfe of the body? especially sith that euery man shall another daye receyue his owne body agayne, restored to a more blessed life. All menne must not of necessitie dye for the profession of the gospell: but yet euery man ought to be ready in wyll and mynde so to do, to the intent, that if the case requyre, they may passe nothyng vpon corporall life, so that the lyfe of the soule maye be saued. Whensoeuer the storme of persecucion ariseth, then must this crosse be taken vp. Albeit neyther, euen when all thynges be quiet, and persecucion ceaseth, shall any man be without his crosse, vnles it be counted an easy thyng to renounce all naturall affections, with all worldly pleasures and intisementes, to cut of the inordinate lustes of the flesche, to bridle excesse, to represse sensualitie and pleasure of the bodye, to subdue hastines, and lette passe reuengement. For these thynges also must euery man do, that wyll be my disciple, euen at that tyme, when the worlde is most quiet, and without busynes.

But truth it is that the worlde ſhal with all maner of engynes riſe againſt thoſe whiche profeſſe my name, and threten them with reproche, baniſhement, impriſonment, tormentes, attayndour, and death. For this is a naughty nacyon, and ſhall euer haue in it moo reprouable, and naughty diſpoſed perſons, then good men: among whom it ſhalbe coũted the greateſt offence that may be, to profeſſe my name. And if any man, the worlde beyng thus ſet, and bent agaynſt me, wyl be aſhamed to confeſſe hym ſelfe to be my diſciple in this vngracious, and counterfeyte nacion, where after ſhort affliction foloweth euerlaſting blyſſulnes, him the ſonne of man wyl requite, and be likewyſe aſhamed to take him for his diſciple, when he ſhal eftſones cum, not lowe, and contemned as he is now, but wonderfull, and merueylous in the royaltie and glory of his father: not accompanied with a fewe poore diſciples, but enuironed with innumerable companies of holy Angels.

The ix. Chapter.

The texte. ¶ And he ſayd vnto them: verely I ſaye vnto you: there be ſome among them þ ſtand here, which ſhal not taſt of death, tyll they haue ſene þ kingdõ of God cum w̃ power.

THey ſhall not be partakers of þ glory, who will not nowe ſuffre þ infamy of my croſſe. The Jewes loked for a merueylous kyngdome of the children of Iſraell, whiche they ſuppoſed ſhould begyn, aſſone as Meſſias was cũ, & therfore they could not beleue þ Jeſus was Meſſias, becauſe he came ſo poorely, and like an outcaſt of þ worlde: & muche more were they offended with the mencion of his paſſion, and death. Thei vnderſtode not howe there were two cummynges of Meſſias, the fyrſt, whiche after the eſtimacion of the worlde, was lowe, and reprochefull, and another full of maieſtie, and glory, whiche ſhalbe in the ende of the worlde, to thentẽt he may ioyne vnto him his whole body, deliuered from al euils, in the glory of the father: and throwe downe Satan with al his membres, into the fyre of hell. He woulde that the day of this latter cummyng ſhould be vncertayne to all men: but yet would he haue euery man to be in a readines agaynſt the ſame. Therfore for aſmuche as there were ſome among the people which by inward ymaginacyon ſayd thus to them ſelues: when ſhall this tyme of glory cum whiche he promiſeth? And peraduenture many of them beleued not that it ſhould euer cum at al: Jeſus ſtabliſhed their wauerynge myndes with ſuche wordes as here enſue: Beyou ryght well aſſured of the thyng I told you, that the ſonne of manne (whome ye nowe ſee humble and lowe, and very ſhortly ſhall ſee more abiecte then all other) ſhall appeare in the fathers maieſtie, with all his holy angels, and choſen diſciples. Neyther is that tyme ſo farre of. For there be ſome here in this company, who or euer they dye, ſhall perceyue that the kyngdome of God is alredy cum with power.

And he ſayd vnto the, verely, I ſay. &c

Therfore let euery mã make him ſelfe redy, to thentent he may be found worthy to be of the ſame kyngdome. Theſe wordes that the Lorde ſpake, the Apoſtles them ſelues as then vnderſtode not, becauſe there was in them double vnderſtanding. For of his death, reſurrection, and aſcẽcyon,

and

and after the sendyng doune of the holy ghost from heauen, then that vertue of the cozne of mustardsede, that is to say, of the Euangelike doctryne, began to put furth it selfe.

¶ And after sixe dayes, Jesus taketh Peter, and James, and John, & leadeth them vp into an hye mountayne out of the way alone, and he was transfigured before thē, and his raymēt did shine, and became very white, euen as snow, so white as no fuller can make vpon the yearth. And there appeared vnto thē Helias, with Moyses, & they talked with Jesus. And Peter answered, and sayd to Jesu: Maister, here is good beyng for vs. Let vs make also three tabernacles, one for the, and one for Moyses, & one for Helyas, for he wyst not what he sayd. For they were afrayde. And there was a cloud that shadowed thē, and a voyce came out of the cloud, saying: This is my beloued sonne, heare him. And sodaynly, when they had loked rounde about, they sawe no man more then Jesus onely with them. The texte.

Nowe because the disciples should put no doubtes, but he would once performe what he promised concerning the maiestie of his second commyng, his pleasure was to geue them some taste thereof, and that before their death, so farforth as mānes nature was able to receyue or away wal. Wherfore after sixe daies Jesus toke vnto him three of his twelue speciall chosen disciples, as the chiefe and worthyest persons: vnto whom his pleasure was to shewe this sight, because they would make no wordes thereof, tyll the tyme were come that they might lawfully disclose it. These wer Peter, James, and John. Them onely he toke awaye with him into a very high mountayne. For they must be farre from all carefulnes of lowe and yearthly thynges, whom Jesu vouchesafeth to shew suche a sight vnto. He dayneth euen in these dayes to geue by secrete inspiracion, vnto certayne electe persons enhaunced to the mountayne of pure contemplacion, some tast, and sight of the euerlasting blissefulnes.

The people whiche abyde beneth in the playne, knowe nothyng hereof, and if a manne tell them, they beleue not. When the Lorde, and his disciples were cum to the toppe of the mountayne, fyrst of all they fell to theyr prayers. For prayer is the thing whiche chiefly prepareth the yes of the heart, and maketh them mete to behold suche a sight.

And loe, as Jesus was in his prayers, the shape of his body was sodaynly chaunged. For his face, which before semed not to differe from the cōmon physnamy of other, shone as bright as the sunne. Then did his clothes glister w whitenes, surmountyng ꝑ whytnes of the snowe: suche as no fuller can by his craft, make the like vpon clothe. Neyther was Jesus sene thus alone, but with him Hely, and Moyses talkyng together. It was Moyses office to talke with God. And we rede howe Hely was taken vp and caried into heauen with a fiery chariot. Doubtles theyr communicacion with Jesu, signifyeth the agrement of the lawe and the Prophetes. For the lawe shadowed and shewe out Christ with mysticall figures: and the prophetes shewed before by theyr prophecies, howe Christ should cum suche a one, and like in all poyntes as Jesus camme: and yet the Jewes woulde not beleue. The matter wherevpon they talked, was his glorious death and departyng, whiche he should in shorte space after fulfyll at Jerusalem vpon the crosse, so that here the mencion of death dyd lykewyse assuage that excedyng great pleasure, whereof mans mynde was in no wyse receyuable. Peter being rauished with this vnspeakable sight, and therfore not wel able to rule his affectes, breake theyr communicacion

And he was transfigured

And there appeared vnto them Helias with Moyses.

And Peter answereth.

begonne of death, saying: Maister speake no more of Jerusalem: Here is good being for vs. Therfore let vs make.iii. tabernacles in this place, one for the, another for Moyses, and the thirde for Hely. These wordes of Peter, partly proceded of the feare of death, whiche was deepely suncken into his minde, and partly of ỹ great pleasure he had in beholding of this sight, wherwith he was as it were dronken. For like a man beside him selfe and rauished of his wittes, he wyst not what he sayde. So great was the feare wherewith these mortall menne, not yet recepuable of the diuine maiestie, were astonyed. Therfore because they should not be ouercomme with this passyng great brightnes, there arose a cloude whiche ouershadowed them, and tẽpred that vnsuffrable light, so as they might away with it. This taste of the diuine maiestie, was geuẽ to their corporall yes. Ther was also somewhat geuen vnto theyr eares. For there sounded out of the cloudes, the fathers voyce, beyng likewise full of maiestie, whiche sayd: This is my moost dearly beloued sonne: geue eare vnto him.

And there was a cloud that shadowed them.&c.

And a voyce came.&c.

Nowe, howe for very shame do the Jewes to this presẽt day, speake agaynst Christ, sith both Moyses, and Hely, whiche are of greatest authoritie among them, beare him wytnes: sith the father (whome they would be seme deuoutly to serue and worship) gaue by his voyce, the whole authoritie to his onely begotten sonne. The Apostles were delighted with this glory: but let him ỹ wyll cum thereunto, heare Jesu whan he exhorteth to the imitation of his crosse. O Peter do not thou from hencefoorth rebuke thy Lorde: do not thou go before Gods determination. Thou heardest the fathers voyce, whiche sayd: heare hym who is my dearly beloued sonne, as who saye: hitherto you haue heard Moyses, and the Prophetes prophecying of Christ, they haue nowe played theyr partes. He is alredie cum whome they promised. Hereafter geue no eare vnto suche as promise thinges to cum: but hear you him that is present, and speaketh my wyll and pleasure. No manne shall speake truer thynges. Whatsoeuer disagreeth with his wordes, that vtterly refuse you.

And sodaynly when they loked rounde about.&c.

Anon as this voyce of the father was heard, all thinges were sodenly chaunged agayne into another shape and likenes: for when they loked rounde about them like mẽ awakened out of theyr slepe, they sawe not one iote of al that euer they sawe before, saue alonely Jesus, whoe was present with them agayn, hauyng the selfe same shape that he was wont to haue. He shewed them his greatnes onely throughe a cloude, and they were not able to beholde it. What woulde they haue done, if he had shewed thẽ his very highnes and maiestie, euen as it is in dede? Therfore Jesus ekstones humbled him selfe to theyr lownes, and forsakyng the toppe of the mountayne, came downe to the rest of his disciples, and the multitude. Here remembre thou that art a preacher of the gospell, how muche more it becommeth the to humble and abase thy selfe to the capacitie of the weake, the whiche was once like weake as they be: and if thou haue any high or excellent qualitie in the, the same is Christes, and none of thyne.

The texte. ¶ And as they came doune from the hyl, he charged them that they shoulde tel no mã those thynges that they had sene, tyll the sonne of man were risen from death again. And they kept that saying with them, and demaũded one of another, what the risyng from death agayne, should meane. And they asked him saying: why thẽ say the Scribes that Helias must first cum? He answered, and sayd vnto thẽ. Helias verely whẽ he

he cõmeth fyrst, restoreth al thynges, And the son of man (as it is written of him) shal suffre many thynges, and be set at nought. But I say vnto you, that Helias is cum, & they haue done vnto him, whatsoeuer they would, as it was written of him.

As they were cumming doune from the hyll, or ere they camme to the multitude, the Lorde Jesus forbad those three to tell any bodye what they had sene, tyll after the tyme that the sonne of man were risen agayne from the dead. Other heretofore when they were likewyse commaunded to holde And they kept that saying with the
their peace, did so muche the more blase abrode those thynges, whiche they wer charged not to disclose. But these .iii. because they heard the fathers voyce saying: heare him. &c. did as they were commaunded, kepe secrete what they had sene, insomuche that they disclosed it not to the residue of the Apostles before the time appoynted. They wyst not what the matter ment: but yet they supposed there was summe earnest cause, why Jesus woulde not haue it published vnto the people before his resurrection were knowen. For what other good shoulde they haue done by telling it abrode but made them selues a laughyng stocke vnto the faythles. Who woulde haue beleued it to haue bene matter in dede, ỹ Jesu had appeared in suche wyse, sith men should se him sone after put to so muche shame and villany, and in conclusion suffre death vpon the crosse. But the disciples (who durst not after they had once heard the fathers voice, distrust the wordes of Jesu) not vnderstandyng what he meante by these wordes ensuyng: When the sonne of manne shall rise from death. &c. fell to reasonyng the matter among them selues, and supposed verely that incontynent after his resurrection, the glory of that kyngdome should begynne, wherof they had now taken a say: howbeit there was a certayne scruple or doubt which made muche agaynst them, and that was, because his death was at hand, the whiche he had ofte tymes warned them of before, promisyng he would reliue on the thyrd day after the same. But they had learned of the prophecy of Malachy, how Hely should cum before the great day of the Lord. And demaunded one of another.
And because they could not assoyle this doubte among them selues, they moued the question to Jesus: Lorde say they, thou hast performed thy promise: We haue seene the bryghtnes of the kyngdome of God. Therfore we beleue that after thy resurrection, thou wilte cum in semblable likenes, and such a one as thou diddest whylere appeare vnto our sight. But what is the cause that the Scribes, takyng their authoritie of the prophecy of Malachy, do saye, that the same day shall not cum, vnlesse Hely the Thesbite cum before, to make the people in a readynes agaynst the commyng thereof, lest the Lorde smyte all men with curlyng. Certes Hely, whom we saw with the in the mountayne, is not yet cum. Neyther is there as yet any thyng done by him. Therefore, eyther the kyngdom of God shall not cum by and by after thy resurrection: or els there is another sence and meaning of the prophecy, then the Scribes do teache. Unto this question of the disciples, the Lorde Jesus made a doubtfull answere, for that they were not as yet receyuable of the whole mystery hereof. And they asked him saying.
He answered and said vnto them:
For abhorryng those thynges whiche pertayned a great deale more vnto their saluation, they dreamed onely vpon the glorye of that kyngdome, whereof they had taken a tast: perceyuing not how this is also ỹ kyngdō of God, whē ỹ holy ghost (ỹ gospel beig spread abrod & euery wher preached),

subdueth all the puissaunce, both of this worlde, and also of oure ghostly enemy the deuell. That kingdome began to appeare, what tyme the lame walked, the blynd sawe, the dumme spake, the lepers were clensed, and the deuils cast out. Nowe whan this kingdome shoulde cum, whereof they had a litle before taken a tast, the Lorde woulde not haue them to knowe: yet to thentent they should more pacientlye take his death, whom they loued out of measure, he suffred them to dreame for a whyle, that the bryghtnes of the same kyngdome should shortly come, whereof there was a saye geuē in the mountayne. Therfore he tempreth his answere so discretely, that he approueth the prophecy, and yet doth not altogether condempne the interpretacion of the Scribes, but only reproueth theyr vngodly argumentacion, wherby they conclude that the kyngdome of God was not yet cum, because that same Hely, whiche was promised longe agoo of the Prophet Malachy, had not as then appeared in the worlde. For nowe the spirituall kyngdome of God (whiche thing the proud Scribes and Pharisays vnderstode not) began to cum. Now was Hely after the mystical vnderstandyng, alredy cum. Therfore Iesus sayde: bothe that whiche Malachy prophecied of Hely, and also that whiche the Prophetes spake before of the sonne of manne, shall cum doubtles. You reade of Hely howe he shall cum before the great, and dreadfull daye of the Lord, to turne the heartes of the fathers to theyr chyldren, and the heartes of the chyldren to theyr fathers, to the intent that the yonger sorte and posteritie, may perceyue howe that is already cum and performed, whiche theyr forefathers and elders awayted for. Therefore this Hely goyng before, restoreth all thinges, and amendeth whatsoeuer is not right, least the Lorde come to the great mischief and vengeaunce of all men, if he fynde them vnprepared. But like as the prophecy of Malachy speakyng of Hely the forecurrour is true: euen so are the prophecies of other Prophetes like true, whiche fore tell howe it shall cumme to passe, that the sonne of manne or euer he shewe his maiestie, shall suffre many thinges, shalbe set at naught, be mocked, and in conclucion put to death. Yea, to saye the truth, whatsoeuer was prophecied of Hely to cum, is already accomplyshed, and fulfylled: the whiche thing beyng as yet vnknowen vnto the Scribes & Pharisays, I disclose vnto you my deare kyndes. For Hely is all ready cum, whoe shewed howe the kyngdome of God was present, and moued all menne to be repentaunt for theyr former lyfe. And yet, this notwithstanding, they whiche boast and crake vpon the perfite knowledge of the prophecy, knewe him not: And they whiche loued better theyr owne kyngdome, then the kyngdome of God, delt by him, not as he deserued, but as them lyked. For he cam according to the prophecies of Esay, and Malachy, crieng in wildernesse howe the great and terrible daye of the Lorde was present, howe the axe was alredy put to the rote of the tre, and that euery man shoulde spedely endeuour him selfe to auoyde the vengeaunce of God cumming. But this Hely (whoe openly without regarde of person, rebuked euery mannes vices) they dispised, and put to death. Neyther wyll they more gently entreat Messias, then they haue done his forecurroure.

Hely verely when he cōmeth fyrst, restoreth &c.

And the sōne of man as it is written of hym.

But I saye vnto you that Helias is come.

Hereby Iesꝰ declared how John was Hely, not after ẏ body, but after ẏ similytude of spirite: who, whiles he neyther spared kinges, ne pharisees, was

cast

cast in to prison, & beheaded. As they did by ỹ forewalker, so wil they doe by his Lorde: The same thing will they likewise doe by those apostles, that shal folow him. For whosoeuer hath sincerely preached that goddes kingdome should cum, the same hath suffred many afflictions of the vngodly. And whoso syncerely preacheth that it is alreadye cum, must nedes suffre the like. With these wordes Jesus called backe his disciples frō ỹ dreame of glorye, to the remembraunce of the stormе that was to come, and hanged ouer theyr heades, that is to say, frō pleasaunte thynges to necessarie.

The texte. ¶ And when he came to his disciples, he sawe muche people aboute them, and the Scribes disputing with them. And straightway, al the people (when they beheld him) wer amased, and ranne to him, and saluted him. And he asked the Scribes, what dispute ye among them? And one of the company answered, and sayed: O master I haue brought vnto the my sonne, which hath a dumme spirit, and whensoeuer he taketh hym, he teareth him, and he foameth, and gnasheth with his teethe, & pyneth away: And I spake to thy disciples that they should cast him out, and they coulde not.

In the meane while that they had thus commoned together, they were cum into the sight of the people, at what season a great multitude wer gathered about the disciples, whom Jesus left beneath in the playne. He sawe also the scribes reasoning the matier, I wot not where vpon, with his disciples. Nowe when the people had espied Jesus vnloked for on theyr behalfe, forasmuch as he had priuilye conueyed himselfe awaye with a fewe of his disciples, they were astonyed, and met hym cūmyng ful, and whole, and saluted him.

And he asked ỹ scribes.&c. Jesus was not ignorant what the scribes disputed on, but yet he asked what the matier was wherevpon they reasoned, to thentent that euery body might knowe what was done. And when both the disciples, and the scribes held their peace for very shame, the disciples for that they assayd to cast out a dyuell, and coulde not bryng it to passe, and the other because that in the presence of the dysciples they depraued the name of Jesu, as a thing vertuelesse, and of no efficacie: one of that multitude who ministred thoccasion of ỹ reasoning, shewed the whole matier euen as it was, vnto Jesu: Master, saith he, I brought hither my sonne vnto the, who is vexed wt a dūme spirit, of whom he is pitiefully tourmēted. For whensoeuer the spirit taketh him, he dasheth him agaynst the groūde, and then the child foameth at the mouth, gnasheth with his teethe, and cryeth oute, and all this whyle he pyneth and consumeth away, by reason he is thus vexed. Because thou wast not here, I desired thy disciples that they would chase away this spirite, and delyuer my sonne. They assayed to do it, and coulde not.

The texte. He answereth him, & sayth: O faithlesse nacion, how long shal I be with you? how long shal I suffre you? Bring him vnto me. And they brought him vnto him. And assoone as the spirite sawe him, he tare hym, & he fel downe on the ground walowing and foming. And he asketh his father, how long it is ago sins this happed him. And he said: of a childe, and oftetymes it hath caste him into the fire, and into the water, to destroy him. But if thou canst do any thing, haue mercy vpon vs, & helpe vs. Jesus saied vnto him: yf thou couldest beleue, al thynges are possible to him that beleueth. And straight waye the father of the childe cried with teares sayinge: Lorde I beleue, helpe thou my vnbelefe.

When the lord heard this, to shewe, that feblenesse of fayth was the heye cause why the ponge man was not delyuered of the spirite, he makyng

as though he had bene wrothe and in a fume, sayed: Oh faythlesse nacion which yet canst not by so many miracles as I haue done, be brought to beleke. How long shall I tarye here in earth, striue with youre vnfaythfull obstaclenesse, howe long shall I beare with you, when will you come forwarde in those thynges that be of the spirite: when will you beleue those thynges that you see not, syth you beleue not the thinges which you see vp your corporall eyes, bryng him hyther to me. And they brought him vnto him. That sinne cleaueth faste, whereunto the sinner hath from the childehode accustomed. But after he was brought vnto Jesus he was worse vexed then he was before, by reason of the conflicte whiche arose betwene the spirite desirous to amende, and sensualitie tollyng and allurynge hym agayne, to his accustomed synfull lyuyng. For anon as the fiende saw Jesus, he feelyng a contrarye power to his, toke the yong manne, and sore vexed hym, insomuche that beyng dashed agaynste the grounde, and tolled to and fro, he fomed at the mouth. This was a pietifull syght to al the people. But it is a muche more pitifull syght, when the synner possessed with greuous sinnes, and of long continuaunce, is likewise vexed in soule. Howbeit there is no synne vncurable vnto Jesu.

And he asketh ꝑ father how long. &c.

The Lorde because the other should also knowe in howe euyll case he was, asked his father howe long it was, since his sonne fyrste began to be thus vexed: he aunswered agayn, of an infant. And the spirite doth not only, sayeth he, thus vexe hym as thou seest, but also casteth hym otttymes headlong into the fyre, & many times into ꝑ water, because to destroy hym. Here ꝑ hearest a very sore & cruel malady tourned into nature: & therfore the father feared least it had bene vncurable. For he sayed moreouer: But yf thou be able to doe any thyng, haue mercy on vs, and helpe vs. He dyd well to desire ꝑ mercy of Jesu, who could alleage no merites: howbeit thou hearest a wauering fayth, when he sayeth: But yf thou be able to doe any thyng. &c. That fayth Jesus refourmeth, saying: Doubte thou not what I am able to doe. For if thou couldest beleue, there is nothing but strong & stedfast fayth may obteyne it. Assone as Jesu had sayd so, ꝑ father had better hope and comfort the he had before, & declaring the greate desyre of his mynde with teares, and weepyng, sayed: I beleue lorde: and yf my beliefe be vnperfite, healpe thou my weakenesse.

But if thou canst do anye thing. &c.

Jesus sayde vnto him. &c.

The texte.

¶ When Jesus saw that the people came runnyng together vnto him, he rebuked the foule spirit, saying vnto hym: Thou dume, and deafe spirite, I charge the cum out of him, & entre nomore into him. And the spirite (whē he had cryed, and rent him sore) came out of hym, & he was as one that had bene dead, insomuch that many sayd, he is deade. But Jesus caught his hande, and lyft him vp, & he rose. And when he was cum into the house, his disciples asked him secretly: why coulde not we caste him out? And he sayd vnto them: this kynde can cum forth by nothyng, but by prayer, and fastyng.

In the meane season, the people came runnyng together on euery syde, to se this syght. When Jesus sawe they wer cum (for his wyll was to haue them all to be witnesses of the myracle) then put he furthe that almyghtye voyce, wherwith he calleth to lyfe agayne when it pleaseth hym, euen the dead. He threatened the foule spirite to handle hym accordyngly, vnlesse he woulde incontinent departe, saying: Thou deafe and dumme spirite, I charge the to get the out of the man, and that thou neuer from hencefoorth enter into hym agayne.

Jesus is in a fume with the spirite, because he maye shewe mercye vpon the man:

the man: geuing vs a lesson what we ought to doe in healyng of synners. A man must so rebuke vice, that he maye seme to loue the soule health of the person. And because we should knowe that man laboureth and speaketh in vayne, vnlesse Jesus speake with him by his secrete vertue and power, the disciples commaunded the spirite to go out, but all was in vayne, because Jesus was awaye. He is away so oft as our fayth is cold, and waueryng, by the which fayth, his wyl is that we obtayne all thynges. What was done at the emperious voyce of Jesu? By and by the spirite wente oute. But to thentent it should appeare that he went out agaynst his wil, he cryed, and vexed the sely wretche very sore at his departure. For nowe laye he vpon the grounde for deade, insomuche that many sayed he was deade in dede. Thou seest here a figure of a penitent person, and hym who turneth frō great, and accustomed synnes, to amendement. Nowe hath the hatred of synne, delyuered hym from synne: howbeit he is at the nexte doore to desperacion, who so both knowleageth his own filthinesse, and also hath goddes iustice, in remembraunce. But yet lyeth he happily deade that is dead to synne. For then remayneth there nothing elles, but that he begyn to lyue agayne to righteousenesse. And this benefyte geueth also our most bounteous sauiour Jesus, withoute whome there is no saftie. He caughte the felowe by the hande, and lifted hym vp as he laye in this traunce, and furthwith the same, whoe before seemed deade, recouered his former strengthe: and throughe the benefite of Christ, rose vp strong, and lustie. But vnlesse Jesu had nowe geuen him newe grace to leade a godly lyfe, it had bene to no purpose that he was delyuered from the dyuell at the contemplacion of his fathers fayth. Nowe heareth this deafe manne, whiche before had his eares stopped with worldlye lustes agaynst the doctrine and worde of the gospell. Nowe speaketh this dumme felowe, who before was tongue tyed and spacheleſſe, by reason of the passions, and wylfull pangues of the flesshe. Now is the same at reste and quyet, who before styred with the furious rages, sumtime of sensualitie, and pleasure of the body, sumtime of ambicion, and desyre of worldly aduauncement, other whiles of wrathe, nowe of enuye, nowe and then of couetousenesse, was as it had bene rauyshed and caryed by the constraynte of some vncleane and violent spirite. All these thynges sawe the Apostles, and sayed nere a word, for that they durst not interupt the lorde. The Scribes also held theyr peace, being now assured by the thing selfe how it was not by reason the name of Jesu was vneffectuall and vertuleſſe ỹ this felowe was no sooner ryd of the spirite, but for the weaknesse of fayth. And as it chaūced vnto this yong mā bodely, so chaunced it to ỹ Phariseis spiritually. Thei wer not healed of their sinnes because they beleued not ỹ word, by thonly vertue wherof, thei might haue ben healed. But whē Jesus was cū into ỹ house, ỹ disciples now beyng wᵗ hym alone, asked hym what was the cause why they could not cast out the dyuyll, sythe they had afore cast out so many in his name. For they wer disquieted in minde, with a certayne humayne carefulnesse, least they had vnware offended the Lorde, and by that meanes loste the power, whiche he once gaue them to worke myracles.

And the spirite when he had cried.

But Jesus caughte hys hande. &c.

Jesus, who is not wonte to take awaye agayne, what he hath once geuē, but to

but to encrease the same (yet wyll not he haue his gyftes negligently kept, and after a recheleſſe ſorte: and now hath he ſufficiently declared, in the father of hym that was healed, how weakneſſe of fayth was the onely impedyment, why the dyuell went not forthe, the whiche fayth was not as yet ſo strong in the disciples, as it ought of congruence to haue bene) Jesus, I saye, aunſwered, that there was a certayne ſpeciall kynde of dyuels, whiche coulde not otherwyſe be expelled, then by prayer, and faſtyng. For these be the two engynes which are of mooſte force agaynſt wicked ſpirites. For by prayer, the ſtrength of fayth is renued, and quyckned, as it chaunced vnto the yonge mannes father, who sayed: Lorde helpe my vnbelefe: And by faſtyng, bycauſe it contayneth a certayne forbearyng of al carnal pleaſures,

And he sayed vnto them. &c. the rebellion of the fleſhe is ſubdued. He muſte haue a cleane ſpirite himſelf, whoſo goeth aboute to caſte out vncleane ſpirites of other. Jeſus and the thre disciples wer newly retourned from prayer. The reſt of them kept cõpaygnie with the multitude, and dyd neyther faſte, ne praye, and for that cauſe were not able ynough, to caſte out a dyuell which had ſo faſte holde, and was ſo familiar. The more the truſt of our ſelues encreaſeth in vs, the more the power to worke miracles decreaſeth: The more the power of the fleſhe is mortified in vs, the ſtrõger is the holy ghoſt by whoſe onely power foule ſpirites are expelled. We muſte therfore oftetymes praye that ỹ ſtrength of fayth may in vs be encreaſed: we muſt alſo mortifie our fleſh continually, to thentent that the ſpirite of Jeſu Chriſt may liue in vs. To be ſhorte, Chriſt doeth nowe prepare his diſciples agaynſt that houre when they ſhall be commaunded to watche, and praye, leaſt they fall into temptacion. But becauſe they toke a nappe after ſupper, the weake fleſhe had the vpper hande.

The texte. ¶ And they departed thence, and toke theyr iourney thorow Galile, and he would not that any man ſhould knowe it. For he taught his diſciples, and ſayed vnto them: ỹ ſonne of man ſhalbe deliuered into the handes of men, and they ſhal kyll hym, and after that he is kylled, he ſhal aryſe agayne the thyrde daye. But they wyſt not what he ſayd, & were afrayde to aſke hym. And he came to Capernaum. And whẽ he was cum into the houſe, he aſked them what was it that ye diſputed among youre ſelues by the waye: And they helde theyr peace. For by the waye they had reaſoned amonges them ſelues, who ſhould be the chiefeſt. And whẽ he was ſet downe, he called the twelue to hym, & ſayd vnto them: yf any man deſyre to be fyrſte, the ſame ſhalbe laſte of all, and ſeruaunt to al. And he toke a chylde, and ſet hym in the middes of them. And when he had taken hym in his armes, he ſayed vnto them: whoſoeuer receyueth anye ſuche childe in my name, receyueth me. And whoſoeuer receyueth me, receyueth not me but hym that ſent me.

These thinges done in maner before rehearſed, Jeſus beyng accompanied wt his diſciples begã to take his iourney to Jewryward, who pryuely, & as it wer by ſtealth, paſſed through the countreye of Galile, not becauſe he feared death (whiche in dede he moſte feruently deſyred) but leaſt he ſhould haue ſemed to prouoke the prieſtes, & Phariſeis to conſpyre hys death before the tyme appoynted.

For he taught his diſciples. &c. This outwarde appearaunce of feare ſhewed he becauſe he would cleane delyuer his diſciples from all feare, and alſo declare the weakeneſſe and frayltie of the nature which he had taken vpon hym. As he wente by the waye, he repeted vnto them the ſame thyng, which they had dyuerſe tymes hearde him ſpeake of before. For he ſayed as foloweth: That muſte

nedes come

nedes cum to passe,whyche I haue so oft tymes told you:the sonne of man shalbe delyuered into the handes of menne to be taken,condempned, mocked, scourged,and slaine. You muste make your selues readye in mynde agaynst the cummyng of these thinges,whiche vndoubtedly be at hande. But it is vnpossible for any of you so to doe, vnlesse the same be free from al worldly affections, & be also stablysshed with the strength of the spirite. I know that the mingyng of death troubleth you very sore. But you must be of good comforte,and take mennes hartes vnto you. I wyll not long forsake you. For I wyll be alyue agayne on the thyrde daye. The disciples were so dull,and feble wytted,that they vnderstode not these wordes (notwithstanding they were playnly spoke) supposyng there had be sum darke mysterie in them,because it came to theyr remembraunce,how thei had ben sumtymes before deceyued with suche figuratiue manour of speakynges, as when they were commaunded to be ware of the Phariseis leuen. Neyther could they yet conceyue in mynde the mystery of the crosse,nor gesse for what purpose he would be slayne,yf he would soone after his death relyue agayne,syth that he who canne relyue when hym luste, can also yf it please hym,not dye at all. But thei wist not what he sayed.

Therfore albeit they were greatlye offended with these woordes, yet durste they not aske hym any question,feared wt thensample of Peter,who to his displeasure,questioned with the lord herein. For they heard Christ say vnto hym: Go after me Satan. They yet sauoured of the world: for goddes determinacion was to be reconciled to mankynde,pardoned of all his offences thorow fayth,by ỹ sacrifice of an vnspotted lambe. The disciples dreamed vpon a certayne worldly kyngdom,and therfore as they trauayled by the waye, they fell a reasoning among theim selues, who shoulde haue the preeminence,and vpper hande in the kyngdome of god, whiche they hoped should very shortly begyn. They sawe a lytle before, howe the three disciples were preferred afore the reste in goynge vp to the Mountayne: they sawe howe Peter had the preeminence when the keyes of the kyngdome of heauen were delyuered,and yet sum of theim were his auncientes, yea and besides that kynne vnto the Lorde. And were afrayd to aske hym.&c.

When they were come to Capernaum,the Lorde asked them aparte what was the matter whereupon they reasoned secretlye betwene theimselues,as they went by the waye. But they holdyng their peace, and ashamed to make him an aunswere (for they knew well that he beyng the authour of all modestie and hũblenesse of mynde,woulde disalowe this their ambicyousnesse): Jesus because he woulde cleane wede oute of theyr myndes, this moost dampnable and naughty affection, sate him downe as one that woulde teache sum earneste mattier with authoritie, and commaunded them all twelue to come vnto hym,and then sayed: If any of you desyre to be ỹ fyrst or chief man in the kyngdom of heauen, the same shal be laste, and seruaunte to al: so far wyde is it, that ỹ kyngdom of heauen ought to be estemed after this worldly kingdom. And anon,because he would the deper faston this doctrine in theyr myndes, he called vnto him a lytle child, & sette hym in the myddes of them. And when he had embraced him, signifying therby howe muche he defyed proude persons, and lauded suche as are humble and meke in spirite,then sayd he vnto them: Do you see this lytle And he came to Capernaum.&c.

babe,what

babe: what is more abiect, and vile, after the estimacion of the worlde: yet they ꝑ are suche in humblenesse of minde, simplicitie, & godlyliuing, as this is in age, those do I set moost store by. For reason wil that I loue thē best, which be likest vnto my self. This prerogatiue is not estemed by riches, reuenues, power, statelynesse, & violence. For such as haue these thynges, as they moste resemble heathen prynces, euen so are they highlyest estemed of thesame. Lyke as earthly kinges beleue that they are eyther honoured, or dishonored in theyr great estates: so in this Euāgelike kyngdōe I thynke my selfe to be eyther honoured or dishonoured in suche lytle babes, whome the world setteth naught by, because of their innocencie, simplicitie, and hūblenesse of minde. If you know any to be more humble and low then I am, hym counte ye for the chiefe manne in the kyngdome of heauen. But yf ye fynde none, then take you me for the verye soueraygne: And as euery man moste resembleth me in contemnyng of those thynges, which great men sue for in prynces courtes, so iudge you him to be the moost soueraygne persō.

Whosoeuer receiueth any such chylde.

Therfore who so receiueth one of such litle babes, in my name, the same receiueth me. For it reioyseth me to be receyued in these: whome I loue as thē that are lyke me. Agayne, whoso receyueth me beyng lowest of al men, after ꝑ estimacion of ꝑ world, receyueth not me, but hym that sent me. For as the mayster is honoured or dishonoured, in the scholers: so is the father lykewyse dishonoured or honoured, in the sonne.

By these wordes, Iesu toke not awaye authoritie from suche as be prelates, and haue the charge or ouerlyghte of the Lordes flocke, but plucked out of the disciples myndes, all desyre of worldly auauncemente. For the lowenesse of this sorte of lytle ones, is not estemed after the quantitie and strength of the bodie, but after the humblenesse of suche a mynde, as claymeth nothyng in this worlde that is highe, nor trusteth anye whit to hys owne strength, but wyth syncere fayth hangeth vpon Christe.

The texte. ¶ Iohn aunswered hym, sayyng: Mayster, we sawe one cast out diuels in thy name and he followeth not vs, and we forbad hym because he followeth vs not. But Iesus sayed: forbyd hym not. For there is no man whiche (yf he doe a myracle in my name) can lyghtly speake euyl of me: for he that is not against vs, is on our part. Whosoeuer shall in my name geue you a cuppe of water to drynke, because ye belong to Christ, verely I say vnto you, he shal not leese his rewarde.

By occasion of these wordes, there arose an other doubt among the disciples, the which Iohn propouned in this wise: Mayster (q he) when thou sentest vs oute to preache the kyngdome of god, we sawe a certayne felowe caste out dyuels in thy name, and yet was the same neyther of the numbre of the twelue, nor of the seuentie, whome thou dyddest afterwarde chose, & send oute, nor none of all the disciples, which folow vs. Wherfore hym, as one of another secte, and none of thy felowshyp, we forbad: but whether we dyd well or no, we wot not. Iesus answered: Forbyd ye none suche as are in any wyse good to spreade abrode, and preache the gospell. For you must not be disdaynfull in receyuyng of those, whiche go aboute, by what endeuoure soeuer it be, to auaunce the worde of god. You must not cōsidre whether he folowe me as a disciple, but whether he preach my name. If he cast oute dyuels by calling vpon my name, he cannot lightely speake euell of me. And yf he so doe, then will the thing it selfe reproue him. For it shall be said vnto him: howe dareste thou for very shame backbyte that man, which

But Iesus answered, &c.

thou hast

thou hast proued mightie, and effectual in worcking of miracles? Therfore do ye not vpō light occasiō suppose him to worde for a naughtie purpose, who so doeth a godly dede. He that resisteth not the gospell, in this poynte furthereth it, because he aydeth not the, which take part agaynst the same. Whosoeuer is not agaynst you, maketh for you. This new doctryne must be set forth when soeuer occasion serueth: but with what sincerite of mind it be promoted, it is no mattier to you, so that the preacher doe by any manour of meanes further the busynesse whiche you goe about. For not only they shall be rewarded for furthering of the gospell whiche shall caste out diuels in my name, but they also who according to theyr abylytie, wyll put theyr helpyng handes neuer so litle to the aduaunceyng therof. For who so wyl geue you euen but a cuppe of cold water in my name, that is to say, in respect that ye are my disciples, and do my businesse, be you right well assured, the same shall not lacke his rewarde.

Whosoeuer shall in my name giue you a cuppe, &c.

¶ And whosoeuer shal offend one of these litle ones that beleue in me, it were better for him if a mylstone were hanged about his necke, and he were caste into the sea. Wherefore if thy hand hinder the, cut it of. It is better for the to entre into lyfe, maymed, then (hauing two handes) to go into helle, into fyre that neuer shal be quenched, where theyr wormе dyeth not, and the fyre goeth not out. And if thy foote be a hyndraunce to the, cutte it of. It is better for the to go halte in to lyfe, then (hauing two fete) to be cast into helle, into fire that neuer shal be quenched, where theyr wormе dieth not, and the fyre goeth not out. And yf thyne eye hinder the, plucke it out. It is better for the to go into the kingdom of God with one eye, then (hauing two eyes) to be caste into helle fyre, where their wormе dyeth not, and the fyre goeth not out.

The texte.

Agayne if any shal chaūce to let them, by whom the gospel is aduaunced (truly it is aduaunced not by those whome the world counteth great, but by litle ones, simple persōs, vnderlinges, & mē of no reputacion) if any, I say, offend any of these litle ones who haue reposed theyr affiaūce in me, so true is it that he shall not auoyd punishment, that he should be much easlier punished, if there wer a mylstone tyed vnto his necke, and he cast into the sea. The princes of this world cruelly punishe suche, as let thē yr deputies to put those thynges in execution, whiche they haue commaūded to be done. They hange them on a gebet, and also many tymes quarter them, or caste them downe headlyng from some high rocke, or els drowne them in the sea with a stone tyed vnto them, for continuyng vp agayne, so true is it that they wyl not haue theyr greatmenne offended, whome they vse as ministres of their tyrannie, that is to saye, to oppresse the people. But God wyll muche greuously punishe suche as wyll let his litle ones (whom he wolde to haue the handelyng of the affayres of the heauenly kyngdome for all mens saluation) that they can not put theyr kynges commaundementes in execution. For albeit they shall seeme for a tyme so to doe vnpunished: yette at the lengthe shall they not escape the punishment of helle. The tyrantes of this worlde couldenuent no kynde of deathe comparable to that punishement, wherby bothe body and soule shall seme to dye with continual tormentes, and yet neuer can dye. Therfore studye you not howe to be reuenged. Doe your businesse, and God shall punishe those that wyl let you.

Wherfore yf thy hād hinder the, &c.

Note if there arise any lette and impediment, not of any persecutoure, but of them behalfe, whithe appeare to be your frendes, there ought no thyng to be so deare vnto you, þ the loue therof maye cause you to leaue of

the mynistracion of the gospell. Admitte it be thy right hande, that is to saye, thy father, or very neere frend, whome thou canst not spare: put case it be thy ryght eye, that is to wete, thy welbeloued wife, and swete children: Admitte it be thy foote, that is to saye, thy seruaunt, or factour, whose seruice thou canst not lacke for the ploypture of suche affaires, as thou hast to doe in this worlde: Cut of thy hand, plucke out thyne eye, chop of thy foote that hyndreth the to doe the busynesse of the gospell. If thou canste bryng with the to the euangelike saluation thy father, thy mother, thy brethren, and thy systers, doe it. But yf the tender affection thou bearest towardes them, withdrawe the from the mynistracion of the gospell: and agayne if it shoulde so cum to passe that whiles they refuse to be saued by the, thou shouldest also perishe, and be dampned with them, then cast awaye naturall affection, and let the charitie of the gospell ouercomme the charitie of manne: doe the same thing in perill of thy sowle, ẏ thou wouldest doe in the ieoperdye of thy bodie. If thou were at such an exigent, that thou shouldest eyther be slayne, or els thy life be saued with the losse of thy hande, thou wouldest not sticke in this case, to choppe of thy hand, and so with the losse of one membre, were it neuer so necessarye, to redeeme thy lyfe. It were a thing more to be wished to attayne saluation with thy parentes, & frendes by the gospel: but if that can not be brought to passe, then is it much better for the to forsake thy parentes (who doe not onely refuse to be saued themselfes, but also goe about to bryng the to lyke confusion) and so to entre into lyfe euerlasting, as a man would say, mayned then with thy sayd parentes, & frendes to be cast into hell, that is to saye, into fyre which can neuer be quenched. There the worme repentaunce that gnaweth the conscience of ẏ wretched creatures, dieth not. For they liue onely to theyr tourmente and payne. There the fyre wherwith the dampned sowles are tourmẽted, is neuer put out. There shall bothe thy parentes and thou repent, but to late, & in vayne: thou, for that thou folowedest theyr vnlawful affectiõs to thine owne dampnacion; and they because they would not be aduertised by the, when thou exhortedest them to saluation. Neyther shall theyr calamytie helpe ẏ, nor thy torment any thing release or diminisshe theyr payne. Moreouer, the dampnatiõ of the parent that would not be saued, shal not be layed vnto his charge who hastened to doe the busynesse of the gospell.

And if thy foote be an hinderaunce. &c.

Lykewise after this maner cut of thy foote, considering with thy selfe that it is better for the to cumme halt and lame to lyfe euerlastyng, then with whole feete to be throwen into hell, where neyther the fyre canne be quenched, nor the worme dyeth.

There is nothing deare to man then his eye, nothyng more pleasaunte, then wyfe and children.

But if thou be brought to this straye, that eyther thou must nedes for theyr pleasure forsake the gospell, and be dampned with them: or els forsake them, then whome (as touching worldly affection) there is nothyng more deare vnto the: in this case sticke not to plucke out thyne eye, and caste it awaye: reckening it to be muche better for the, to enter with one eye into the kyngdome of heauen, where there is lyfe eternal, then to haue both thyne eyes whole, and with them to be throwen into the fyre of hell. Lette not here the wepyng, and waylyng of thy wyfe, nor the swete wordes of thy children,

thy chyldren,any whit moue the. They are fooles to wepe because they are forsaken.sith they myght haue followed the if they had would. All worldly affections must be set aside, when goddes commaundement compelleth it so to be. All losses of corporall thinges ought to be coũted for gaynes,when so euer euerlasting life is to be purchased. It is no delicate and pleasaunt thing to professe my name. Persecutions,and worldlye afflictions shal arise on euery syde,which may withdrawe you from your purpose.But such as take in hand the ministracion of the gospell, muste vanquisshe all these thinges.He that wil be a mete ministre or preacher of the euãgelike doctrine, must wholely yelde him selfe to the wyll of God, to thentent he maye in no wyse, neyther for feare of persecution, nor by reason he is corrupted with any enticementes of fleshely appetites, swarue frõ the pure veritie of gods worde,and the gospell.

The texte. Euery man shall be salted with fyre, and euery sacrifice shall be seasoned with salte.Salte is good,but if the salte be vnsauery,what shal ye season therwith? Haue salte in your selues,and haue peace among your selues,one with an other.

For as no sacrifice after the lawe of Moyses is lawfull,saue alonelye that whiche is salted eyther with fyre or salte,or els with both:euen so who so euer wyll professe the philosophie and doctryne of the gospell, muste nedes be pourged with fyre from all worldly affections, and be also poudred with salte,that he may in no wyse be corrupted with the infection or contagiousnesse of yuell menne. Worldly wysdõe is vertulesse, and vnsauoury, and neyther preserueth him that hath it from worldlye corruption, nor yet is of force to preserue other. Nowe must the teacher of the gospel, doe both: that is to saye,bothe fynde the meanes that he be without corruption hym selfe,and also take awaye the same from other. This cannot neither be done by the phylosophiers wisdome, nor by the pharisees doctryne, but only by the vertue of ỹ euãgelike philosophie:whiche with the tartnesse of truth byteth awaye,and consumeth what thyng so euer is in man in daũgre of corruption.The same thyng dothe also that fyre of the spirite of God, whiche likewise consumeth al carnall affections,and purgeth mennes sowles therof,yea,and in maner transformeth into God, what thing so euer it hathe once caught, in so muche that they whoe were before tyme entangled with the cares of worldlye vanities,are nowe(the same vtterlye contẽned)all together rauished wt the loue,and desyre of heauẽlie thynges.Who so is seasoned with this salte,canne by no manoure of enticementes be corrupted, and fall from the puritie of the spirite of the gospell. He that is pourged with this fyre,wyll dispyse whatsoeuer the persecutoure can threaten him withall.

Salte is good but if.&c. There is nothyng better then fyre yf a man vse it a right:nothyng more profitable then salte.But yf the fyre be colde,if the salt be made vnsauery, & vertulesse, what then remayneth to season the vnsauerie,& simple people with all? If they that professe the spirite of ỹ gospel,frayed with the threateninges of menne,doe forsake theyr professiõ,and for feare of displeasure, feede & vphold with theyr flattery,the follye of princes, whome theyr dutie had ben boldly to rebuke,what hope then remayneth? If suche as professe the salte of the gospell, doe not only not heale the corrupte affections of o-

ther vñ the tartenesse of truthe, but also fall them selfes, for theyr parentes and frendes pleasures, & because to obtayne earthlie vanities, frō the hope of the kingdome of heauen, and winne hell, expouning and wresting the doctryne of the gospell (whiche is the greatest offence of all) after thaffections, and lustes of man: What then is there left to season mannes folye vñ all-sithe that bothe they who ought to haue bene the seasoners are them selfes corrupted, and the thyng is also attaynted, whiche only was lefte in the world to bryng it at one tyme or an other to amendment.

Haue ye salt in your selfes.

Therfore to thentent you maye bothe ouercom cruell persecucions, and also contemne all worldly affections for the gospels sake: and to thentent also you maye bothe prouide for your owne sowle healthe, and bryng as many as may be to saluacion, lette eche of you haue in him the salte of the gospell. Lette there be peace, and mutuall amytie among you. Salte shall make you without corruption: and concord, strong and myghtye. Whereas variaunces do raygne, there is not the salt of the gospell. Where as the vice of ambicion is, there is neyther peace, nor salte. Therfore ỹ philosophers be at contencion and braule one with an other, because they haue not this salte. For this cause also the phariseis can not agree with the saduces, and ỹ Herodians, because they all corrupted with naughtie affections, lack the salte of the gospel.

Your doctryne shall season the folye of the worlde, if the people perceyue nothyng in your affections, that is corrupted & rotten eyther by desyre of glorie, loue of monei, gredinesse of reuengement, feare of death, desyre of lyfe, or, to be shorte, by any other worldlye affection: And if they also perceyue that lyke as your lyfe, & doctrine shal agree, so in semblable

wise you wyll agree one with an other. Undoubtedly you shal agree, if you vttrely abandoning all ambicion (wherwith suche persones are attached as desire to rule and playe ỹ lordes in this world) do syncerely preache & teache other, ỹ heauenly doctrine which you haue receyued of me.

The.f.

The. x. Chapter.

¶ And when he rose from thence, he went into the coastes of Jury, through the region, that is beyond Jordan: and the people resorted vnto hym a freshe, and as he was wont, he taught them agayn. And the pharisees came, and asked him: Is it lawfull for a man to putte away his wyfe? to proue hym. And he answered, and said vnto them: What did Moyses bid you do? they sayd. Moyses suffered to write a testimoniall of diuorcement, and to putte her awaye. And Jesus answered, and said vnto them: for the hardnesse of your harte, he wrote this precepte vnto you: but at the fyrste creation God made them, man and woman. Therfore shal a man leaue his father and mother, and abyde by his wyfe, and they twayne shall be one flesche. So then are they nowe not twayne, but one flesche. Therfore what God hathe coupled together, let not man seperate. And in the howse, his disciples asked hym agayne of the same matter. And he sayeth vnto them: whosoeuer putteth away his wyfe, and marieth an other, breaketh wedlock, to her ward. And if a woman forsake her housband, and be maried to an other, she committeth aduoutrye. The texte.

After the Lorde Jesus had with suche lessons sufficiently prepared ỹ myndes of his disciples against the stormе that was at hand, he departed oute of Galile, and went into that parte of Jewry whiche lyeth beyond Jordan, where as John fyrst taught. Now was Jesus so muche renoumed in all places, that he could nowhere be hid. Therfore anon as he was cũmen, the people came flocking hither in like manour as they were wont to doe in̄ other places. Neyther was he at any tyme wery of doing all men good, of curyng theyr bodies, of enstructing theyr sowles.

There lacked not here the pharisees, euerywhere one manour of menne, & like them selfes. The multitude sought for health, and were desirous to heare his doctryne: but ỹ other desired more to take him in a trip, then to be healed: to proue him, rather thē to learne. And whiles they so did, they colored theyr malicyousnesse with a visure of holynesse, & cloked their disceitfulnesse w̄ a pretensed desire to learne. Oh wisdō vnapte to receyue doctrine. They came to Jesus with bodie, whome they were farre from with mynde. They put forthe vnto him a captious questiō, saying: What is thyne opinion, our Mayster: Is it lefull for the husbande to forsake his wife? This captiouse question deuised they among them selfes, trusting thend woulde be, that answering therunto he should be driuen to graunt eyther one inconuenience, or an other. Before he had pronoūced those blessed, who gelded thē selfes for the kingdom of God. Therfore yf he being a fauourer of chastitie had now giuen sentence that it had bene lefull for a man to cast of his wife because to marye a newe, as the Jewes vsed cōmunely to doe: then shoulde he haue semed to haue taught contrarye doctrines. Agayne yf he had answered that it had bene in no wyse lefull so to doe, then woulde they haue layd agaynst him how he had made the law of none authoritie, which geueth the husbād libertie to put away ỹ wife: The lord because he would take these crafty felowes in their owne craftinesse (for thei prepared a snare for him out of the lawe) asked them agayne: What nede you to aske me this question, synce your selfes do professe the knowleage of the lawe.

And the pharisees came.

And asked him, &c.

And he answered and sayd, &c.

What commaundement hath Moyses giuen you touching these ma-

And they sayd: Moises suffred. &c.

tiers? They answered: Moyses suffered the husband yᵗ there were any thing in the wyfe that offended him, by ꝛ by after a libell of diuorcement geuen vp, to put her awaye, and mary an other, if it pleased him so to doe. The pharisees did so interprete this sufferaunce of the lawe, as thoughe those men did very well, who for euery trifling cause, would be deuorced from their wiues, ꝛ marye agayne, not vnderstãding ỹ mind of ỹ law maker, which they might haue perceyued by ỹ begining of ỹ boke of Genesis.

And Jesꝰ answered and said vnto them. &c.

Jesus therfore sayd vnto them: In that Moyses gaue you this libertie to forsake your wyues, he fauoured not diuorcement, but suffred the husbandes to doe, what carnall desire, and sensualitie moued them vnto, and woulde rather permit the lesse yuell, then open a wicket to more greuouse enormities. He would rather suffre vnlawfull separation, then mãslaughter, poysoning, or detestable murthering of wyues. For he knewe the hardnesse of your hartes: vnto the whiche vice, this thing was geuen as a remeadie, lest greater mischief shoulde haue ensued. But in paradise before the nature of mã was fallen to this wickednesse, matrimont was not so instituted, ỹ diuorce shoulde be made at ỹ sensual wil and pleasure of ỹ husbãd: but for euer to cõtinewe bitwene man and wife, and neuer to be dissolued. For at ỹ first tyme god ioyned one to one, ỹ is to saye, man to womã: bitwene whome he would haue so great loue ꝛ charitie to be, ỹ no separation might chaunce. For this cause, saith he, a man shall leaue his father, ꝛ his mother ꝛ sticke vnto his wyfe, and they bothe shal become one flesh, so that being now cõioyned in bodie and soule, they are no lenger two persons, but one, to thẽtent ther maye be a mutual participacion of weale and woe, betwene them. These wordes playnly declare that god was not pleased with diuorce, els would he dysanull his first ordinaunce. But Moyses permitting diuorce besides the will of God, prouided for a season for the hardnesse of your hartes: supposing aduoutry to be a smaller offence then murtheryng of wiues. If this gentle permissiõ of Moyses do please you, knowe you also the cause compelling him to geue you this libertie. Therfore what god him selfe hath so conioyned at the begynning, that it should alwayes contynewe vndissolued, let not man parte a sunder. Put awaye the hardnesse of your harte, and then shall there be no nede of diuorce: then shall separation of manne, and wyfe, haue no place.

But at the first creation god made them. &c.

And in the house his disciples asked hym agayne. &c.

With suche a sobre, and a discrete answere Jesus defended goddes commaundement, and yet neyther condemned Moyses, nor minished the prayse of chastitie, nor finallye brought him selfe in daunger to be taken in the pharisies snare, but rather snarled them wᵗ theyr owne grynne, who came purposely to entrap him. But after he, and his apostles were cumme into the house, ꝛ they being wᵗ him alone had asked his opinion herein, then did he more plainly cõdempne diuorcement. Who so euer, saith he, putteth awaye his wife, and maryeth an other, committeth aduoutrye to herward. Agayne if the wyfe forsake the husband, and marye an other, she committeth aduoutry to her former husbandward. For it is not mete for christen men to be so hard harted, that they neyther can awaye with theyr wiues condicions, nor wyll by fayre meanes correct them when they doe amysse, but for euery trysling cause cõceiue displeasure against them, ꝛ ymagine theyr death, except they departe, ꝛ yet them awaye. This is a Jewishe mind, whiche my disciples

And if a woman forsake her husband. &c.

must

must in nowise haue. The Jew putteth away his wife for stenche of breth, for bleames of the eyes, or for any such like fautes, whereas among christē men, there is but one cause onely, whiche dissolueth wedlocke, and that is, the breache of the fayth, and promise of matrimony. For that wife whiche hath letten an other manne haue the vse of her body, is nowe no longer a wyfe, although she be not yet diuorced: and that husbande whiche hath letten an other woman haue the vse of his body, is nowe before any seperacion be made, nomore an husbande. As fire is not fyre vnlesse it be hotte, so wedlocke is not wedlocke it excepte that of two be made one. There cannot be one flesche made of three, or fower.

¶ And they brought chyldren vnto him, that he should touche them. And his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, & sayd vnto thē: suffre the chyldren to cum vnto me, forbid them not, for of suche is the kyngdome of God. Verely I say vnto you, whosoeuer doeth not receyue the kyngdōe of god as a chylde, he shal not entre therin. And when he had taken them vp in his armes, he put his handes vpon them, and blessed them. The texte.

When he had spoken these wordes, there were certayne persons come thyther, who had brought vnto him yong childrē, to thentēt he should lay his handes vpon them, and blesse them. They sawe howe diseases wer put away by vertue of his touching, and therfore beleued thei that ỹ same touching should also be good & holsome for suckyng chyldren agaynst many suche inconueniences as this weake and tender age is wonte to be indaungered with. The disciples supposyng it not to be sittyng that their Lorde, for somuche as he was occupyed about waightier affayres, shoulde be wered with suche trifling matters, kepte away the chyldren that they coulde not approche him, and further rebuked suche as brought them, as though they had disquieted him with their importunitie. Verily a little before he prayed lytle babes vnto theym. Therfore when he perceyued howe they would not suffer the chyldren to come vnto him, because it was out of their remembraūce what he had said before of suche little ones he put them vnto silēce, saying: Suffre ye the childrē to cum vnto me, and kepe them not away from my touchyng. For vnto suche belongeth the kyngdome of heauen. These haue in them an ensample of innocēcie and simplicitie, after the patarne wherof, proude malicious persones must be forged a newe, yf they desyre to be admitted into the kyngdom of heauen. Let no man thinke that these are to be set naught by, for theyr weakenes or simplicitie. This one thyng I assure you of: Unlesse a man be borne agayne, and al wilynesse, couetousnes, ambicion, hatred, wrath, desyre of reuengement, and enuy put away, becum suche a one in minde, as these are in age, he shall not be receyued into the kingdome of heauen. And to thentent he might the more commend vnto al men simple innocency, he toke eche of them in his armes, and layed his handes vpon them euerichone, and blessed them: teaching hereby howe Bishops ought not to disdayne the simple vnlearned people, nor any other be they neuer so very vnderlynges, or abiect persons after thestimacion of the world, but cherish thē in euery behalfe til they cum forward to a better state of perfeccīō. And aboue al thynges we ought to desire the Lord Jesus, that he wil vouchesafe to laye his holy handes vpon suche persons, and blesse them. He wil vndoubtedly geue vnto little ones wilinesse, wher-

But when Jesus saw. &c

Verely I say vnto you &c.

And when he had taken them vp:

by they

by the maye escape the diuels snares. He wyl geue the a tongue that gods prayse maye be made perfite by the mouthe of infantes, and suckelynges.

The texte. ¶ And when he was gone forth into the waye, there came one runnyng and kneled to him: and asked him, good maister what shall I do, that I may enherite eternal life? Jesus said vnto him, why callest thou me good? There is no manne good but one whiche is God. Thou knowest the commaũdemẽtes: Breake not matrimony, kil not, Steale not. Beare no false witnes, defraude no man, honour thy father & mother. He answered and said vnto him, maister al these I haue obserued from my youth. Jesus beheld hym, and fauoured him, and said vnto him: one thing thou lackest. Go thy way sell that thou haste, and geue to the poze, and thou shalt haue treasure in heauen, and come, folow me, & take vp my crosse vpon thy shoulders. But he was discomforted because of that saying, and went away mourning. For he had great possessions.

Nowe when these thynges were done in the house, and he gone forthe into the waye, then came there vnto hym a certayne younge spryngalte, bycause that after childhode was commended, this age shoulde lykewyse be called from good beginnynges, to thynges of hyghar perfection. He fell doune at his feete, and sayed: Good mayster, what shall I doe to purchase me eternall lyfe? The askyng of this question, smelled sumwhat of that vice, wherwith al suche are attached, as stande in their own conceipt. But gentle teachers are wonte to wynke at this faute, yf it be meane and tollerable, for the great hope & likelyhode that is in this age to come forwarde. For he desyreth not somuche to be taughte of the Lorde, what he ought to do, as to be praysed for the thinges he hath already done. And he calleth hym good, whom he beleueth to be nought els but a mã, as who saye, that man had any good thing of hymself. Therfore Jesus, as though he wer offended with this arrogant name, saith vnto hym: why doest thou call me good? This name is farre aboue the state and condicion of man. For ther is none verily good saue god alone. For this cause as he is an arrogant person, who so taketh this name vpon hym: euen so he that geueth the same vnto man, geueth hym more then it becommeth him to do. With this proheme Jesus discouraged the yong mã, which in his owne conceipt thought himselfe not muche vnworthye to haue this goodly title, or name geuen hym: and forthwith asked him this question: knowest thou the commaundementes? Then to hym demaunding what they were, he answered, recityng these common commaundementes folowyng, for kepyng wherof the Jewes chalenged the praise of goodnes and iustice. Thou shalt not cõmit aduoutry: thou shalt not kyl: thou shalt not steale: thou shalt not beare false witnesse: thou shalt not begyle thy neyghbour: honour thy father and thy mother. Here this yong man hoppyng to haue bene greatlye commẽded, answered agayne with a glad & ioyful hart: Master, I haue euer kept al these, since I was a litle child. Jesus beholdyng his great towardnes (for he cloked not the matter: nor dyd not, as the Phariseis, of a naughty mind, or proude stomacke stand in his owne conceipt) Jesꝰ, I say, signifyed that he was delited, euen with thonely endeuour of this age. Therfore he made sẽblant ỹ this godly affectiõ of his, albeit it was vnperfit, dyd neuertheles highly please hi, who as it were, embraced ỹ great likelihode he espyed in hi to profit & come forward in the doctrine of the gospel (for as that age seldõ applyeth Godly liuyng, so is the study therof right cõmendable in ỹ same) teachyng vs hereby, howe we ought not in any wise ouersharply to rebuke yong folkes, in whõ we see any inclinaciõ to theuangelike and christẽ godlines: and

Jesus sayed vnto him.

lines: and by that meanes cause the to withdraw their yong & tender mindes frō the gospel, as sum ouer waywarde scholemaisters are wont to doe, whiche by reason of their crueltie & roughnes, be wont to teache good wittes to hate learnyng: But wt al gentilenes to set the forward, & bring the to better thinges, cōmēding their diligēce, but yet neuertheles shewig the wt al what they must endeuour theselfes to attain vnto. The Jesus tēpred the gladnes of this yōg man, who reioiced ouertimely, saying: That thou hast obserued these thinges, I cōmēd the. But perfite rightreousnes stādeth not, as thou supposest, herin. Thou lackest yet one thyng. Then to him meruelyng, & askyng what ỹ should be, the lord answered: retourne home, & make sale of al that euer thou hast, and deale the money which thou makest therof, amōg poore folkes. Thou shalt not lose such doles, but for earthly possessiōs, horde vp great treasure in heaue. And beyng lighted of thy burden, & free frō al encumbrances, come & folow me. For then wil I knowledge the to be a disciple of the gospel. The yong man wāted many thinges: but Jesus entended to shewe by touchyng of this one sore, howe farre he was as yet from the perfectiō of the gospel. After he had heard hym say so, he wente his way mournyng, because he was disapointed of the praise of rightuousnesse, whiche he well hoped he should haue had. For he was a man of great substance, & therfore it seined vnto him a very sore thing sodainly to forgo the same. Yet departed he not as one vtterly to be despayred of. For he was nether wroth, nor murmured against Christ, but went his waye wyth mournyng chere and silence. He was commended for his vertuous & godly endeuour: but that he mourneth commeth of mās frailtie and wekenes. For he vnderstode not Jesus wordes, the meanyng whereof was not that a man should so much forsake his goodes, as his affectiōs. Who so is redy & willig to leaue al ỹ he hath, if the case so require, hath forsaken all thinges.

But he was discomforted.

The texte.

¶ And whē Jesus had loked rounde about, he said vnto his disciples: How vneasy shal they that haue money entre into ỹ kingdō of god? And ỹ disciples wer astonied at hys wordes. But Jesus answereth again, & saith vnto thē: childrē, howe hard is it for thē ỹ trust in money to enter into ỹ kingdō of god? It is easier for a Camel to go thorow the ye of an nedle, thē for the riche to entre into the kingdō of god. And thei wer astonyed out of measure, saying betwene them selfes: who then can be saued? Jesus loked vpon them, and sayed, with men it is vnpossible, but not with God. For wyth god all thinges are possible.

With this ensample, Jesus frayed his disciples from couetousnesse. Therfore when the yong man was gone away all sadde, and heauy, Jesus loked round about on his disciples (for al this was done for their instruction) and said: he is gone. Howe muche ado shall it be for them that haue aboundaunce of money, to enter into the kingdome of God? These wordes greatlye amased the disciples, who supposed that vnnethe any one coulde be found, which would sodainly lashe out great riches for the kingdome of God, although themselfes had forsaken a fewe small thinges of lyttle price or value. Therfore Jesus repeteth the thinges whiche he spake before, mittigating the sharpnes therof wt pleasant wordes, & expouning ỹ darke saying, which they vnderstode not. My childrē saieth he, how hard is it for thē ỹ haue great substāce, & trust vnto it, as the cōmon sort doe, to enter into the kingdō of god? And least this seme to sore a saying, I wyl yet speake much sorer wordes thē these, but most true withal. It is easier, I say, for a camell to go tho-

And the disciples were astonied.

to go thorow a nedels eye, the for a riche man to enter into gods kingdome.

And they wer astonied oute of measure.

The disciples after they had heard hym say so, were muche disquieted in their myndes, and reasoned thus among them selfes: If no man can be saued vnlesse he enter into the kyngdome of God, and if no manne can enter into Goddes kingdome, excepte he haue forsaken hys ryches: then sith we see all men so inordinately loue the same, that it seemeth they will in no case forgoe the: what riche mā can there be saued? This carefulnes of the disciples, smelled of the godlye charitie of their Lorde (for they were desirous that as many as might possible, should entre into the kingdom of god) but as yet they vnderstode not the nature and vertue of the christian profession, whiche cōmaundeth vs, nothing to passe vpon wyfe, children, parentes, no nor life to, if ỹ case so require. It is the easiest thing ỹ there may be, yf a mā way and ponder the thyng selfe, to contemne and set naught by rychesse: & again the most greuous thyng of al, if we regard ỹ manours of the people.

Jesus loked vpon them: & saied.

Therfore the Lord perceiuyng his disciples to be carefull, and heuy, by reason of the wordes he spake vnto them, and at the next doore to desperacion, recomforteth them agayne. But fyrste he loketh vppon them as he is wonte to do, so ofte as he is about to speake any notable thing, or of great importance. Why despayre ye, sayth he, of the saluacion of riche men? The thinges which I require, be of much difficultie: but there are muche harder thynges to be performed. There is nothyng harder, the to set naught by life for ỹ gospels sake. Herein you shal haue me your capitaine. If ther shal some be founde, vnto whō the gospell shal be more deare then life, will you then despayre, that there shalbe some who wyll set lesse by their riches, then by the gospell? These thinges seme vnpossible to humayne affections: But all this is easily brought about by goddes helpe. God requireth hard thynges, and suche as be farre aboue the strengthe and power of man: but the same putteth to his helpyng hande, that man may be able to accōplishe his commaūdemētes. And so cummeth it to passe, that man can do that by god almightyes helpe, which of himselfe he is in no case able to do. Who so with all the harte of his body trusteth hym, shalbe able to do al thynges by him. Therfore he that passeth not vpon his goodes for ỹ kingdom of god, sustaineth no losse therby, but hath great profite & vauntage. And to know this, is a thing pertainyng, not to mans wisdom, but to faith geuen vs frō heaue. For whoso euer he be ỹ with hart & mind beleueth that for ỹ goodes forsaken, which hindred vs frō doyng the busines of saluacion, a hundreth fold so much, is geuē vs here in this worlde, and in the worlde to come life euerlasting, the same will with right good wyll make suche an exchaunge.

The texte.

¶ And Peter began to say vnto him: Loe, we haue forsaken all, & haue folowed the. Jesus answered, and said: verely I say vnto you, there is no man that hath forsaken house, or brethren, or systers, or father, or mother, or wife, or children, or landes for my sake and the Gospelles, but he shal receiue an hundred folde: nowe in this life, houses and brethren, and systers, and mothers, and children, and landes, with persecutions. & in the worlde to come, eternal life. But many that are first, shalbe last, and the last first. And they wer in the way going vp to Jerusalem, and Jesus went before them, & they were amased, and folowed, and were afrayed.

Of these wordes wherby Jesus brought his disciples out of despayre, the same receyued more courage, and boldenesse, then they shoulde haue done. For nowe Peter by comparyng himselfe to the yongman, who departed away al heauy & mourning, began to stand much in his owne cōceipt, saying:

ceipt, saying: Loe, we haue forgone al ꝑ euer we had for thy sake, & folowed the. What haue done what thou whileere requiredst of ꝑ yong man. To him thou promisedst treasure in heauen: what rewarde then ought we to hope after. If a man regard the valuacion of the Apostles goodes, they forsoke not muche, especially Peter, who was a fyther man, and with muche a doe gate his liuyng, with his daily trauaile and labour. But vnto euery man, his owne propre substãce is greatest. And he forgoeth very muche, whiche so forsaketh all his goodes and ryches, that he hathe no mynde, neyther to restore, nor to encrease the same agayn. He that hath cleane put away al affection & gredy desire of ryches, the same hath forsaken, not onely so muche as he was worthe but also so muche as he myght haue delyred. The lorde after this rule estemyng the goodes forsaken of the Appostles (who with right good will did also forsake suche thinges as were muche dearer vnto them, as their parentes, their wyues, and their kinsfolkes) answered in this wyse: I tell you this for a suretie: Not onely you shall not be deafeased of your reward, but also there shall be none who for my sake, and the loue of the gospell, hath forsaken house, brethren, or sisters, or father, or mother, or children, or landes, but he shall receyue for euery of these thynges so forsaken, a hundreth folde so muche, and that euen in this p̃sente life, be ꝑ stormes of persecucion neuer so great. For much more shal encrease through ꝑ charitie of the gospel, then was taken away by the crueltie of persecutours. For one carnall brother, or sister forsaken, he shall haue so manye brethren, and systers, as felowes in profellyng of the gospell. The affections of the spirit be more diligent, and pleasaunter withall, then are thaffectiõs of nature. For one father, & mother, he shall haue so many fathers, as teachers: for one house forsaken, he shal haue euery where a house, wherfoeuer theuãgelike & chaste charitie shal reigne, which doubles maketh al thinges cõmõ. For a litle piece of lãd forsaken he shalbe partaker of al ꝑ lãds which ꝑ true profetlours of ꝑ gospell haue possessio of. And if these thinges cãe not to passe, yet ꝑ losse of temporal goodes shalbe sufficiently recompenced w the ghostly giftes of the soule, so ꝑ a man had a hundreth times leuer haue ꝑ thinges receyued, then ꝑ thinges forsaken. There is no cõparison betweine suche thinges as be transitory, & will sone perish, although no man take the away, & the riches of the soule, wherin no man can gene but god alone: no ma can take away, but he that couetly them. And if this seme but a small gaine, there shalbe added therto, the possession of eternal life in the worlde to cum.

Whyle these sayinges the forsayed the weake myndes of his disciples, least they should ether forethinke that they had forsaken suche thynges as they forsoke, or els fall again in time to time to the loue of worldly riches, and goyng about to be enriched w vile thinges, were miserable poore, as touchyng the goodes and riches of the soule. For is a naughtye thynge, whe a man falleth agayne from the loue of the goodes of the soule, to the desire of the goodes of the body: for true riches to haue and decernable riches: from euerlastyng commodities, to fayning and transitory. Nowe lest that by prayse of his disciples for forsaking these goodes, and ministryng their affection vnto the same, they should fall to couetousnes, he spake further a little sentence of this tenour as hereafter: But many that now seme

Jesus answered and said.

But many that are first.

first, shal

first shal once be last. Neither are they to be despayred of, who be not yet able to perfourme what the vertue and strength of christian perfection requireth: neyther ought such to trust themselfe, as haue profited to a certain degree therin. For there are some who haue done the like as you haue, and yet for all that, they shall fall agayne to a more mischeuous couetousnes. And ther be some, who at this present, cannot contemne and sette naught by their goodes (of the whiche sort that yong man was one) the whiche in tyme to ruin shal excel suche as appeared to haue forsaké al the world. Finally it shalbe found ỳ those wer purest of al, who after ỳ iudgement of the world, semed richest: & contrarily suche as appeared to contemne al worldly thynges, were moost gredy and desirous therof. For this prayse and commendacion standeth not in thinges, but in affectiõs. He is the purer manne of both, who possesseth suche goodes as fortune hathe lent hym, as though he had them not, ready to departe therwyth, so ofte as his neyghboure is to be holpen, not reioycyng ouer muche yf anye encrease be, nor pynyng awaye for sorowe, yf anye thyng be taken from hym: then he that letteth greate store by ỳ lyttle he hathe, and neuer maketh an ende to augement and encrease the same. Hereby he seemed to meane Iudas, who albeit that he forsoke all that euer he had, as the other dyd, and folowed Iesus, yet afterwarde was he perceyued to be a more naughtye couetous wretche, then those, whiche after the iudgemente of the worlde be ryche.

With suche wordes Iesus trained the myndes of his disciples by little and litle agaynst the most greuous storme of all that was at hand, the mẽcion wherof they vtterly abhorred. For nowe began he to goe vp to Ierusalem, the whiche name the disciples hated, bycause they had heard saye, howe their mayster should there suffer muche shame, and vilanye. In other places of the Gospel it is oft tymes mencioned, howe they wente before, as when beyng hungry they plucked the eares of corne. In this vyage they coulde not so doe. For it is a paynfull iourney to go vp to Ierusalem. It is for them that be of valiant courage, & strong in spirite, and such in whõ this world hath nought that is his. Therfore Iesus nowe goeth before, & the disciples folowe after all heauy & murmuring against him, because he would willingly put himself in manifest daunger of lyfe. They both maruayled what mynd he had so to do, & also feared their owne partes, leaste he would bring them into like daunger. Such disciples, so grosse, and weake withal suffered Iesus: and doth it greue vs sith we be weake our selfes, to beare with the dulnesse of the weake? They gaped after a kingdom, they desyred to be partakers of glory, & reasoned who should haue the chiefe place or preeminẽce: but they vtterly abhorred that thyng whiche was moost necessary for their saluacion.

And thei wer in the way going vp to Ierusalem,

The texte.

¶ And Iesus take the xii. again and began to tell them what thynges should happen vnto him. Behold we go vp to Ierusalem, and the sonne of man shall be deliuered vnto the hie priestes: and vnto the scribes, and they shal condemne him to death, & shal deliuer him to the Gentiles, and they shal mocke him, and scourge him, spitte vpõ him, and kill him. And the third day he shall rise againe.

Iesus therfore to geue vs an ensaple howe we ought to instructe of our neyghbour, to teache hym rather profitable thynges then delectable, rather holsome thynges, then pleasant: After he had called vnto hym the xii. (whõ

his wil was

his wyl was should not onely be witnesses, but also in some pointes partakers with him of this storme: Jesus I say, pryntyd in theyr myndes what he had first couertly, & anō after plainly foreshewed vnto thē, saying: Loe, the time is nowe cum, ỳ I haue so ofte told you of: We go vp to Jerusalē, to thentent you may perceyue that I wyllingly, and wittingly, will suffer what tourmētes, and passion so euer I shall be put vnto. For I muste not flye, syth the tyme appoynted of god, is preſēt: this sacrifyce shalbe made at Jerusalem, because that place is appoynted thervnto. And ỳ sonne of man shall be deliuered into the handes of ỳ chief priestes, Scribes, Pharisey, and elders of the people. They shall condemne him as a felon, and a wicked person, & at the lengthe, after they haue accused him of diuerse crimes, iudge him to deathe. Behold we go vp. &c.

And then incontinent shal they deliuer him as a notorious misdoer, to the heathen people, that they may mocke him, and spyt vpon hym. To be shorte, he shalbe scourged, and slayne: but on the thyrd daye he shall arise agayn from death to lyfe. It is nedefull for you to knowe, & remeinbre these thynges, specyally for twoe causes: partly leste ye thynke that the same beyng altogether wrought accordyng to Gods determinacion, be done by hasard of fortune, vnknowyng to me, or agaynst my wyll: partly leste this storme when it is cūme, trouble you out of measure, as men that thoughte nothyng theron. For it is not mete you should take it greuously, that I wyll willyngly suffre for your cause, accordyng as my father hath determined I shall do: neyther is it cōuenient ỳ you should be dismayed, as at a thyng whiche hath chaunced vnloked for, syth I haue so ofte times warned you herof before.

¶ And James, and John the sonnes of zebede, came vnto him, saying: Maister, we would that ỳ wouldest do for vs whatsoeuer we desire. He said vnto thē: What would ye that I should do for you? They sayd vnto him. Graunt vnto vs that we maye syt, one on thy ryght hand, and the other on thy left hand, in thy glory. But Jesus sayd vnto them: ye wot not what ye aske. Can ye drynke of the cuppe that I drynke of? and be baptised with the baptisme ỳ I am baptised with? And they sayd vnto hym: That we can. Jesus sayd vnto them, ye shall in dede drynke of the cuppe that I drynke of, and with the baptisme that I am baptised withall, shal ye be baptised in. But to sit on my right hand, and on my left hand, is not myne to geue, but it shall happen vnto them, for whome it is prepared. The texte

Nowe when the Apostles were all in theyr dumpes, and like men amased by reason of these wordes, and durst not now counsayl hym to the contrary: two of them, that is to wete, John, and James the sonnes of zebede, came vnto hym alone. These. ſi. after they heard him speake of his resurrection, conceyued good hope, that, ỳ same kyngdome whiche he had so oft tymes promised to cūme, should berye shortly begyn. For as yet they had not cleane cast out of theyr mindes desyre of worldly aduauncement. For they set theyr mother a worke, and by her desyred him to haue somme preeminence & souerayne dignitie geuen them in the same kyngdome: but or euer they vttered theyr mynde, they dyd what they coulde to get a faythfull promise of him before hande to haue theyr requeste graunted, because it should not then be lawfull for hym to deny it them. The Lord makyng as though he would deny them nothyng whatsoeuer they demaunded, bad them tell on hardely what great thyng it was that they sued for.

For it ſemed that they would deſyre ſome weyghty thyng, or hygh promocion. Lorde, ſaye they, oure petition and ſuyte is, to haue this honourable preferment in thy kyngdome, that we maye ſit nexte the, the one of vs on thy righthand, and the other on thy lefte. Jeſus by aſkyng them a queſtion, playnly bewrayed theyr ignorauncē and rudenes. For as yet they dreamed vpon a certayne corporall kyngdome: as yet theyr myndes were vpō the primacy. Howbeit it was then no time to rebuke them for theyr groſſe ymagination: but yet bryngeth he them agayne to the remembraunce of deathe, the which they ſo muche abhorred. Becauſe, ſayeth he ye perceyue not what maner a thyng the kyngdome of God is, therefore ye wotte not what ye deſyre. You ſeke after vaynglory, & conſydre not by what meanes the true glory of my kyngdome is attayned. I wyll open you the way, & yf the ſame do like you, then truſt ye verely to haue the glory that you deſyre, ſaue alonely that ſhal be a true glorye, and not ſuche a one as you dreame vpon, and imagine it to be. Can you drynke of the cuppe that I nowe make my ſelfe ready to drynke of? Can ye be baptiſed with the baptyſme that I ſhall ere it be long be baptiſed withall? They of a gredy deſyre to haue theyr petition graunted, as they foliſhly deſyred this preeminence, euen ſo dyd they raſhly promiſe for theyr behalfe, and ſaye they could: notwithſtanding as yet they knewe not them ſelues arighte. Neyther did the mooſt gracious Lord rebuke them for this theyr great foly, forasmuch as the tyme was not yet cum, that they ſhould be receyuable of theſe myſteries. As yet whatſoeuer they heard, they heard it as it were in a dreame: and yet did he with neuer the leſſe diligence, teache, and inſtruct them, euer attempering his wordes to theyr weakneſſe, becauſe they beyng afterwardes, as a man would ſaye, wakened out of theyr ſlepe, and manyfeſtly percepuyng the truth by the holy ghoſt, ſhoulde with more entire affection loue theyr Lorde, who beyng ſuche a one as he was, would ſo gently beare with ſuche maner of diſciples: & alſo becauſe they beyng once growen to more perfection, ſhould agayne folowe his gentlynes in bearyng with the weakneſſe of theyr euen chriſten, whom they ſhould happen to inſtruct, hauyng alwayes in theyr remembraunce, howe ignorant, howe forgetfull, and howe dull they alſo them ſelues ſometyme were. This was an ambicious ſaying: Let vs ſit next the in thy kyngdome. It was vnaduiſedly ſpoken when they ſayd: We can do it. For it was ſpoken of them, whoe would ſone after deny theyr Lorde and mayſter for feare. But ſuche error as ſpryngeth not of malice or obſtinate euylnes, but of ſymplicitie, muſte eyther be cured, or els borne withall for a ſeaſō. Therfore Jeſus anſwered: Truely ye ſhal drynke of my cuppe, & ſhal be baptiſed wᵗ the baptiſme that I am baptiſed with: but in tyme to come. For as yet ye are not able to do ꝑ thyng, whiche ye beleue ye can do. Therfore prepare your myndes hereunto: but leaue all ꝑ iudgement of your reward to God ꝑ father. Let your only endeuor be to counterfeyte me, & folowe my trace. He hath for euery mā his peculier rewardes already prepared, and wyll diſtribute the ſame as it ſhall pleaſe him. For this matter is not ſo ordred in the kyngdome of heauen, as it is in prīces courtes, wheras he is not alwaies chief in dignitie, whiche deſerueth ſo to be: but he whōe the prince or kyng chiefly fauoreth. Sōetimes he fauoreth ꝑ naughtyeſt perſō of all. But wᵗ my father there is

They ſayd vnto him, &c

But Jeſus ſayd vnto them, &c.

Ye wot not what ye aſke.

Can ye drinke of the cuppe.

And they ſayd vnto him, &c.

Jeſus ſayd vnto them.

no regarde

no regard of person. Neyther is it your parte to regarde the measure or multitude of your merites & deseruynges, sith you are able to do nothyng of your selues: nor to considre howe far ye passe other. You must only do your endeuoyr accordyng to the powr that God hath geue you, to folowe me. Ye shal not be defeated of your reward, although you thike not theron at all. For he that fighteth for the rewardes sake, and would not els fight vnlesse he thought he should be rewarded for his labour, clene disapointeth him selfe of the reward. Let no man be his owne iudge, but do what he can: and then remitte the whole iudgement vnto God.

¶ And when the ten heard it, they began to disdayne at James & John. But Jesus, when he had called them to him, sayd vnto them: ye know that they which are sene to beare rule among the people, raygne as lordes ouer them. And they ỹ be great among them, exercise authoritie vpon thē: neuertheles, so shal it not be amōg you. But whosoeuer of you wyll be great among you, shal be your mynister. And whosoeuer of you, wyll be chief, shalbe seruaunt of al. For the sonne of man also cam not to be ministred vnto, but to minister, and to geue his lyfe for the redempciō of many. The texte.

And loe, howe one euyll sprang of another. The simplicitie of these two disciples, bewrayed a greater rudenes & ignoraunce of the rest. For after it was come to the others knowledge what the twoe brethren, although they request was not graunted them, had desired of the Lorde, they all in maner disdaynyng hereat, were angry with them and in theyr toppe, because not regarding their simplenes and meane estate, they presumed to desire the fyrst or chief place whiche was rather due vnto them. There was none of thē all but hoped he should haue had ỹ preferment him selfe, accordyng as eche of them fauored his owne gyftes, and desertes. Doubtles these are very affections of suche persons, as leade theyr liues in prynces courtes. Euery man there highly estemeth him selfe: euery man warraunteth him selfe the moost honorable aduauncemētes, and hath great heartburning and disdayn at others preferment, saue that the ambicion of courtyers is spiced with malice, where as the disciples ambicion was nothyng els but mere ignorance and simplicitie. And whyles they straue thus for the preeminence & primacy, they had cleane forgotten the wordes that Jesu had spoken of the least, and greatest in the kingdome of heauen, and of the imitacion & folowyng of ỹ litle one. If any man aske the question why the Lord suffered so great ignoraūce so long while to cōtynue in his disciples, by whose mynistery he purposed to haue the doctryne of the gospell preached & raught throughout al the whole world: Truely, the chief cause was because he would by litle & by litle cleane weed out of theyr myndes this, & suche other naughty affections, & therfore dothe he suffre them so oft to fal agayne into the same affection, ỹs to say, into ambicion, or desyre of dominion & preferment: euen as if a man be sone deliuered of an ague, he soone forgetteth bothe his disease, and also the benefite of the phisicion, that cured him: Agayne if he ofte tymes recidiuyng, and fallyng into the same disease agayne, be at the length with muche a do rid & healed therof, then doth he the more hate his disease, and also the more knowledge the benefite of his healyng, and shall better knowe howe to cure other that are likewise diseased. Therfore Jesu perceiuing that the fōde petition of ỹ two & the disdaynfull wrathe of the other, pssued bothe out of one well, called them all vnto him, because he would minister phisicke vnto them all with one medicine. As oft sayth he, as ye heare me speake of the kingdome of heauen But Jesus when he had called them.

(which verely is a ſpirituall kingdom, and differeth no leſſe frō this worldly kyngdome, then the perthe differeth from heauen) do not you by vayne and phantaſticall ymaginacion, fayne ſuche a likenes & an apparaunce of thynges, as you ſee here in yerthly kyngdomes. For ye knowe that thoſe which ſeme to be chiefe rulers amōg the heathen people of this world, play the lordes ouer ſuche as be vnder theyr obeyſaunce, and ſubiection. And they whiche are great men among the heathen do exercile theyr power and authoritie ouer them, ỹ they haue rule & gouernaūce of. Beware ther be no ſuche thyng amōg you. Here a deſire to helpe the neyghbour, maketh a mā greater, & not ỹ deſire of worldli preferm̄et. Therfore as I haue alſo taught you before tyme, whoſo deſyreth to be great in very dede among you, let ỹ ſame be your miniſter: let hym, I ſaye, not exalte him ſelfe to beare rule, but humble him ſelfe to do all men good. And whoſoeuer wyll be chiefe among you, let the ſame be the ſeruaunt of all the reſt: let him not chalenge any ſoueraigntie or preemiēce, but ſerue to thende he may do all men good: not ſeking hereby his owne honour, but referring all the whole prayſe & glory vnto God, whom he ſerueth in his mēbres. Let it not greue you to counterfaycte the enſample whiche you ſee playnly expreſſed in me. For the ſōne of man came into the world not to rule, nor to laye the yoke of bondage vpon other mens neckes, but to be a miniſter for euery mans ſaluacion: and not onely to ſerue for all mens wealth and cōmoditie, but alſo to geue and beſtowe him ſelfe for the enfraunchiſyng of bondmen, to this ende, that by ỹ deathe and loſſe of one, a greate many ſhoulde be ſaued. Of a truthe this is the very Euangelyke and chriſtian ſoueraigntye, whiche whoſo wyll deſyre, let hym deſyre it as I do, and loke for a reward, not ſuche a one as he appoincteth vnto him ſelfe, but ſuche as it ſhal pleaſe the father to geue him: lyke as I without condicion obey my fathers cōmaundementes, euē to the croſſe, wholy referryng the reward of myne obedience vnto his will, and godly arbitrement. It ſhalbe a great ſhame for you to deſire dignitie as you ſe worldly princes do, & to ſeke for a reward of the father of heauē. Eyther deſire you the kyngdome of heauen, and loke after an heauenly reward: or els if you deſire this worldly kyngdome, then require ye not the reward of the kyngdome of heauen,

But whoſoeuer of you wyl be great.

For the ſōne of man alſo came not. &c.

With ſuche leſſons and monicions they were beforehand inſtructed & taught, who went with Chriſte to Jeruſalem. For the cleaner that euery man is from all affections, the better appoynted is he to go to ỹ battayle of the croſſe.

The texte. ¶ And they came to Hierico. And as he went out of the cytie of Hierico with his diſciples, and a great numbre of people, blynd Bartymeus the ſōne of Timeus, ſate by the hye wayes ỹ de begging. And when he heard that it was Jeſu of Nazareth, he began to crie, and ſay: Jeſus thou ſōne of Dauid, haue mercy on me. And many rebuked him that he ſhould holde his peace. But he cryed the more a great deale: thou ſonne of Dauid haue mercy on me. And Jeſus ſtode ſtyl, and cōmaunded him to be called. And they called the blynd, ſaying vnto him: Be of good cōforte, ryſe, he calleth the. And he threwe away his cloche, & roſe and cam to Jeſus. And Jeſu anſwered, and ſayd vnto him: what wylt thou that I doe vnto the? The blynd ſayd vnto him: mayſter, that I might ſee. Jeſus ſayd vnto him: go thy way thy fayth hath ſaued the, & immediatly he receyued his ſight, and folowed Jeſus in the way.

Nowe were they cum to the cytie of Hierico, whiche is not farre from Jeruſalem. Hierico in the Syrian tong ſignifieth the Mone. By the mone is figured

is figured this present life, which is nothyng els but the common course of the worlde, where some be borne & some dye: some be sicke & some be whole: some growe towarde mans state, & some drawe in age: sometymes chaunceth glad thynges, and somtimes heauy. For our cause Jesus came doune from that heauenly tranquilitie: yette wyll he not tarry here, but hasteth to Jerusalem, being very desirous of mans saluacio. And hitherto his disciples, & with them a great multitude of people, folowed him. Marke well howe Jesus is euery where as he is called. Eyther he teacheth, or healeth, or els restoreth to lyfe agayne. What his death should cause throughe the beliefe of the gospell that was preached, he shewed nowe playnly by a corporal figure. Mankynd was blynd through ignorauncē of the trueth, and poore and beggerly for lacke of all vertues. Unlesse Jesus had passed by vs, there had bene no hope of light.

Blynd Bartymeus the sōne of Tymeus.

For a certayne blynd begger well knowen of the people, called Bartymeus, the sonne of one Tymeus, sate by the high wayes syde, who when he perceyued hym to cum, began to cry, & saye: Jesu the son of Dauid haue mercy vpon me. Fyrst ỹ brute or preaching of the Gospell, sheweth vs that Jesus passeth by: then the great confydence whiche we straytwayes conceyue of hym, wyll not suffre vs to holde our peace when he goeth by. For the synner knowledgyng and confessing his wretched liuyng, cryeth vpon the mercyful sauiour, and desyreth him to take mercy and compassyon vpō him. He is at the next doze to light, who so knowlegeth his owne great blyndnes. To say, Lord haue mercy vpon me, is not a saying of the Pharisеys, who thought them selues to be men of a perfyte syght, but an euangelyke & christian saying. Neyther vse the Pharisеys to saye: O thou sonne of Dauid. For they saye: is not this the carpenters sonne? That blynd mā sawe a great deale more in the darke, then ỹ Jewes do at this present day, whiche boast and bragge vpon the knowledge of the lawe, and professe them selues to be guides of the blynd. But the multitude of people is an unpediment and hynderaūce to the sely wretche, thus crying & callyng for mercy. For what other thyng can they do but disturbe and trouble? His cōscience also cryeth out agaynst him, not with one voyce, but with as many, as are the offēces that he knoweth him selfe guilte of, saying: what hast thou to do with Jesus, which art defiled wt so many sinnes? The lawe cryeth & barketh against him, saying: ỹ cryest in vayne: God is iust: loke after punishment for thyne offences. The rulers of the synagog cry out agaynst him, cōmaunding that no man preache, no nor be so hardy as once to name this name Jesu, saying: there is no healthe and saluacion in Jesu, but in Moyses. To be short, ỹ same thing do the Philosophers & heathē prynces. But that a manne may knowe a very euangelyke & christen fayth in this blynd man, he gaue not ouer when the people thus cryed agaynst him, insomuche that being rebuked, and commaunded to hold his peace, he cryed louder then he did before, saying: Thou sonne of Dauid haue mercy vpon me. The people were offended with his crying: Jesus alone was nothyng offēded herewith, but stode styl, and cōmaunded him to be called vnto him. He heard him cry as he passed by: but he made as though he had not heard him. This came not of any daūgerousnes on Jesus behalfe: but was the acte of him, who wēt about to wring out of him a notable fayth, for the ensample of other: and his pleasure was to teache al men by this blynd man,

And many rebuked hym.

And Jesus stode stil, and commaunded him. &c.

how & by what meanes light may be extorted or gotten perforce of Jesu.

The fyrst hope to obtayne light, is to haue Jesus to stand styll at oure crieng: The seconde, to be called vnto hym, eyther by the teachers of ỹ gospell, or els by the secrete inspirations of the holy ghost. For the blynd man could not go vnto hym, vnlesse he had bene led & guided by holy scripture, which we ought in no wyse to dispise, although it be ministred by manne. The Apostles, and preachers of the gospell, do happily call a blynde man, when they cal hym at the commaundement of Jesu. But now a dayes they call without his cõmaundement, not vnto hym, but to ỹ aydes of humayn Philosophie or Heathen learning, to thobseruation of Moyses lawe, & to ỹ cõmodities & pleasures of this present life. Assuredly these callers make the blynde more blynd then he was before. But the Apostles obeying their maysters cõmaundement, called this man vnto Jesus, and so true is it, ỹ they dyd not crye, and brable agaynst him, as the people did, that they put hym (hauing good hope already) in more hope and comfort, saying: Be of good chere, arise, Jesus calleth the. The blind man cõceyued so great hope herewith, that he cast awaye his cloke which defended him agaynste ỹ cold weather, and skipped out of the place where he sate, and ranne to Jesus.

And they called the blinde saying.

And he threw awaye his cloke.

Here wyll I staye the a litle while, good reader, because thou mayst marke the great readinesse of mynde, and feruent courage of this blynde begger. Howe ofte arte ỹ called vnto Jesus: and doest neyther cast away thy cloke or mantell, nor skyp out of thy denne of miserie, nor run vnto hym ỹ calleth the, but tournest thy backe, but lingrest from day to daye, but castest doubtes, but kindest cauillations and fayned excuses, but waxest tuskyshe in thy filthe, & darknesse, and haddest rather aske an almes of the worlde in a foule beggerly clocke, then receyue lyghte of Jesu, wherein is conteyned the sum of all felicitie. What a goodly and fayre vesture is the garment of innocẽcie, & cleane lyfe? What a foule mantel hath he that is clothed with lechery, with couetousnesse, with excesse, and ambition? How vile & wretched a begger is he, who for a small & corporall commoditie, croucheth & kneleth vnto this worlde? How myserablye blynd is he, that neyther knoweth himself, nor almyghtie God his maker? As ofte as ỹ art called from this miserable wretchednesse vnto Jesus, either when ỹ readest the gospell, or hearest the same preached, or els when ỹ art drawen by a certaine secret inspiratiõ of ỹ holy ghoste, why doest thou not then (all thynges layde aparte, ỹ are wonte to let & hinder a man to attayne so great felicitie) leape vp vnto ỹ hope of a better lyfe? Why runnest thou not to moste sure fayth vnto Jesus, whiche only is able to geue the light, & wyll geue it to all men? Jesus cõmeth vnto the: he calleth the: and doest thou agayne for thy part grutche to mete him? Thou ỹnest and wyddrest awaye euen tyl thy dying day in thy darknesse: but ỹ shalt not euer haue Jesus passing by the. Certes after death he calleth no manne to saluation, but to iudgement. When he passeth by here in this worlde, he heareth hym that crieth: haue mercy vpon me: here he standeth stil, here he calleth, here he geueth light. This begger hath made the ashamed of thy slouthfulnesse, vnto whõ ỹ Lord, when he was cõmen vnto him, sayd. What ayleth the to crye? what wylte thou haue me to do vnto the? what? knewe not Jesus why he cryed? knew not he what he shoulde doe? That is not for: but all this was done for our instruction. Many beleued

that this

ỹ this blynde man loked for an almesse of the lorde, because he was a begger. For so nowe a dayes many cry vnto Jesus: Lord haue mercy vpõ me. And being demaũded what thei sue for, what they desyre to haue, one saith, graũt that J may be riche: an other, that J may gette an office: this man that J maye haue a wyfe with a good dowrie: that man sayeth, geue me bodely strength: another geue me long life: another, graunt that J may be auenged on my enemy. But these thinges Jesus many times taketh away frõ his frẽdes, because it so behoueth for their saluacion. The euangelike begger desired none of al these thinges. For he knew right wel what ought to be desyred of Jesu. Therfore let vs both here & folow him: Rabbone sayeth he, (ỹ is as muche to say, as my maister) make me to see. For being careles for al other thinges he desyred nothig els but light, wherby he might see god & his sõne Jesus, whom to know is euerlasting life: For in scripture to know god, is nothing els but to see God. O very Euangelike & christian prayer. How fewe wordes hath it: but how great faith. Doubtles this is ỹ short prayer whiche pearceth the heauens. Therfore Jesus answered: Go thy way, thy faith hath purchased the helth. He is not byanby a mã vndon, & cast away, whiche seeth not a whit with bodely yes: but whoso seeth nothing at al wt the yes of his soule, ỹ same cannot be saued. To haue recouered these yes is euerlasting lyfe. Heare this saying ỹ pharisaicall felowe whosoeuer thou be, that sayest: J ascribe my safery to mine oft fastinges, to my long prayers, to myne almesdedes & my sacrifices: and for that cause ỹ cryest not wt the begger, haue mercy on me: but sayest, geue me the rewarde due vnto my deseruynges. Nowe Jesus doth contrarily ascribe saluacion vnto faith, & not vnto workes. The blynde mã straytwayes recouered hys sight, not because he deserued it, but for ỹ he beleued. And beyng cõmaunded to go his way, he folowed Jesus. Light is geuen the frely: thy blindnes is taken away for naught. Afterward thou art left to thyne owne arbitrement, whether thou wylt vse the gift of god a right, or no. Thou art not cõpelled to folow: thou hast onely power geuen the to see Jesus: go now whither ỹ wilt, but at thyne owne auenture: What did ỹ blessed blynd man. He returned not backe agayne to his beggerly cloke, or mantell: he retourned not to his old beggery, but forgot all these thinges, & folowed Jesus in the way. It auayleth but lytle to haue knowen Jesus, vnles ỹ do thy deuoyre to folow him, whõ thou seest. Jesus goeth straycht to the crosse, hither must ỹ folowe him, after ỹ hast once recouered thy sight agayne. As long as ỹ art blynd, thou mayest cry: Jesu haue mercy vpõ me: but thou canst not folow him this way, before thine ye sight be restored. For who would folowe him ỹ willingly geueth his soule to death, vnlesse he saw by faith, ỹ worldly reproche wer ỹ way to euerlastyng glory: that bodely tourmẽtes, & afflictions, wer ỹ way to euerlasting ioyes: that death wer the way to life eternal. These thinges the quicksighted of this world, se not perfitely, who do not onely with all theyr ien loke after rule, riches, honours, pleasures, and long life: but also endeuoyre thẽselues to get the same by vnlefull meanes, as by counsaillyng before with Astrontmers, Soothsayers, Inchaunters, or Necromanrers. These thinges, J say, they onely see whiche beleue the doctrine of the gospel, & haue fare trust that they shal receiue and enioy the reward promised in the same.

The blind sayed vnto him &c.

Jesus sayeth vnto him &c.

The

Theraraphrase of Eraſmus vpon The .xi. Chapter.

The texte. ¶ And when they came nie to Jeruſalem vnto Bethphage, and Bethany, beſides mounte Oliuete, he ſendeth forth two of his diſciples, and ſayth vnto them: Go your way into the towne þ is ouer agaynſt you, & aſſone as ye be entred into it, ye ſhal fynd a Colte bound, whereon neuer man ſate, leuſe him, and bryng hym hyther. And if anye man ſaye vnto you, why do ye ſo? ſaye ye, that the lorde hath nede of him, & streightwaye he will ſende him hither. And they went their waye, and founde the Colte tyed by the dore without, in a place where two wayes met. And they leuſed him. And dyuers of them that ſtode there, ſayd vnto them, what do ye leuſyng the Colte? And they ſayed vnto them euen as Jeſus had commaunded. And they let them go. And they brought the Colte to Jeſus, and caſte their garmentes on him. And he ſate vpon hym. And many ſpred theyr garmentes in the waye, other cut downe braūches of the trees and ſtrawed them in the waye. And they that wente before, and they that folowed, cryed, ſaying: Hoſanna. Bleſſed is he that commeth in the name of the lorde. Bleſſed be the kyngdome, that cummeth in the name of hym, that is Lord of our father Dauid: Hoſanna in the highest.

THat thyng was not yet wrought in the myndes of the diſciples, which Jeſus expreſſed and ſet out by a figure, in the blynd mā. They yet ſaw not perfitely with their inward yes, how happie is the death of thoſe that folow Chriſtes death. They yet dreamed vpō this world ly kingdom. The lorde therfore, becauſe he wouldе the better faſten this in theyr myndes, howe ſuche as wyll folow hym, oughte in no wyſe to deſyre the kyngdome of this world, ſhewed thē a ſpectacle, wherby he derided & laughed to ſcorne all worldelye pompe and glorye, as a thyng that laſteth but for a ſeaſon, and ſone ſhall peryſhe: yet by the ſame he playnlye declared, that he coulde haue commaunded whomſoeuer he would, to do what it had pleaſed him, ſaue that his wyll and pleaſure was rather to obeye the wyl of the heauenly father. Fynally he wouldе haue all men to knowe howe he was the ſelfe ſame perſon, whom the Jewes awayted for to come ſo many hundred yeares before, (accordyng to the prophecies and foreſayinges of the Prophetes) for the ſaluacion of the whole worlde. When therefore he approched, and was ny vnto Hieruſalem (for he was by Bethphage, and Bethanye, whiche are two litle townes in the mountaine called mounte Oliuete, from whence a man might haue ſene Jeruſalem) he ſente oute from thence two of his diſciples, geuyng them in commaundement to do as foloweth:

For youre way into the towne. Go ye, ſayth he, into that towne which you ſe yondre directly agaynſt you, and by and by as ye be entred in, you ſhall fynde an Aſſes foale tyed at the gate, the whiche is not yet broken: and whervpon no man hath ridden vnto this day: leuſe it, and bring it hither vnto me. And if any man aſke you the queſtion why you vntie it, ſaye agayne: The lorde hathe nede of thys, and ſtrayght wayes he ſhall ſende it hither to me. The diſciples went their waye as they were bydden, & ſo came, & founde an Aſſes foale tyed before the gate, in a place whereas two wayes mette, and leuſed it. In the meane whyle ſome of thoſe that ſtode by, when they ſawe ſtraunge men vntye the foale, ſayed vnto them: Syrs what meane you? Why vntye you the foale? The diſciples made no other aunſwere, then the lorde commaunded thē to make, ſaying: the lorde hath nede hereof.

The other

The other, notwithstandyng it was vnknowen vnto them, whom they called theyr Lord, dyd yet let the foale go without anye further questioning, or reasonyng the matter with them. The disciples after they had vntied it, brought it vnto Jesus. Here I wolde haue the earnestly monished, good reader, that not onely the wordes which Jesus Christ spake, but also what soeuer he did al his life long, was not done at al auentures, but by the counsayle & wysedome of God, for mannes erudicion. For there is nothing that hath not in it, eyther an ensample set out to thentent to moue and stirre vs to vertue, and godly lyuyng, or a representacion of the old prophecies, or a fulfylling of the figures, wherwith the lawe dyd as it had bene, with certayne darke mysteries or ryddels, signifie Christe: or els a signification of thynges that afterwardes should happen and come to passe. And whereas the mysticall sence of euery thyng is diligently to be searched oute, yet the more he aproched vnto the time of his death, when the busynesse of our saluacion should chiefly be wrought, the more holier mysteries were al thynges ful of. For now was that tyme at hand, the which he greatly thyrsting, and desyryng all mennes saluacion, spake of before, saying: when I shalbe lyfted vp from the earth, I wyll drawe al thinges vnto me. For there was not roume enough in Jewry for his charitie. And there ỹ fruite of ỹ gospel did not counteruayle the labour, and diligence of the tyller. For this cause Christ set for the wylde, and vnbroken asses foale, whereupon no man had sytten before. This foale signifieth the gentiles, who neyther obeyed the lawe of nature, nor were vnder Moyses lawes. For vpon the asses, that is to say, the Synagoges backe, both Moyses, and the prophetes had ridde. Certayne of the newe disciples are now sent out to call the Gentyles, who call them, not to Moyses, but to Jesus. Here wolde there not lacke some whiche would brable and speake agaynste them, and saye: What do you? why vntie you the foale? For this foale had both maysty, and also vncertain Maysters, and was tyed, and stode where two wayes met. Who so is not obedient vnto Goddes commaundementes, hath as manye maysters, as he hath vices that he serueth: and is so tyed, that he hath no house, but standeth in syghte where two wayes mete, redie for euery man that wyll take hym. But when Jesu calleth, no man hath power to resiste. The Jewes cryed, and sayd: This saluacion is ours by promyse. Why then are the Heathen Idolatours ioyned with vs? Unto theim aunswere was made: he that is the Lorde of al, hath nede of suche foales. He is nowe wetye wyth labouring in hayne among the Jewes, and desireth to reste hym vpon the vnbroken foale. That this foale is vnbroken, doeth not displease hym, so that lacke not obedience of faythe. And we ryder hath nede of a newe beaste to ryde vpon.

And they brought the.

The disciples whom yet wot not what the matter meaneth, doe neuertheless with their diligent ministery, helpe forth and further the matter. They couer the foale with their mātels, because he should not ride vpō his bare backe. O, whosoeuer thou be that art a preacher, a teacher of the gospel, folow this diligence of the disciples. Whersoeuer thou shalt see an vnbroken Asses foale tyed where two wayes mete, vpryzaunte of the lawe of the gospell, and subiect to many vices, but for folye, and simplicitie, rather then of any malice or obstinate, ryghtuesse: and suche a one as wyll obey

And caste their garmētes on hym.

yf a man

yf a man leade it awaye, loke thou vntye it, and bryng it vnto Jeſu. Caſte vpon it the mantell of holſome doctryne: and then Jeſus the Lorde of all, wyll vouchesafe to ryde vpon his backe. Folow thou alſo the diligence of the other, who agaynſt that Chriſte ſhould ryde forthe, couered the way with their garmētes, that is, with enſample of theuangelike and Chriſtian godlyneſſe. Manye there were alſo whiche decked the way with boughes, cut downe frō trees, eſpecially from ỹ Palme trees, which beare the figure of virgyns, and Martyrs. Jeſus the Lorde of al, thought it a royall thing to ryde through ſuche away vpon ſuche a beaſte.

And manye ſpred their garmentes in the waye.

Nowe ſtaye a lytle whyle, good reader, and compare me with this ſpectacle or ſight, one of thoſe that were chiefe amōges the Jewyſh prieſtes: and fyrſt of all regard what manour of perſonage is he, and howe greate whiche rydeth vpon the Aſſes foale. It is the ſonne of God, vnto whom the father hath geuen all power in heauen, and in earthe. It is the ſautour and gouernour of the whole worlde. It is the authour, Lorde, and kyng of all thynges that are created and made: a prieſt for euer after ỹ order of Melchiſedech, who with a becke was able to do what ſoeuer he woulde: whoſe maieſtie all the orders of Aungels doe adore and worſhip: who ſytteth on the right hande of the father almightye. With his dignitie compare me a biſſhop of one temple, whiche hath bought the prieſthode or prelacie laſtyng but for one yeare of a wicked and Heathen kyng, for a fylthy ſūme of moneye. Compare the bare heade of Jeſu, with his tyarre, or myter, all glyſteryng and ſhyning with golde, and precious ſtones. Compare that ſobre, and mylde countenaunce of Jeſu, with his face puffed vp with pride, with his grym forehead, with his frownyng browes, with his ſtately loke, with his contencious or vncharitable mouthe. Compare the bare hādes of Jeſu, with his fyngers laden with ringes, and precious ſtones. Compare the courſe, and homely garment of Jeſu, with his tragical or maſkyng apparayle, who weareth nothing courſer then clothe of golde, or purple ſylke. Compare the diſciples mantels with his golden ſadels, with his couerynge clothes of crymaſyne ſylke, with his ſyluer ſtyroppes, but ouer gylte. Cōpare this cōmune Aſſes foale that caried Jeſu, with ſo many Mules trapped with ſylke, and clothe of golde, with ſo many royal courſers and greate horſes, with ſo manye Palfrayes of greate price, with ſo manye wagons, with ſo many chariottes, with ſo manye chayres of eſtate prepared to carrie one man. Compare me the fewe, and poore ſymple diſciples of Jeſu, with the ſolemne pompe, paſſyng the pompe of any worldly prynce, of ſuche as go before the byſhop, of his henſemen, of Trumpettes of ſundry tunes, of ſuche as enuyron and garde his perſonage, of the bende of horſemenne, and foote menne: among whom as euery of them is moſt proude, hye mynded & ſtately, ſo is the ſame next the byſhoppes owne proper perſon, and in greateſte fauoure and conceipte with him. Compare the toyfull cryenges of the children that went before, and folowed Jeſu, who inſpyred wyth the holy ghoſt, ſong this ſaying taken out of the Prophecie of Dauid: Hoſanna, that is to ſaye, make vs ſafe. Bleſſed is he that cummeth in the name of the Lorde: Bleſſed be the kyngdome of our father Dauid that cummeth. Hoſanna in the hyghest. Compare, I ſaye, theſe toyfull cryinges with the vnghoſtly acclamations, wherwith the multitude of flatterers cry vpō an

The biſhop of Romes pōpe is couertly deſcribed.

vngracious

vngracious Jewysh byshop, saying: God sende ỹ most holy father in god, long lyfe. God graunt his highest prieste the victory. I pray god that the moste blessed and chiefe prelate of religion may raygne in prosperitie. How muche Jesus defyeth suche bisshoppes, this one thing playnely declareth, because he commaunded all that coloured and stately priesthode, with the tẽple therof, vtterly to be abolished & destroyed. For these be they by whom euen nowe in our dayes, Jesus (who will be thonly heade of priesthode,) is slayne in his membres. He seketh for these ministers, ỹ may bring vnto him the Asse, that maye couer the foale with theyr mantels, that maye strowe the waye with Palme boughes, and with godlye acclamations and cryinges, knowleage that the kyngdom of the gospel promysed of the prophetes, is come and presente. Neither geueth he any eare to the Pharisеis muttryng agaynste hym, and not contented with these ioyfull cryinges of the people: but sayth that the very stones shall soner crye out, thē goddes glorye be conceled.

¶ And the lorde entred into Hierusalem, and into the temple. And when he had loked round about vpon all thynges, and now the euentyde was come, he wēt out vnto Bethanie with the twelue. And on the morowe when they wer come out from Bethanie, he hungred. And whan he had spieda fygge tree a farre of hauing leaues, he came to see yf he myght fynde any thing theron. And when he came to it, he found nothing but leaues, for the tyme of fygges was not yet. And Jesus aunswered, and sayd vnto the fygge tree: neuer man eate fruyte of the hereafter whyle the world standeth. And his disciples heard it.

The texte.

With suche a pōpe the king Jesus entred into the royal citie of Hierusalē, the heauenlye priest entred into the temple, and there as it was beseming for a king, & priest, taught the people, healed the sycke, made strong ỹ weak and feble, as one vsurpyng violent rule in a nother mannes kyngdom. In the meane whyle the wycked prieste, Pharisеis, and headmen of the people treated at the matter: but the symple people ealye to be instructed, cryed ioyfully vpon hym.

Jesus as thoughe he would haue restored the decayed religion of the temple, which ỹ Pharisеis thought that tyme chiefly to flourishe, as he beheldе euery parte therof, diligently vewyng & markyng yf any thyng were done therin, not besemyng the house of god: not because he passed so muche what were done in that temple, whiche he knewe verye well shoulde wyth in shorte space after he destroyed: but his pleasure was to declare by a certayne corporall fygure what maner a churche he woulde haue his to be, whiche he buylded of lyuely stones. Among these stones it is mete that the Christian byshop be conuersaunt and walke, hauing alwaye a diligent eye, and seeyng that there be nothyng among them, whiche maye defyle the temple dedicated vnto God. The thinges that defyle it are ambitiō, filthie gayne, couetousnesse, and falshode. These abhominacions the Lord Jesus doeth not suffre in his temple.

And when he had loked round about vpon al thinges.

Now when the euenyng drewe nighe, he returned into Bethanye, because that in so riche, and royall a Citte, he could fynde no place to be harboured in. O flower of religion, whiche cannot awaye with the chiefe prelate of all relygion. Oh misnamed Hierusalem, whiche blynded wt worldlye lustes, knoweth not her pacifier. O happie Bethany which without the workes of the lawe, through the onely obedience of fayth, deserued to haue Jesus to be

And now the euentyde was

her geast.

And on the morow whē they were cū out.

her geaſt. When on the next daye in the morynge early, he retourned from Bethany to Jeruſalem: as he trauayled by the waye, he beganne to wax hongrye who in very dede hongred mannes ſaluacion: & the ſweteſt breade vnto hym that could be, was to redeme mankynde, according vnto the fathers wyll and determinacion: albeit he was alſo, touchyng the nature of manne whiche he had taken vpon hym, veryly pangued with bodely hunger, and felte the grieke thereof as other menne doe, by reaſon of the dzieth of his bodye.

And whā he had ſpyed a fyg tree a far of, &c.

Therfore when he ſawe a farre of a figge tree, which becauſe it was full of grene leaues, appeared to haue had ſome fruite: he ran therunto to ſe whether it had any thyng to aſſwage his honger withall. It is a looze payne when a man is very hongrye, and hath nothyng to eate. But it is a muche greater grief for one to ſee thoſe miſcarye thzough their vnbeleke, whom he is very deſirous to ſaue. And whē he came vnto the figge tree, & deceiued w the allurement of the leaues, founde no fruite theron, he curſed it, ſaying:

And whā he came to it, &c

Neuer man eate fruite of the hereafter whyle the wozld endureth. The diſciples ſecretly meruayled betwene them ſelues why he thus curſed the tree, eſpecially ſyth the tyme was not yet cū, when this kynde of tree is wont to haue fruite. Corpozal honger hath her pzoper angre: But theuāgelike and ſpirituall hongēr, hath a moze ſharpe, and byting teſtineſſe. Chziſt thought euery tarying ouer long wherby mannes ſaluacion was pzolonged. And trees haue due tyme appoynted them of nature, when to bzyng fozth their fruite, ſo that he maye appeare vnreaſonable to pzay that it might be euermoze baraine, becauſe it bzought not fozthe fruite befoze due ſeaſon.

Furthermoze, foz what purpoſe ranne Jeſus to the fygge tree to ſhake downe the fruite yf there had bene anye, ſythe he knewe ryghte well there was none: But this acte which in outwarde apparaunce ſemed fonde, and vnreaſonable, occaſioned the diſciples not onely to be moze attēt and take better hede, but alſo to enſcarche the myſterie therof. The lozde Jeſus moſt hungrye and deſyzous of mannes ſaluacion, founde fruyte in the barayne trees, where there was no hope of fruyte, that is to ſaye, in common wemē, in Publicans, in ſynners, in heathen folkes, in the woman of Canaan, and in the Samaritanes. Onelye in the pzieſtes, Scribes, and Phariſeis, of whom all men had cōcepued greateſt hope ỹ in them ſhould be the ſweateſt fruite of the Goſpel, found he none at al. They kept the foztreſſe of religion: they were continually in the temples: they had knowleage of the lawe, and pzophetes: they loked pale with faſtynges: they vſed long pzayers: they gaue great almes, and beſydes this theyz robes, and bzode Philacteries, made a wonderfull ſhewe, as though they had bene altogether gyuen to ỹ ſtudie of vertuouſe and godly lyuing. Trulie theſe wer the leaues which pzomiſed the wozlde tymely rype fruyte, euen befoze due ſeaſon. But the Lozdes entent was to ſhewe that there is nothyng farther paſte all grace, and goodnes, then is vngodlyneſſe couloured with a coūterfayte ſhewe, oz vſſure of holynes.

The figge tree deſerueth to be curſed of Jeſu, leaſte any man deceyued with the goodlye ſhewe of her leaues, woulde from hencefozthe hope to haue of this ſozt of people, any ſweate fruite of theuangelike, and Chziſtian charitie.

Therfore

¶ And they cam to Ierusalem, and Jesus went into the temple, and began to cast out them that solde and bought in the temple, and ouerthrew the tables of the money chaūgers, and the stooles of them that sold doues, and would not suffer that any mā should cary a vessell thorow the temple. And he taught, saying vnto them. Is it not written: my house shall be called the house of prayer vnto all nations. But ye haue made it a denne of theues. The texte

Therfore he departed from the figge tree whiche deserued no yll, & came to Ierusalem, wherein was the morall figge tree that hadde bene so long tyme nourished, and dunged in vayne, and yet brought foorth nothing els but leaues. And when he was entred into the temple, he shewed agayne another figure, whereby to declare what puritie besemeth the churche of the gospel, and also what cleanesse becommeth an harte dedicated vnto the spirite of Christe. For with a scourge or whyp of cordes he draue, and whypped out of the temple, the rablemēt of blars, & sellars, and also ouerthrewe the tables of the money chaūgers, and the stooles of the doueselles, & suffred none to carrie anye prophane or vncleane vessell thorowe the temple. And lest he should haue semed to haue bene angrie with them causeleslie, he alleaged the testimonie of the prophete Esay: Is it not, sayth he, written: My house shall be called a house of prayer vnto all nations, but ye haue made it a denne of theaues, deceitfully doing the same thyng therein vnder couloure and pretence of the honoure, and serupce of god, ỹ theaues doe to wayfaring men in their iourneys. The Lorde cared not greatly for the puritie of that tẽple, whiche his wyll was should be destroyed with the rites, & ceremonies therof: but he setforthe vnto vs the notable puritie of ỹ newe temple, wherof him selfe woulde be the chiefe worckman and buylder: couertly signifyeng with all, howe the priestes, scribes, and phariseis, should be worthely deposed from the principalitie of relygion, who had so defiled, euen that auncient, and figuratiue religion, with theyr couetousnesse, falshod, hipocrisie, and all kyndes of fylthynesse. We neuer reade that euer Jesus was so moued: neuer that he vsed lyke cruelitie. What would he nowe do if he sawe his spouse ile the churche (whiche he washed wt his owne precious bloud, to make her cleane vnto him selfe, without any spot, or wrinckell) so to be arayed, polluted, and defiled with all manoure of fylthynesse, and that by the very bishops the rulers of the same? Who haue not only cattell, and piggions to sell, but also all holye thynges, which in very dede, can neyther be bought, nor solde for monye. He seeth it vndoubtedlye, although he winke thereat for a season. Neyther shall such persones therfore escape vnpunished, because god of his great lenitie and gētleneſſe suffreth them, to thend they should repent, and cum to amendement. The daye, the daye shall cumme, when that terrible scourge shall be made, to whyppe al, those into the fyre of hell that be defylers of the holy temple. And Jesus went into the temple.

¶ And the scribes and hye prestes heard it, and sought howe to destroye hym, for they feared him because all the people meruayled at his doctrine. And whē euen was cumme, Jesus wente out of the citie. And in the morowyng as they passed by, they sawe the figge tree, dryed vp by the rotes: and Peter remembred, & sayd vnto him: Master behold, the fygge tree whiche thou cursedst is wyddred away. And Jesus answered, and sayd vnto them: Haue confidence in God. The texte.

And that it may appeare what a great mischiefe the couetousnesse of priestes & phariseis is: when the chiefest of the priestes, and scribes, whoe had ỹ greatest portion of the gaynes, saw these thiges, they sought a meane

An howe

how they might destroy Jesus. Oh figge tree, barayne, and cursed in dede. They boast and auaũte them selfes for the chiefe prelates of pure religiõ, & yet, in the name of god, be they sore displeased, that the dekylers of ỹ temple are dryuẽ out a doores. There lacked not in them a wicked mynde ready to committe haynous murdre: but they sought occasyon howe they myght safely accomplishe theyr desire. They alone could not finde in theyr hartes to loue that onely and amyable Jesus, who hurte no body, but did all men good. They feared him, onely because ỹ people meruayled at his doctrine, and conceiued an hygh opinion of him for the miracles they had seene him worke before. Oh wrong shapen holynesse in them that were professours of holynesse. After they had purposed to doe so wycked a dede, they were not afrayed leste god (vnto whome nothyng is vnknowen) would be auẽged: and yet stode they in dread of the people. Why dyd they not at ỹ leaste wise feare Jesus him selfe? They had bothe seene, and heard tel of the great nũbre of myracles that he wrought, whiche were an euident testimonie that goddes power was presently with hym, so ofte as he would him selfe. He that is able to chase awaye dyuels, and put them to flight, can much easlier put them in. He that with ỹ bare word of his mouthe raiseth the deade, and calleth them to lyfe agayne, can with muche lesse difficultie, take awaye the lyfe. If they beleue he is so gracyous and mercyfull, ỹ thoughe he be able, yet wyll he hurt no bodye: why then goo they about to put suche a one to deathe? If they beleue that he wyll also doe, what he is able to doe: why doe they not, euen for very feare of punishment and vẽgeaunce, refrayne from so wicked a purpose? Doubtlesse this was ỹ vncurable blindnesse of them, who thought in theyr owne conceytes none had had iyes, & could haue seen but they. Now when the night eftsones approthed, Jesus, whoe had bene all the daye in the temple fasting, and without meate, departed from Jerusalem. So ofte forsaketh he the citie, offended with the obstinate vndeleke of the inhabitauntes: so ofte cummeth he thyther agayne, to fynde some fruite, if it would be, in so goodly a shew of leaues. But would to god this cursed figge tree had bene nothig els but barayne, and not brought foorth deadly poyson. Jesus, the tyme of his deathe & passion being now at hand, suffered no tyme to passe awaye fruitlesse. He spent all the daye in the temple, and bestowed the nyght in prayer, and priuatly animating and encouraging of his disciples. Agayn, whan early in the morning they retourned frõ Bethany to Jerusalem, & passed by the fygge tree, the disciples perceyued howe it was withered, euen from the very rootes, to the highest toppe.

Peter called to remembraunce what Jesus had done the daye before, & knewe righte well howe he had cursed the tree, and yet meruelyng that it was sodaynly withered in all partes from the very rootes sayd to the lord: Mayster, Loe the figge tree that thou cursedest is nowe wythered. Peter meruayled hereat, notwithstandyng he had oftymes before seene him do farre greater thynges than this. Surely he had forgotten this lesson, how there is nothyng so hard, that faith is not able to bryng to passe. Of faithe springeth all the fruit of the gospel. And because the Synagog wãted this fayth, we see howe she is cleane withered. The churche of the gentiles blossometh and braunccheth oute with manye crownes of martyrs, with manye precyous stones of virgins, with many ensamples of vertue.

For they feared him because all the people, &c.

And when euen was cummen, &c.

And in ỹ morning as they passed by, &c.

And Peter remembred, &c.

On the other syde, what is further past all grace & goodnesse, more abiecte, vyle, & barayne, then the Iewes are? Where is the authoritye of the lawe becumme? where is the meruelous shewe of relygion or holynesse? where is the temple? where are the stately scribes, and phariseis? Is not the figtree all withered? Therfore, sayth he, yf ye wyll blossume, and bryng forth fruite, put confidence, not in your owne strength, but in God.

The texte.

¶ Verely I saye vnto you, that whosoeuer shall say vnto this mountayne, remeue and cast thy selfe into the sea, and shall not doubte in his harte, but shall beleue that those thynges whiche he sayeth, shall cumme to passe, whatsoeuer he sayeth, he shall haue. Therfore I saye vnto you, what thynges soeuer ye desyre when ye praye, beleue that ye receyue them, and ye shall haue them. And when ye stand and praye, forgeue if ye haue ought agaynst any man, that your father also which is in heaue, may forgeue you youre trespasses.

And Ies⁹ answered & said haue confidēce in god.

I assure you of this one thyng, if a man hauyng a sure beleefe in god, commaunde the figge tree to wyther (which thyng you meruayle at, now it is done) not only that shall forthwith cumme to passe, but also if he saye vnto this mountayne: Auoyde out of thy place, and caste thy selfe into the sea: albeit it seme a thyng very impossible, yet if he speake the word nothing doubting or mystrusting in his harte, but haue conceyued a sure beleefe of mynde, that whatsoeuer he saye shall in very dede cumme to passe, then vndoubtedly whatsoeuer he commaundeth, shall be done. This beleefe towardes god, shall cause that ye shall desyre nothyng of hym in vayne. Therefore truste ye on my warandise, that whatsoeuer ye demaunde of the father, not mistrusting but he wyl graunt you your request, you shall obtayne it, so that your myndes be free from desyre of reuengement: and on condicio, ye desyre but what shal be expedient for your sowle health. He that distrusteth, obtayneth nothyng. For suche a one beleeueth that the father eyther cā not accomplyshe his desyre (where as in dede he is able to doe all thynges with a becke) or at the lest wyse, wyll not let hym haue what he lawfully asketh. That manne also obtaineth not his request, and if he beleue his faith is a naughty shamelesse faythe, whoe so desireth the father to pardone the trespases that he hath committed agaynste his maiestie, where as he wyll not agayne for his parte releale vnto his christian brother, suche offences as his sayde brother had committed against him. Wherfore when ye settel your selfes to prayer, forgeue with all your hartes, if any body haue ought offended you. For vnder this condicion shall your father in heauen releale you your trespaces. If you wyl not forgeue your neighbour the fault whiche he hathe committed agaynste you, neyther wil the father of heaue pardon the offences, wherby ye haue trespased his goodnesse.

Cherfore I saye vnto you what thinges so euer, &c.

And when ye stande & praye

The texte.

¶ And they came agayn to Ierusalem. And as he walked in the temple, there came to him the hie priestes, & the scribes, and the elders, and sayd vnto him: by what auctoritie doest thou these thynges? And who gaue the this auctoritie to do these thinges? Iesus answered and sayd vnto them: I wil also aske of you a certayn thing, and answere ye me, and I wyl tell you by what auctoritie, I doe these thinges. The baptisme of Iohn, whether was it from heauen, or of men? Answere me. And they thought in them selues saying: if we saye from heauen, he wyll saye: why then dyd ye not beleue him? But if they had sayd of men, they feared the people. For all men counted Iohn that he was a very prophete. And they answered and said vnto Iesu: we can not tel. And Iesus answered: neyther tell I you, by what authoritie I doe these thynges.

These thynges done on the waye, they came againe to Ierusalem, and

Jesus, accordyng to his accustomed manour, went vnto the temple. The presence of Jesus in the temple, is soule healthy in the churche. Neyther beseemeth it suche as are in Christes stede, to be anywhere oftener, then in the temple. They are in the temple, whiche entermeddell with those thinges ꝑ pertayne to God, and not vnto this worlde. What maketh a bishop in a campe among warriers? what hath he to doe in theatres, that is to saye, in stages, and places ordayned for the people to behold syghtes and enterludes in? what maketh he in princes courtes? The pharisees, scribes, priestes, and elders were by bodily presence ofte in the temple: but as touchig ꝑ spirite, they were a great waye of. Therfore when the hye priestes ioyning vnto them the scribes, & headmen of the people, because the matter shoulde seme to be done by a lawfull counsayle, sawe how Jesus had all the multitude in the temple, diligently harkening and listenyng vnto his doctryne, and also how, by reason of his miracles, he raygned and played the kyng, as it had ben in a nother princes kingdom (for he droue out marchãtmen, & suche as carried vessels throughe the temple) they went and interrupted him in his preachig, tenuing, theyr old maniere of false reprouing, & sayeing: by what authoritie doest ꝑ these thinges? And who hath geuen the lycence thus to doe? They were not able to disprooue his doctrine: neyther could they denie his miracles, beyng so manye, and so euident with all: nor fynde faute with them, sithe he wrought them all for mannes preseruacion, and that freely. They sought occasion of authoritie, whereby they might haue somme quarell agaynst him. For they wolde not in any wyse that this glorie should haue bene geuẽ vnto God: but all theyr whole drift was, to haue theyr owne authoritie euerye where highliest esteemed. If Jesus (whome they beleued to be nothyng els but a man) had taken vpõ him goddes authoritie, then would they byanby haue made a matier of blasphemye of it. If not, then had there not bene to seke a forged matier of sedition to laye agaynst hym, for that by his owne priuate authoritie, without leaue and lycence of the priestes, and elders, he presumed to do suche a thyng in the temple. What neded them to moue this questiõ of authoritie: syth his very dedes declared that all that was done, was don by the myght and power of god? sithe the thyng it selfe playnly shewed, howe this was he whome God by his prophetes promised long ago to cumme: sithe the father after his baptisme, declared with his owne voyce, that this was his singularly beloued sonne, whõe they shoulde obey. Nowe the authoritie of the priestes, whiche they misused, was good for nothyng els but to let gods glorye. Howbeit theyr frowarde wylfulnesse, dyd also make muche for the aduauncyng and settyng forth of his power, and goodnesse.

And as he walked in the temple, there came to hym ꝑ hye priestes. &c.

Jesus therfore, because he was not ignorant wherabout they went (for what aunswere soeuer he had made, they woulde haue founde faulte therwith: and as yet the time was not cum for him to disclose & cõfesse who he was) Jesus Jsaye, auoyded this deceytful question, w an other wise demaũd. On this cõdition sayth he, wyl I make aunswer vnto your questiõ, yf you wyll answere me firste vnto myne. The baptisme of John, whether was it from heaue, or of men? Soyle me this question. Marke howe easly goddes wysdome snarleth mannes wylinesse, whiche vseth all the craft and policie that may be, agaynste it. They hadde hartes replenished with all

Jesus answered and sayd vnto them: I wil also aske of you. &c.

worldly

worldly subteltie: they deuised all the gylefull wayes that coulde be inuented: And yet whiles they made traynes to entrap him, they perceyued that there were snares prepared and layed for them selfes.

For they thought thus in theyr myndes: If we saye, from heauen, then will he replie: Why dyd you not then beleue him, when he bare witnesse of me. If we saye of men, we stand in ieoperdie to be assaulted of the people. For Iohn was of very great authoritie among the people, and the memorie of him was reputed blessed and holy, because no man doubted but he was a prophet in dede. And for this cause, albeit they were proud felowes and of an haut courage, yet thought they it better to be a litle ashamed, the openly to be reproued, or stoned to deathe. And they thought in thē selues. &c.

Therfore vnto Iesu, who required an answete, they sayde: We can not tell. Then Iesus paying them home agayne w̄ a lyke answere, sayde vnto them. If you know not to me warde that ye knowe, neyther will I shewe you by what authoritie, I doe these thynges that I doe. Compare my dedes with Iohns, and then waye and ponder with your selfes whether it be mete, if ye doubted not of his authoritie, to doubte of myne. And they answered & said vnto Iesus.

The. xii. Chapter.

¶ And he began to speake vnto them by parables. A certayne man plāted a vyneyarde, and compassed it about with an hedge, and ordeyned a wyne presse, & buylded a toure, and let it out to hier vnto husband men, and went into a straunge countrey. And when the tyme was cūme, he sent to the husband men a seruaunt that he might receyue of the husbandmen of the frute of the vyneyard. And they caught hym, & beat him, and sente him awaye agayn emptie; and moreouer he sente vnto them an other seruaunt, and at him they cast stones, and brake his heade, and sent him away againe all to reuyled, and agayn he sent an other, and him they killed, and many other, beatyng summe, and killing sum. And so when he had yet but one beloued sonne, he sent him also at the last vnto them, sayinge: they wyl feare my sonne. But the husbandmē sayd among them selues: this is the heire, cum, let vs kyll hym, and the inheritaunce shall be ours. And they toke hym, and killed him, and cast him out of the vyneyard. The texte.

After the priestes, scribes, and head men hadde, by reason they perceiued the trayne that was made for them, auoyded, as well as it woulde be, the incōuenience of this question, ỹ lord Iesus put forth vnto thē an other questiō by way of a riddle or darke parable, wherunto whiles they vnaduisedly answered. they bothe cōdempned theyr owne wickednes, & also graunted that the authorite (whiche they had hitherto so muche bragged and boasted on) ought worthily to be take away from them, & geuē vnto other. The parable was suche. A certayn man planted a vyneyard, & hedged it round about, lest it shoulde be open for man & beast to runne into: & digged therein a cestern to receiue the new wine, & builded also a towre to defend it with all. When it was in this wyse sufficiently furnished with all necessaries therunto belōgyng, he let it out to hyer to husbandmen, and anon as he had so done, he went into a straunge countrey. And when grape time was cum, he sent his seruaunt to the same husbandmen, vnto whom he had set it out, to receyue of them the frute therof. But they being in a cōspiracie, toke ỹ seruaunte, & all to beat him, & sent hym home agayne emptie. This notwithstandyng A certain man planted. &c. And whē the tyme was come.

the gentle landlorde sent agayne an other of his seruauntes. But they now made worse throughe his lenitie and gentlenes, cast stones at him, & brake his heade, & sent him lykewise awaye agayne all to reuiled, without anye fruite, but laden w̄ iniuries. Yet for all that the same most gentle lord wēt not about in al haste to be auenged, but now ỹ thyrd time sent another seruaūt, & him also they slewe. Agayne after he had sent diuerse of his seruaūtes one after an other, the ende & conclusiō was, that eyther they bet thē all, orels slewe thē. He had then left his onely soone whome he loued tenderly.

And agayne he sent an other. &c.

And so when he had yet but one beloued sonne. &c.

Therfore because that of his wonderfull gentlenesse, he would proue all the wayes & meanes that myght be to reconcyle them, laste of all he sent him also vnto them, thinkīg thus w̄ him selfe: Although they haue despised my seruauntes, yet at the lest wise they will reuerēce this my sonne. But ỹ malice of the husbandmen cōquered al the lordes clemēcie & goodnesse. Whē they sawe how his sonne was cūme, then fell they in a conspiracie together for a more mischieuous purpose. Here now, said they is ỹ heyre: cūme let vs kill him, & by this meanes the whole heritage shal be ours. Then layd they handes on him, & cast him out of the vineyard, and slewe him.

But the husbandmē sayd among them selues. &c.

The texte.

¶ What shall therfore the lorde of the vyneyarde do? He shall cumme and destroy the husbandmen and let out the vyneyard vnto other. Haue ye not red this scripture? The stone which the builders dyd refuse, is become the chief stone of the corner. This is the lordes doyng, and it is meruaylous in our iyes. They went about also to take him, and feared the people, for they knewe that he had spokē the parable against thē. And they lefte hym, and went theyr waye.

When the lord had made an ende of this parable, he asked the priestes, & scribes: What shal therfore the lord of ỹ vineyard doe vnto such husbandmen? They not marking wherevnto the parable or similitude tēded, so answered the lord that they gaue sentence directly agaynst thē selfes. He shall cum, saye they, & punishe the husbādmen, and set out the vineyard vnto other more faythful & trustie persōs. When Jesus had alowed this answer, he added a testimony out of the psalme, seking for an interpretacion of them who professed the knowledge of the lawe. Haue ye not read, saith he, this scripture folowing? The same stone which ỹ builders refused, is made the head stone of the corner. This was the lordes doing, & it is meruailous in our iyes. Here awakened they & perceyued how theyr mischieuous purposes were not vnknowē vnto Jesus: & vnderstod also ỹ theyr vncurable malice was playnly described by this darke parable. God committed vnto them his people, as a vinearde diligētly furnished w̄ all thinges belonging to the discipline of godlynes, to be wel husbāded. Then he, as though he had bene in a straunge coūtrey, suffered them to doe therwith what them liked. But they husbāded it to theyr owne profit & cōmoditie, & nothig for ỹ lordes behofe, who ought of ryght to haue receiued the fruite therof. Whē they were slacke & negligēt in doing of theyr duetie, he warned them therof by diuerse prophetes: but for all ỹ they waxed euery daye worse & worse, & at the length were ready to expulse Jesus his onely sonne out of Jerusalē, & put him to death: perswading them selfes that he being once slayne, they should be the onely lordes, and proprietaries of ỹ vineyard. But cōtrariewyse it was then to cum to passe, that by the moost iuste vengeaunce & punishmēt of god (whome they had so many tymes & ofte despised) the tēple, & soueraignitie of religiō should be takē quite frō them, & geuē to ỹ apostles.

Haue ye not red this scripture. &c.

For

For afterwarde Jesus (who was by them as a naughty stone, caste oute of the buildyng of the Synagoge) was contrary to their expectacion chosen by the will of God, to be the heade cornet stone, in the building of ỹ church, that should be builded both of the Jewes, and Gentyles: to thintent that he beyng the myddle, and vnmoueable stone, should holde together those two peoples, as it were bothe the walles of the same churche, in one euangelike and christen fayth.

They vnderstoode the Parable, they knewe the Prophecie, and yet blynded with obstinate malice would not tourne from their wickednesse, but for feare of the people that stode rounde aboute them, went their waye from Jesu entendyng to bryng aboute by prypye trapnes, and subtiltie, what they could not openlye doe. Surely there is none so mischeuous a kynde of manslaughter, as that whiche is cloked with a coloure of iustice and holynesse. They went about also to take him.

¶ And they sente vnto hym certayne of the Pharisees, and Herodes seruauntes to take him in his wordes. And assone as they wer come, they said vnto him: Master, we knowe that thou art true, and carest for no man, for thou considerest not the outward apparaũce of men, but teachest the way of God truely. Is it lawfull to pay tribute to Cesar or not? ought we to geue, or ought we not to geue? But he vnderstode their simulation, & said vnto them: why tempt ye me? Bryng me a peny ỹ I may see it. And they brought it. And he sayth vnto thẽ: whose is this image, and superscription? And they said vnto him: Cesars. And Jesus answered, and said vnto thẽ: Geue to Cesar the thynges that belong to Cesar: and to God the thinges whiche pertayne to God: And they maruayled at him. The texte.

Wherfore makyng as though them selfes had bene quiet, and no medlers, they set a worke certaine notable wicked personnes of the Pharisees, and the Herodians, whiche dissented in doctryne among them selfes, but in hatyng of Jesus agreed all in on. Oh folysche wisdome of this worlde. They that haue bene so oftimes put to the worse, do oft tymes cum again, and assayle hym, to thentente it maye appeare that they are at all layes vanquished, and in conclusion departe theyr waye, as vnequal matches to rope or encounter with Goddes wysedome. For nowe was it tyme that Satan (who of late assayled the Lorde, but went awaye with losse of victorye) should by his garde, and mynisters bryng forth all his artillarye and engins against him.

Therfore they that are set vp to playe this parte, goe vnto Jesus, and propoune vnto him a capcious question, because to seke some occasion of hys wordes and answeres therevnto, whereby they maye haue him condempned before themperours deputie. They begyn with a very flatteryng prohemie, as thoughe he could be deceyued with fayre wordes, who so ofte tymes declareth, howe there is nothyng that he knoweth not. Maister, saye they, we knowe ryght well that thou arte a teller of trouthe, and feareste no man, but frankely speakest the truthe without regarde of person. Neythet art thou any whit moued vp to the dignitie, or high auctorite of any man (as many other be, that flatter and coury fauour with potentates & great me) but (men contẽpned) thou truely teachest what god hath cõmaũded. Ther fore tell vs also we pray the: Is it lawfull for vs to pay tribute vnto themperour, or is it not lawful? The pharisees held stifly that the Jewes, beyng a people dedicated vnto god ought not to be tributories vnto Heathe Emperous, and worshippers of Idolles. For thou cõsiderest not.

On the other side, the Herodians defended themperours ryghte. This deceitfull pretence tended hereunto, that yf he had geuen sentence for ỹ phariseis, then should he haue ben accused of the Herodians for an authour of rebellio, or insurrectio against the peror. Jesus, vnto who their craft & wylinesse was not vnknowen, beyng not contented with them, for ỹ they came not to learne, but to tempt hym, answered: Why do you tempt me: bring me forth a peny that I may see it. And by and by it was brought hym. Their seruice was not to seke in makyng of the trayne, whiche came purposely to take him in a trippe. Then loked he on the peny, and saied: whose is this Image, & superscriptio? They answered: the perours. What is this: knewe not Jesus (vnto whom nothyng is vnknowen) the Image, or tytle of the perour: and did the Phariseis, & Herodians knowe it: Yes verily he knewe it wel inough, and that before he loked theron. But he sought an occasio to make a conuenient answere, vnto their deceitfull question. Here was an ensample geuen to declare howe they ought to knowe nothing of princes affayres, whose duetie it is, forasmuch as they profesle theselfes to be Christes vicars in earth, to preache and teache heauenly matters. Nowe heare an answer worthy to come out of Christes mouthe. Yelde ye, saith he, those thynges that pertayne to themperour, to themperour: & those thinges that belong to god, vnto god. He disaloweth not, if suche as are dedicated vnto god, geue vnto the perour, be he neuer so vngodly and wicked a prince, that, whiche is due vnto him for gouerning of the common weale, or what he otherwise violently (exacteth because ỹ losse of money doth not make men vngodly) but he monisheth vs, occasio seruing hi of a thing which is more to the purpose, ỹ is, how al ought to be yelde to god, ỹ is due vnto god. A vile piece of coyne had grauen in it a title, and ymage of themperoure. If thou knowest this tytle, and art content to geue vnto him his duetie, how much more then oughtest thou to yelde vnto almighty god (whose Image euery man beareth) what he ought of duetie to haue. When thou receyuedst Baptisme, Goddes image was printed and grauen in thy soule. Why doest thou then geue it vnto the deuell: Thou glorifiest in the name, and tytle of a Christia man: Why yeldest thou not vnto Christ, that thou owest him by reason of thy profession? All that were there presente marueyled at this discrete and wise aunswere. Two sectes of the Jewes were nowe put to silence with one saying.

But he vnderstode their simulacion.

And Jesus answered, & said vnto the

The texte.

There came also vnto hym the Saduceis, whiche saye that there is no resurrection. And they asked him, saying: Master, Moises wrote vnto vs, if any mans brother dye, and leaue his wyfe behynde hym, and leaue no chyldren, that his brother should take his wife, and rayse vp seede to his brother. There were seuen brethren, and the fyrste toke a wyfe, and when he dyed, lefte no seede behynd him. And the second toke her, and dyed, neyther lefte he any seede. And the thyrde in likewise. And seuen had her, and lefte no seede behynd them: Laste of al the wyfe dyed also. In the resurrection therfore, when they shal rise agayne, whose wife shall she be of them? for seuen had her to wife. And Jesus answered, and sayed vnto them: Doe ye not therfore erre, because ye vnderstande not the Scriptures, neyther the power of God? For when they shall rise agayne from death, they neyther marye, nor are maried, but are as the aungelles whiche are in heauen. As touchyng the deade, that they rise agayn haue ye not redde in the boke of Moyses, how in the bushe, God spake vnto him, saying: I am the god of Abraham, and the God of Isaac, & the God of Jacob, he is no god of the dead, but the God of liuyng. Ye are therfore greatly deceyued.

Then came the sect of the Saduccis, who denied the resurrection of bodyes

dies,allouching man wholy to perish after death. Nether beloued they that there was any spirite or Aungell, wherein they dissented in opinion from the Phatiseis. These grosse felowes had also a capcious question wherwith to tempt goddes wisdome. Jesus dyd then take vpon him the person of an vnlerned and ignorant person: but that thing whiche in him was lowest, was hygher, and of more excellencie, then that whiche in them is highest. They assayled him on this wyse. Maister, Moyses in the boke entitled deuteronomium, hath left vs this lawe, that yf any maried man dye without issue, his next brother in age, should mary the wydow, and of her beget chyldren to beare the dead mans name. And yf he decease without children to, then the nexte vnto hym shoulde succede in his place or roume. And then asked him saying.

It chaunced that of seuen brethren the eldest maried a wyfe: he died without issue: Then came the next brother in age, accordyng to the prescripcion of the lawe, and maryed the wydowe: and he beyng lykewyse departed without chyldren, the thyrde brother succeded: and after hym all the other by course, vnto the seuenth, and last man. Eche of them one after a nother, maryed her, and eche of them deceassed without issue. At the length the woma also dyed herselfe. Therfore when the tyme of resurrection shall come, and the seuen brethren, & the woman shal reuiue, which of them al shal chalenge her for his wyfe: for in her lyfe time she was lykewyse maried vnto them al seue. The Saducels thought they would by this conuicte yt thei inferred to this case, make the resurrection of the dead to apeare a very fond thyng, and disagreable to reason: specially yf there should then ryse stryfe and debate among the brethren, for the wyfe, which was common vnto them all. Jesus grutched not to teache those grosse felowes, saying: Doeth not thys question plainly declare yt you be in a wrong belefe, and altogether out of the waye, forasmuche as ye neyther vnderstande the Scriptures, nor yet perceiue the power of almighty God? The scripture is spirituall: and god who made manne of naught, canne rayse hym agayne at his pleasure, from death to lyfe. He will not onely make the deade aliue agayne, but also rewarde them with lyfe euerlasting. Ther wer seuen brethren.

Nowe wedlocke was inuented among men, for this purpose, because the thyng (I meane mankynde) whiche of it selfe, and owne proper nature, continueth not for euer, might by procreacion and encreasing of yt world, be multiplyed, preserued, and continewed. But wheras men neyther dye, nor be borne after the common course of the worlde, what nedeth there any matrimony? For after the resurrection of the dead, neyther shal any mã mary, nor any man geue his daughter in mariage to an other: but as the angels of god in heauen, bycause there is among thẽ no mortalitie, knowe not the vse of matrimony: so shall they that shall be relyued in the general resurrection, be made like vnto the aungells, their bodyes beyng all spirituall & immortall. Furthermore why do you thinke it disagreable to reasõ to beleue yt the ded shal arise again? Haue ye not redde in holy scripture (yt auctorite wherof is coũted amõg you holy, and inuiolable) what god saied whẽ he spake vnto Moises out of yt bush? I am, saied he, the god of Abraham, the god of Isaac, & the god of Jacob. They were then dead, and yet doth he call himselfe their god. Therfore euen the dead do verily lyue, bicause their soules remayne still aliue. For whẽ they shall arise agayne.

And

And if it be so that their soules remayne, what greate nastry is it then for God to call them agayne into their olde bodies, wherin they dwelte before? But yf the dead be vtterly perished, so that neyther bodye nor soule remayneth alyue, then standeth it not with reason, that he is called the God of the dead. As no man glorieth that he is a kyng of those that are not: so is God the God of the lyuyng, and not of the deade. Wherfore you Saducees are farre deceyued, imaginyng that there shalbe nothyng in the lyfe to come, otherwise then you see in this present life. Those thynges no doubt haue a more true, and blessed beyng which are not vnder mans corporal sight, the those whiche are seene with bodely yes. There is nothyng that more truely is, then god, and yet he is not seene, but felt or perceyued.

Ye are therfore greatlye deceiued.

The texte.

¶ And when there came one of the Scribes, and hearde them disputing together, and perceyued that he had answered them wel, he asked him: whiche is the first of al the commaundementes? Jesus answered him, The first of all the commaundementes is: Heare O Israell: The Lord our God, is lorde onely, and thou shalt loue the lord thy God, with all thy harte, and with al thy soule, and with all thy mynde, and with all thy strength. This is the first commaundement. And the seconde is like vnto this: Thou shalt loue thy neibour as thy selfe. There is none other commaundement greater then these. And the Scribe said vnto hym: wel, master, thou hast said the trueth, for there is one God, and there is none but he. And to loue him with al the harte, and with al the mynd, and with al the soule, and with al the strength, and to loue a mans neyghboure as hymselfe, is a greater thyng, then al burnte offeringes, and sacrifices. And when Jesus sawe, that he answered discretely, he sayd vnto him: Thou arte not farre from the kyngdome of God, and no man after that durste aske him any question.

Yet for all this these wicked felowes made not an ende to tempte Christ. After the Saducees, came the Phariseis, and the Scribes, who were encouraged to take him in hand, because he hit the Saducees in the teeth with ignorance of the lawe. For the Scribes and the Phariseis auaunt themselues more then other, for the greate knowledge they pretend to haue in the same: and dissenting in opinion from the Saducees, do beleue there are angels, and spirites: and that mens soules remayne alyue after the bodyes be deade: and finally that the dead shall rise agayne. These felowes beyng right glad that the Saducees were put to a foyle & blancked, and that Jesus had answered to their myndes, dyd like learned men, propone and put forth vnto him by one of the scribes, set vp for the nones to play this parte, a notable question out of the most inward mysteries of the lawe. They asked hym what was the chiefe, and greatest commaundement in the whole lawe. Jesus straight wayes answered them out of the boke entyled Deuteronomium, where as it is written on this wyse: Heare O Israel, the lorde thy God is one God, and thou shalt loue the lord thy god with al thy hart, and with al thy soule, and with all thy mind, and with al thy strength. This is the chiefe and the greatest commaundement: next vnto this, is that followeth: Thou shalt loue thy neybour none otherwise the thy self. There is no other cõmaundemẽt greater then these two, because they cõprise the sume & effect of ỹ whole law. When the Scribe heard him saye so, he said agayne: Thou hast wel & truly answered how there is one god, & none other but he, and that to loue him with al the hart, & with al thunderstanding, and with al the soule, & with al the stregth, is a thing which passeth al burntoffriges, and other sacrifices. Jesus perceyuing ỹ he had right discretly aunswered, said vnto him: Thou art not far frõ ỹ kingdõ of god. For ỹ euãgelike godlines stãdeth not in sacrifices of beastes, but in cleannes of spirit. Ye is not

He asked him whiche is the first. &c.

farre

farre frō this meanig, whoso preferreth ꝑ cōmaundemēt which is spiritual simple or playne, before all other preceptes, which be rather figures & tokes of true godlines, thē the thing self. But the cōmon sort of the Jewes belcue verily that the chiefest parte of vertue & godly liuyng, standeth in visible thinges: as in washinges, in keping of the sabboth daye, in choyce of meates, in offred giftes, in sacrifices, in holy dayes, in fastinges, & in long prayers. Whoso with all his harte loueth god for gods self (the whiche can neuer be loued inough) and his neybour for goddes sake: the same hath made sufficient sacrifice.

After that Jesu had thus with his wisdō euery where confounded & ouercome thē, than ceassed they to tempt him, least they should haue departed vō greater shame, if they had bene stil reproued in the presence of the people. They counted Jesus for an ignorant person, and auaūted & set out thē selfes among the simple & vnlearned people, what with their magnifike & hye titles, and what vō their tragicall & masking apparell, as though they had bene almost god almighties peeres. Howbeit the vnāgelike & godly wisdom, standeth not in the multitude of sciences, but in pureness of spirite. As Jesus was reputed among the Scribes, Pharisees, priestes, and head men of the people, so afterward were the apostles taken for rude & ignorante persons among the Philosophers, rulers, and princes.

And no man after ꝑ durste aske him. &c.

¶ And Jesus answered, and said, teaching in the temple: How say the Scribes that Christ is the sōne of Dauid? For Dauid himself inspired with the holy ghost, saied: The lorde sayed to my lord, sit on my right hand, til I make thine enemies thy footestoole. Dauid himself calleth him lord, and how is he then his sōne? and muche people heard him gladly.

The texte.

But although the Scribes and Pharisees ceased to tempte Jesus, yet ceased not he to teache them. For when he had propounded vnto them beyng assembled altogether, a question, and asked whose sonne was Messias whom they wayted for: and they had āswered again out of the Prophetes: the sonne of Dauid: he moued a doubt that none of them all coulde assoyle, saying; how standeth it that Messias is the sonne of Dauid, since Dauid him selfe inspyred with the holy ghoste, speaketh in the Psalme as foloweth: The Lord said vnto my Lord, sitte on my right hand, til I make thine enemies thy footestoole. Sith thauctorite of the progenitoures is greater then is thauctorite of the offspryng and neuewes, by what reason the doeth Dauid call him, who shall be borne of his seede, his lorde? It is a like thig as though the father would call the sonne Lord. The Scribes, & the Pharisees, who had in thē the spirite of the flesche, as yet vnderstode not this mistery. Dauid inspired with the holy ghoste, sawe in Christe, who was not then borne, a thing farre aboue the nature of man, where as himselfe was notyng els but a man. Some when the Scribes, and Pharisees held their peace, and could make no answer hereunto, the moste part of the people fauoured Jesu, & had a great delite to heare him dispute & reason the matter.

How say the Scribes that Christ. &c.

¶ And he said vnto them in his doctrine: beware of the Scribes which loue to goe in long clothing, & loue salutacions in the market place, & the chiefe seates in ꝑ congregacions, & the vppermost romes at feastes, whiche deuour widowes houses, & vnder a pretence, make long prayers. These shall receiue greater dampnacion.

The texte.

Wherfore Jesus perceiuing thē to be curable: & knowing also how ꝑ priestes, Scribes & Pharisees of a purposed malice, persewered in their vngracious purpose,

And he sayed vnto them.

cious purpose, began openly to disclose their naughtines in thaudiēce of ỹ people: not because to backbite & slaūder thē: but he toke frō thē the visure of counterfait vertue & holines, lest they should frō thencefoorth any more deceiue the people. For now the time required ỹ he should so do. Therfore putting forth & preaching vnto thē his owne doctrine, ỹ is to saye, a franke doctrine, and suche a one as flattereth & coueth fauour wt no mā, he sayed: beware least the royal shew of the Scribes, & Pharisees deceiue you. They study not your soule health, but their owne glorye. For they couet to go in long roabes doune to the ankle, to thentent they maye appeare to be mē of greate perfection: and they seke after salutacions in the market place, & the preferment of the chiefe seate in assembles: and in all feastes, and bankets the first place or vppermost roume of the table. They vse also long prayers, because they maye seeme holyer then other. And by reason of suche coloured holinesse they crepe into the fauour of blessed and godlye widowes, but simple withal: whiche for diuers causes are apte to be deceyued, eyther because of the weakenes of their sexe and kynde, or for ỹ they be widowes, and lacke husbandes to defend thē, or els because they be ryche & wealthy. To thē come they of their owne swinge, vnder pretence to be their patrons, & defendours, & with their counterfayte holinesse deuour vp their houses. But so little shal this their Hipocrisy profite theim, that they shalbe more greuouslyer dampned of god, for so muche as they couered their naughtines with a colour of holy & vertuous liuing. Therefore take ye good hede of those, least ye be deceyued.

Whiche deuoute widowes houses, &c.

These shal receiue greater dampnacion.

The texte.

And when Jesus sate ouer against the treasury, he beheld howe the people put money into the treasury, & many that were riche, cast in muche. And there came a certayne poore wydowe, and she threw in two mites, whiche make a farthing. And he called vnto him his disciples, and saith vnto thē: Verily I say vnto you, that this poore widowe hath caste more in, thē al they whiche haue cast into the treasurye: for they al did caste in of their superfluitie, but she of her powertie did cast in al that euer she had, euen all her liuyng.

These thinges done, Jesus went into that parte of the temple where the treasury was, wherin the offered gyftes were kepte, and sitting directlye against it, beheld those that made their oblacion, and caste in giftes. And many riche folkes caste in greate giftes, whom the prieftes would therfore should be counted as it were, more holier then other, measuring their godlines, after the rate and measure of the gifte that they offered.

And many that were rich cast in much.

In the meane season there came also a certayne poore wydowe, and threwe in two lyttle pieces of coyne, whiche made a farthyng. There was none among them all that preferred not those ryche folkes before thys poore woman. But Jesus iudgement farre differeth frō the iudgement of the Scribes, and Pharisees, the whiche thyng he woulde not haue his disciples ignorant of. I tell you, sayeth he, for a certayntie, thys wydowe, be she neuer so poore, hathe geuen more to the treasury, then all the other, whiche seeme to haue geuen most lauishely. For the other gaue of their abundaunt superfluitie. They gaue muche, howbeit they reserued more to them selfes.

But she of her powertie.

But this woman of her lyttle poore substance, hath geuen all together, reseruyng nothyng vnto her selfe. For God doeth not esteme the gyfte after the measure and value of the thyng that is geuen, but after thaffection and mynde of the geuer. Jesus is pleased with suche a widowe, and dayneth to be her spouse

be her spouse and confortor. The Synagoge like a proud housewyfe boasteth & craketh vpon the ryches of her righteousnes: she boasteth vpon her riche ornamentes of good workes: She gloryeth in her husbād Moises, vnto whom she was neuer obedient: She auaunteth her selfe, because the prophetes were her fonnes, whome she eyther slewe with wicked murther, or at the least wyse persecuted. She hath euer in her mouth, the Lordes temple, the lawe of God, the Patriarkes Abraham, Isaac, Jacob, and Israell. She goeth with her garde of priestes Scribes and Phariseys. But the churche like a poore wydowe hath nothyng to boast vpon. She knowledgeth lacke of good workes: and yet that lytle ỹ she hath, she wholy dedicateth and offereth vnto God. Nowe what can be poorer then suche a wydowe, as leaueth her selfe nothyng at all: She knowledgeth not Moyses to be her husband, because she knoweth not circumcision: because she abhorreth the sacrifices of beastes, beyng contented wholely to haue offred vp her selfe vnto almyghty God. The Lorde her spouse, inasmuche as he hath forsaken the yearthe, & is returned into heauen, semeth to haue forsaken his wydowe: whiche nowe, lyke a woman destitute of all succour, is spoyled, banished, imprisoned, afflicted, & oppressed bothe of the Iewes and Gentyles. She heareth dayly: where is thy spouse? It semeth that she wyll starue for hunger, which hauyng so smale substaunce, hath cleane forgone that lytle she had, and lefte her selfe nothyng. It semeth she wyll dye shortly wt reproche of baraynes, which hath lost her husband. But this widowe which after ỹ iudgement of the world is past al healpe, & vtterly vndone, the prophete Esaye conforteth on this wyse: Be ỹ glad thou barayne ỹ bryngest furth no fruit: breake furth and cry ỹ that trauailest not: for the desolate hath many mo chyldren then she that hath an husband. Do not we se that this prophecy is fulfylled? The synagoge is hongry, & dyeth. The churche is encreased, & spred abrode, triumphing in Martyrs, florishing in virgins, and reioysyng in so many thousandes of Confessours. She hath not one farthyng of her owne proper riches: but of her spouses riches, she hath tried gold, fine, and pure: she hath precious stones inestimable. For throughe sincere and pure fayth towardes her tyshe spouse, whatsoeuer he hath, she hath the same. The synagoge, albeit she semed to geue much vnto God, yet dyd she reserue more vnto her selfe then was sufficient.

Wylt thou see the synagoge geuyng her gyftes? heare ỹ Phariseye prayeing: I thanke the Lord, saith he, that I am not such a one as other men be. Nowe marke me how muche he reserueth vnto him selfe when he sayth: I faste twyse in the weke. I geue the tenth part of all my goodes vnto poore people. On the other syde, marke me the fashion of the wydow. She knocketh her brest, she dareth once not lifte vp her eyes to heaue warde, she doth nothig but cry: God be merciful vnto me a synner. The synagoge, whiles she craketh vpon her owne iustice, hath neyther any of her owne, nor yet gods iustice. The churche whiles she renoūceth & putteth away frō her al glory of righteousnes, & knowledgeth her owne vnrighteousnes, is enriched wt the iustice & righteousnes of her spouse.

The.xiii. Chapter.

The texte. And as he went out of the temple, one of the diſciples ſayd vnto him: Mayſter, ſee what ſtones, and what buildinges are here. And Jeſus anſwered, and ſaid vnto him: Seeſt thou theſe great buildinges? There ſhal not be lefte one ſtone vpō another, that ſhall not be throwen doune. And as he ſate on mount Oliuete ouer agayuſt the tēple, Peter, & James, and John, and Andrewe, aſked him ſecretely: tell vs, when ſhal theſe thinges be? And what is the ſigne when all theſe thinges ſhalbe fulfylled? And Jeſus anſwered thē, and began to ſaye: take hede leſt any man deceyue you. For many ſhall cumme in my name, ſaying: I am Chriſt: and ſhall deceyue many.

THere was nothyng in the temple ẏ pleaſed Jeſus, ſaue the poore wydowe onely, in the which tēple there was nothing els, but coūterfaite deuocion, & fayned holines. Let vs alſo who profeſſe our ſelues to be ẏ diſciples of Jeſu, departe out of the Jewiſhe tēple. Let vs ſet aſyde al truſt of carnal workes, & embrace the righteouſnes of the euangelike and chriſtian fayth.

Therfore our ſauiour departed thence to build another temple, whiche ſhould be holy and ſpirituall in dede: and of building ſo ſubſtāciall, ſure, & ſtrong, that the very gates of hell ſhould neuer be able to preuayle againſt it. When he was gone out, one of his diſciples ſayde vnto hym: Mayſter, behold howe great and houge are the ſtones of this temple, and what a ſtronge building is here: couertly meaning that it was a ſtronger piece of worke, then that it coulde by proceſſe of tyme fall in decay or ruyne. Oh Jewiſhe iyes. They outwardly maruayled at ſtones couched and heaped togethers by mans hande, as thoughe Jeſus had bene delited with ſuche a buylding. Jeſus anſwered agayne: Seeſt thou this great and curious edifice? There ſhall a tyme cum when there ſhall not one ſtone remayne vpon another vnthrowen doune: muche leſſe then ſhall the ſame buylding contynue for euer. Nowe Jeſus lotheth, and contemneth all that euer is ſene with bodily iyes, for the great deſyre he hath of this ghoſtly and ſpyrituall temple. As he ſat in that parte of mount Oliuete (where he chooſe his lodging for that night) from whence the temple of Jeruſalem myght be ſene, the diſciples called agayne to theyr remembraunce his wordes, wherby he had tolde before how it ſhoulde cumme to paſſe, that the ſayd temple ſhould be deſtroyed bothe ſtycke and ſtone, euen from the very foūdacion. For they ſuppoſed that the kyngdome of God, wheron they ceaſed not as yet to dreame, ſhould cum immediatly after the deſtruction therof.

Therfore foure of them, that is to wete, Peter, James, and John & Andrewe went priuily vnto hym as he there ſate, to the entent that lyke as he had ſhewed vnto a few perſons aparte, the myſtery of his trāſfiguracion, ſo ſhoulde he lykewyſe diſcloſe vnto them, being but a fewe, all the ſecretes concernyng the tyme when his kyngdome ſhould cumme and begyn: whiche thyng he would not perhappes open vnto all the other. And for this cauſe they ſayd vnto hym: Tell vs when theſe thynges ſhall cum to paſſe, and by what token we maye knowe when the ſame tyme is already cum & preſent. The Lorde who had already weded out of his diſciples al carefulnes for ſuſtenaunce, deſire of reuengement, and prouidence of lyfe, or forecaſtyng how to lyue, woulde alſo wede out of theyr mindes al ſuche curioſitie as maketh a man ouer buſy & inquiſitiue, to knowe ſuche thynges, as nothyng appertayne vnto his ſaluacion. Therfore he ſo tēpreth his wordes

On of his diſciples ſaid vnto him.

And Jeſus anſwered again

And as he ſat on mount Oliuete.

And Jeſus anſwered thē and began to ſaye.

des, that by the same he signifyeth not onely that the cytye of Jerusalem shall one day be destroyed, but also that after his departure, greuous stormes of persecucion shall arise agaynst the preachers of the gospell: and fynally that the ende of the worlde, or domes day shal cumme. But as it is expedient for all men to knowe how they shall one daye make an ende of this present life, to thentent they maye euer make them selues redy agaynst the same, so his wyll and pleasure was to haue his disciples fully persuaded that a tyme should likewyse cumme, when he would returne into the worlde agayn, a iudge bothe of the quicke and dead: but when ỹ time should cum, because it was not expedient, he would in no wise haue it knowen. Therfore he began to speake of these matters, in suche wyse as here ensueth.

Take hede leste any man dece. you.

Beware, sayth he, lest any man deceyue you. For there shall many cūme who wyll chalenge and take vpon them my name, and euery of them wyll fayne hym selfe to be Chryst, and by this crafty delusyon, deceyue manye vncircumspect persons.

The texte.

Whē ye shall heare of warres, & tidynges of warres, be ye not troubled. For suche thīges must nedes be, but the ende is not yet. For there shall nacion aryse agaynst nacion, and kyngdome agaynst kingdōe. And there shalbe yearthquakes in al quarters, and famishment shall there be & troubles. These are the beginning of sorowes. But take ye hede to your selues, for they shal bryng you vp to the cōsayles, & into ỹ Synagoges, and ye shall be beatē, yea, and shalbe brought before rulers & kynges for my sake, for a testimonial vnto thē. And ỹ gospel must first be published amōg all nacīōs.

The great busynes & rufflyng of the worlde, wyl shewe ỹ my cūming approcheth, and ỹ worlde is nigh at an ende. But you must not straightwayes when warres are moued, or when there is any terrible bruite or rumoure of warres to be moued, be so dismayd therewith, as though the same tyme were already present. For these thynges shall cumme, & yet shal not the end of the worlde furthwith ensue. They shall onely be preludes of the end that is to cumme, euen as in an olde mans bodye, diseases oftymes chauncyng, are foretokens that his body shall shortely decay and perysche. The temperature of the qualities, is the thyng whiche preserueth bodely health.

But when by reason the same qualyties do stryue one against another, the whole bodye is distempered, then is it an argument that the destruction thereof approcheth. There shall nacyon rise agaynst nacion, realme agaynst realme, and one of them go about with great powers, and hostes of men, to destroye another. Moreouer the yearth it selfe, as thoughe it were not content to norishe so wycked and vngodly people, shalbe shaken with yearthquakes, and so shall there be in sondry places of the worlde, greate dearthe and sampne, because it shall deny men theyr naturall foode & sustenaunce. Furthermore the ayre, as thoughe it were angry with the same vngodly folkes, vnworthy of lyfe, & breath, shalbe noysome, and deadly. When ye see many of these signes & tokens, yet loke ye not byanby for domes daye. For these euils shalbe onely the begynning of the calamitie to cum. Neyther shall your selues be free frō such euils & troubles. And therfore loke well about ye, lest ye be clapt in the neckes or ere ye beware. For men shall accuse you, and bryng you before counseils, & synagoges: and ye shalbe presented before kynges & rulers, to answere in causes of lyfe, and deathe: not for any offence, or euyl dede done on your behalfe, but onely for the profession of my name: & this shall they do, because all the worlde may knowe, howe they were worthely cast out of the kyngdome of God, sithens they

For there shall nacion arise agaynst nacion

But take hede vnto your selues.

For a testimonall vnto them. &c.

they so persecuted the preachers of the same. But lette not these thynges muche trouble your myndes. The cruelnes of wycked persons, shall bring nothyng to passe agaynst the procedyng of the gospell. Neyther can any man slea you before your tyme. For domes daye shall not cum, before the gospell be preached throughout all the worlde.

And the gospell must first be published.

¶ But when they leade you, and present you, take ye no thought, neyther ymagine afore hand what ye shal saye, but whatsoeuer is geuē you in the same houre, ꝑ speake. For it is not ye that speake, but the holy goste. The brother shall deliuer vp the brother to deathe, and the father the sonne, and the chyldren shall ryse agaynst theyr fathers & mothers, and shal put them to death. And ye shalbe hated of all men for my names sake. But whoso endureth vnto the ende, the same shalbe safe.

You nede not therfore to prepare you any worldly succours agaynst ꝑ violēce & tiranny of persecutours, or take thought how to escape their iudgemētes. When there is any accion cōmensed agaynst you, loke ye go, & appeare, lest ye seme to dispise ꝑ publike authoritie. For this thyng also shall make muche for the enlarging & spredyng abrode of ꝑ gospell. But when ye are goyng to appeare, be you not carefull, studying w your selfes what answere to make, & howe to tell your tale, for ꝑ ye are not sene in the lawe, but men ignoraunt in cyuill pleas: as the common sort of people are wont to be carefull in suche case, who make oratours & Rhethoricions theyr aturneys, and proctours in pledyng of matters. But whatsoeuer cummeth vnto your mindes, that speake you. For your selues shall not be authours of suche wordes as you shall speake, but instrumentes onely. The holy ghost shall speake by you, suche thynges as shalbe expedient for the bulynes of the gospell. But suche persecutions must ye not onely loke for of aduantes, and enemyes, but also of your frendes, and kynnesfolkes. For one brother shall take the lawe of another, & accuse him of deathe worthy crymes, all naturall loue & affection cast aside. And the father shall likewyse accuse the sonne, contrary to naturall loue and kyndnes. Furthermore the chyldren shal also rise against theyr parentes, & cause them to suffre death. And where as ye hurte no body, but bryng the tydinges of saluacion to all men: yet shal ye be hated of all them that loue this world, onely for the displeasure & malice they beare to my name, whiche you shall preache. But in all these euils it shalbe nedefull for you to be armed with perseueraunce & constancy of minde. For who so continueth in his good beginninges to the ende, shalbe safe, because no calamity is able to destrope him, that with cōstant heart and mynde beleueth the gospell.

Neyther ymagyn.

For it is not ye ꝑ speake.

The brother shall deliuer vp ꝑ brother.

And the father the sone.

And ye shalbe hated.

But whoso endureth.

Moreouer, when ye see the abhominacyon of desolacyon (wherof is spoke by Danial the prophet) stand where it ought not, let him that readeth, vnderstand. Then let them that be in Iury, flie to the mountaynes, & let him that is on the house top not go doūe into the house, neyther entre therin to fetche any thyng out of his house. And let him that is in the felde, not turne backe agayne vnto the thynges which he left behid hym, for to take his clothes with him. Wo shalbe then to them that are with chylde, & to them that geue sucke in those dayes. But praye ye that your flyght be not in the winter. For there shalbe in those dayes suche tribulacion, as was not from the beginnyng of creatures, (whiche God created) vnto this tyme, neyther shalbe. And excepte that the Lord should shorten those dayes, no fleshe should be saued. But for the electes sake whom he hath chosen, he hath shortned those dayes.

The texte.

If ye require a signe to geue you knowledge when this extreme calamitye hangeth ouer your heades: when ye shal see the abhominacion ꝑ maketh desolacion stāding in ꝑ place where it is not beseming it should stand, then let him whiche readeth Daniels prophecy, vnderstand it. For then it shalbe hyghe tyme for euery mā, al other thynges omitted and left vndone to shyft

to shyfte for hymselfe by flyeng away, and to saue his lyfe, not by worldlye aydes, but by swyftnesse of flight. Then let al that be in Jewry, the flourishingest, and moost famous parte of the countrey, flye vnto the desert and wyld Mountaines. If this calamytie take any man on the house toppe let hym not go downe into the house, nor entre into his parloure, or chãbre to fetche out any thyng from thence: but as he is found: so let hym gette hym awaye, and be gone. And if at that season anye manne be labouryng in the fieldes naked, and without clothes, let hym not rũne home againe to fetche awaye his clocke, or mãtell, but flye strayght way some whither els: so swift shall ỹ cloud of ỹ miserie & calamitie be, which shal ouerflow this coũtrey. Therfore in wofull case shall they be which are great wt child, & they also ỹ haue children sucking on their breastes, because nature wil not let such as are wt child to cast awaye their burthen: nor natural kindnesse suffre ỹ other to flye away from theyr children. And the onely way to saue ỹ lyfe shalbe to flye without any tarying. Therfore desyre you of god, that this calamitye chaũce not in the wynter season, nor vpon the Sabboth daye. For ye must not onely flye away as fast as your legges will beare you, but also a great way of. But wynter seasõ because the daye is than short, is an yll tyme to flye far in. And ỹ law forfendeth to trauayle far vpon the Sabboth daye.

Then let thẽ ỹ be in Jewry etc. ꝛc.

And lette hym that is in the fielde.

Woe shalbe then to them.

But praye ye that youre flighte.

All that the Lord hath hitherto sayd, is spoken in suche wyse, that it semeth partly to pertayne to the destruccion of the citie of Hierusalem: partlye to the times of persecutions whiche were moofte sharpe, and vehement at what season Stephan was stoned to death: and partly to the laste ende of the worlde or domes daye. Yet is there included in the same wordes, a morall sence, whiche teacheth vs, howe that beyng delyuered from al worldly impedimentes, and encumbraunces, we ought alwayes to awayte for the cummyng of that day, when we shalbe presented before almyghtie god to receyue our dome and iudgement. He canne neuer be prepared agaynste that day, who eyther for loue of temporal thinges, or els thorow thenforcement of carnall affections, that is to saye, for his parentes, wyfe, or chyldrens sake, is called backe agayne to the daunger of the losyng of euerlastyng saluacion. He is laden with a vessell, whoe beyng ouercharged and letted with worldly ryches, ceaseth to do those thynges whiche pertayne to eternall health. He is burthened wt a mantell, whoe for takyng hede vnto ỹ bodye, regardeth not the soule. He is slow of foote by carryeng of an infaũt, whoe by reason of naturall affections, refrayneth not from those thynges whiche he knoweth ryght well are by al manour of meanes to be exchewed: ne hasteth to thattaynyng of those, whiche he knoweth ought (all lettes and impedimẽtes set aside) greatlye to be desyred. Wynter taketh them flying, who for the lytle lyght that theyr weake fayth geueth, and because charitie is colde and faynt in them, do not fynishe theyr iourney, and manfully goe thorowe whither they began to go.

Moreouer the superstitious obseruation of the Sabbothe bryngeth those persones in to daunger, who by reason of an vnryght and aukeward iudgement, tremble and quake for feare, where there is no cause of feare: & where they ought chiefly to feare in dede, are fearles: as when a mã is bold to trãsgresse the cõmaundement of God, for feare least he breake mãs constitucions. For ỹ Lord himselfe taught opẽly ỹ the Jewes Sabboth was

For there shalbe in those dayes.

Furthermore the wordes that ensue, seme rather to pertayne to the last daye of the worlde, before the whiche daye, great busynes, and hurly burly shall vniuersally happen for the cummyng of Antichryst. Those dayes, sayth he, shall be so full of miseries on euery syde, that there hath not bene lyke tribulacion and affliction from the creacion of the worlde vnto this daye, nor hereafter shalbe. If this affliction shoulde long whyle continue, as it shalbe fell, and cruell for the season, there should not one mā be saued. But God of his infinite mercy and goodnes, hath prouided ỹ this storme shall shorte while endure, for theyr sakes, whō he hath chosen to lyue euerlastyng. For of these he wyll suffre none to perysh, what storme of euyls soeuer shall arise. Wherfore there is no cause why any mā shoulde feare him selfe, so that he persever and abyde styll in the euangelike & christian fayth, as nighe vnto the shoteanker or surest refuge. No puissaunce shall caste them doune, whiche haue a constant beleife in me.

The texte.

¶ And then, if any mā say to you, lo, here is Christ: lo, he is there, beleue not. For false Christes, & false prophetes shal rise, & shal shewe miracles, and wonders, to deceyue, if it were possible, euē the elect. But take ye hede, behold, I haue shewed you all thinges before.

For false Christes and false prophetes. &c.

Onely take heede that in stede of me, you embrace not another Chryst. There shalbe more ieoperdy of deceyuers, then of persecutours. For there shal aryse in those dayes false Chrystes, who shal vntruly chalenge, & take vpon them my name, and person. There shall aryse also false prophetes, whiche vnder a cloke and coloured shewe of holines, shal fayne them selfes to be prophetes, and in worckyng of Magicall wonders, & miracles cloked by the crafty illusions of deuels, folow the prophetes, and me: so that euen the very elect (if any power could preuayle agaynst God) may be deceyued by suche legierdemayne, and iugling castes: Therfore if any man shal say vnto you: Loe, here is Chryst, beleue him not: or if any call you backe to another place, and say: loe, here he is: what place, what apperaūce of thiges, or what maner of honour or seruig of God soeuer he shewe you, beleue him not. For after that Chryst hath once forsaken the world, he cānot be shewed nor pointed to with fyngers, but wyl lye hid in mens soules, and this shalbe the signe and token to know where he is: when any doth with his lyfe, & conuersacyon expresse his doctryn, & put it in execution. Howbeit he wyll not cumme at domes daye, so as he nowe cummeth, but wyll sodaynly and vnloked for shew him selfe frō an hygh after the maner of a flasshe of lyghtening, dreadfull to the wicked, who shall be cast into euerlasting fyre: and agayne amyable & louely to godly persons, whiche shalbe called to the fellowshyp of the heauenly kyngdome. Therfore if you chaūce to liue in these dayes, beware ye embrace not in stede of me, some counterfayte Chryste. Loe, I haue told you all thynges before hand. There remayneth behynd, that you retayne and kepe my wordes in memory.

But take ye hede, beholde I haue &c.

The texte.

¶ Moreouer in those dayes after that tribulacion, the Sunne shall ware darke, & the Moone shall not geue her lyght, and the starres of heauen shall fall, & the powers which are in heauen shall moue. And then shal they se the sonne of man cūming in the cloudes with great power and glory. And then shall he sende his aungels, and shall gather together his electe from the fower wyndes, frō the ende of the yearth, to the vttermost parte of heauen.

Now after these forsayde calamities of warres, persecutions, famyne, pestilence

pestilence, and earthy quakes be paste, there shal also ensue many other wōderfull signes and tokens out of heauen, al the elemētes beyng, as it were, yrefully let to take vengeaūce vpon the wycked people. For the Sūne, the fountayne of lyght, shal wex darke, therby as it were embrayding ỹ vngodly w̄ theyr blyndnes, because they would not see ỹ euerlasting Sūne & lanterne of ỹ world. Neither shal ỹ Moone, which is wont to shine in ỹ night, a put awey ỹ darknesse therof, geue her light ỹ she boroweth of the Sūne. Furthermoze men shal see the starres fall downe from the firmament to the earth, which haue bene so many hūdred yeares there fastened for mans behoue & commoditie. And besides this, the powers of the heauens (by vertue whereof those meruelouse bodies haue continued euen frō the creation of the world, their courses and offices appoynted thē of god) shalbe moued: so great shall the feare be of the dreadfull daye of dome approchyng.

The Sunne shal wex darke

The Moone shall not &c.

And the powers which are in heauen.

These thynges done, all that be then aliue, shal sodaynlye, and with the twynkelyng of an eye, see the sonne of manne (who is nowe taken for an vnderlyng, and not regarded) appeare in the hyghest cloudes wyth greate puyssaunce, and in the glory of the father, and with him innumerable multitudes of Aungels. Then will he sende out his Aungels, who wyl let none of his chosen be awaye, but wyl assemble them altogether frō euery quarter, whether they be quyck, or els dead, but must sodainly be reliued again: he wyll send them out, I say, to gather al the membres of the mistical bodie vnto their head, to thentent that thei which haue bene partakers of afflictions and persecutions for the gospelles sake, may lykewyse be companions and partakers with hym, of euerlastyng ioye and blyssfulnesse. It skylleth not whither that good mennes soules haue gone, neyther into what place their karkases haue bene throwen: Aungels shall fynde them oute, and gather them together from the fower quarters of the world: and againe from the hyghest pole of heauen, to the lowmoste. Euery soule shalbe toyned vnto his owne proper bodie, and al the electe and chosen people shal lykewise be conioyned vnto theyr head.

And then shal they see the sonne of mā.

And then shal he sende hys Aungels.

From the fower wyndes.

Learne a similitude of the fygge tree, when his braunche is yet tender, and bathe brought forth leaues, ye knowe that sūmer is neare. So in lyke maner whē ye se these thinges come to passe, vnderstand that he is nye, euen at the dores. Verely I say vnto you that this generatiō shall not passe, tyll these thinges be done. Heauen and earthe shall passe, but my wordes shall not passe. But of the daye and tyme, knoweth no man, no, not the Aungels which are in heauen: neither the sōne himself, saue ỹ father only.

The texte.

Nowe learne this parable of the fygge tree. When his braunche is yet tender, and bringeth forth leaues, ye knowe that sūmer is nye. So lykewise when ye se these thinges come to passe, vnderstande that he is nye, euen at the dores. Verely I say vnto you that this generatiō shall not passe, tyll these thinges be done. Heauen and earthe shall passe, but my wordes shall not passe. But of the daye and tyme knoweth no man, no, not the Aungels which are in heauen: neither the sōne himself, saue ỹ father only.

Nowe learne this daye come sodaynly vpon you, when ye are nothyng at all prepared, you maye gesse by certayne foresygnes and coniectures when it is nere hande, euen as ye maye coniecture and gather by the fygge tree that summer wyll shortly come. For when the braunches of this tree begyn once to waxe softe and tender, beyng about to bryng forth theyr fyrst fruite called grossi: and when the leaues be alreadye budded oute, ye knowe that summer is not farre of. But it is muche certayner that that day shal come, then it is certayne, that summer foloweth after wynter. This thyng do I auouche vnto you: This age shall not passe tyll al these thynges shal happen. Among corporal thynges there is nothyng more stable and sure then heauen: nothing more vnmouable then is the earth: but yet both heauen, and earth shall sooner alter and chaunge theyr nature, then my wordes be

Verely I say vnto you.

vayne

vayne, & of none effect. Be ye not catefull to knowe certaynely when that same last day shall come, forasmuche as it is not geuen vnto the Angels to knowe it: no nor yet to the sonne himselfe. For the father hathe reserued this secrete knowledge to himself alone, because he perceyued it was expedient for your soule helth he shoulde so do. Be you most certaynly assured þ it shall come: but aske ye not when, lest by this meanes ye become careles.

But of that day and time

The texte. Take hede, watche, and pray, for ye knowe not when the tyme is. As a man whiche is gone into a straunge countrey, and hath left his house, and geuē his substāce to his seruauntes, and to euery man his worke, & cōmaunded the porter to watche. Watche ye therfore, for ye knowe not when the mayster of the house wil cum, at euē or at midnight, whether at the cocke crowyng, or in the dawnyng lest if he come sodaynlye, he fynde you sleppyng: and that I say vnto you, I saye vnto al, watche.

Beware alwayes and take good hede: watche & pray continuallye, since you are vncertayne when that dreadfull day shal come vpō you. You shall take good hede, if you wyl not trust vnto worldly aydes, neyther put confidence in any worldly creature: but wholy hang vpon me, & my cōmaundementes. You shall watche, if by refraynyng frō superfluitie, & al bodelye pleasures you wyll wholy bend youre selfes to holynes of spirite, & vertuous liuyng. You shal praye, if you wyl most feruently desire those thinges, whiche are prōmysed vnto them that styl persever and continue in the profession of the gospell. Satan hath his craftes to decepue, euen wyse, & circumspect persons. Agaynst these craftes you must vse the wysedome, and policy of the serpente. The world, & the flesche haue their entysynges, wherwith they so delite the myndes of reckles folkes, that (as I maye call it) slepe, securitie, and forgetfulnes of thinges eternall, crepeth vpon them ere they be ware. Of these thinges springeth eyther contempt, or els desperāce of the kyngdome of heauen. God wyll not cleane forsake his chosen, but he loueth wakefull and heedefull persons: yet wyl he that when they haue done what may be done by mans endeuoyre & diligence, they neuertheles cease not to praye, fully persuadyng themselfes howe it is God þ geueth þ beginnyng, procedyng, and consummacion of euerlastyng blisfulnes.

So watche you, as though God wyl forsake you for a tyme: so praye you, as though whatsoeuer ye go about, shall come to none effecte, wythout he put to his helpyng hand: And because the Lorde Jesus wouldc the deplier fasten this doctrine in the myndes of his disciples, he added a symilytude very fit for the purpose. When I shall forsake you, sayeth he, so demeane your selues, as faythfull and wyse seruauntes would do, vnto whome the Lord beyng about to make a voyage into a straunge countrey, hath geuen authoritie to order & guide his house: & hath assigned to eche of theim his worke, & office. Furthermore he hath commaunded the porter to watch for feare of night theues. These seruauntes, because they be vncertayne of their Lordes returnyng home, do styl endeuoyre them selues to do their office & duety, that whensoeuer it shall chaunce hym to come home agayne, he maye fynde them watchyng. It is more certayne that I shall cum agayne to you, then that their lorde shall eftsones returne vnto them. There maye some chaunce befall, that he miscarye whiles he is from home in the straunge countrey. But as sure as God is in heauen, I wyll come agayn, albeit the daye when, be to you vncertayne. Therfore do you as good and thryftie seruauntes are wont to do. Euer watche and loke after

Ye a mā which is gone into a straūge countrey.

my retour-

my retournyng. You cannot tell when the Lorde wyll come, at euen, or at mydnyght: whether at the Cocke crowyng, or in the dawnyng of the daye, least yt he come sodaynlye (as he wyll come in very dede) he fynde you sleapyng, and slacke, or negligent in doyng of your duetie.

That I speake to you, I speake by you, to al that shalbe borne vntyll the worlde be at an ende: watche you. Euerye man muste watche that wyll be saued: Euery man must do the worke that the lorde hath committed vnto hym, but especially and aboue all other, it behoueth the porter to watche, who watcheth for the safegarde of the whole familye. And although the people doe sometymes take a nappe, yet hath the shepehearde no leasure to slepe. Nowe is all this present life (wherin is no certayne difference betwene good thinges and bad, and wherin is exceedyng muche ignorãce or blyndnesse, and very litle lyghte) al thys lyfe, I saye, is in comparison of the life to come, nothyng els but nyght. And albeit that in the ende of the worlde the Lorde wyll come once for al, to all men generallye, yet commeth he also to euery man seuerally at the houre of death. Therfore euery man particularly ought to watche against this his cõmyng, because it is euen as vncertayne as the other. For he commeth vnto some late in the euenyng, as in growyng age: to some at mydnyghte, as when they are in their flowers, and beste lykyng: to other some at the Cockecrowing, that is to wete, in olde age. Ye muste neyther truste to your strength, nor to your age. The tyme and houre of death is lyke vncertayne to all menne.

And that I say vnto you

The. xiiii. Chapter.

After two dayes was Easter, and the dayes of swete breade: And the hie priestes and the Scribes sought how they might take hym by craft, and put hym to death: But they sayd: not in the feast daye, least any busynesse arise amonges the people. The texte.

NOwe that moste holye, and solemne feast of Easter drue nyghe, that is to say of Pase, which worde signifieth in the Hebrue tõgue, a passingouer, on ỹ which day the holy bloud of the vnspotted lambe shoulde delyuer vs frõ the vengeaunce of the sleying swerde, and beynge brought out of Egipt through the red sea, and wildernesse of this worlde, bring vs vnto the heauenlye Hierusalem, into a countrey flowing with mylke and honye. For the Iewes passeouer, whiche they yearelye celebrate and kepe moste highe and holye, was nothyng els but a figure and shadow of this sacrifice, like as was this ceremony, that they dyd on these dayes forbeare leauened breade: exhortyng vs hereby, to suche puritie and cleanesse of lyfe, as becommeth a professiõut of the gospell. After two dayes expired, the daye that they called the preparyng daye should be. But as the chiefe priestes and Scribes, deuoutly prepared and made themselues readie to celebrate thys corporall passouer, so dyd they lyke vnwyse felowes, wickedly make haste to offer vp that same true lãbe, whiche that solemne sacrifice had so manye hundred yeares figured.

And the hye priestes and the Scribes.

For nowe were they at a full poynt to slea Iesus; but because they durste not openly do it, for feare of the people, they thought good to lay hande vpõ him,

hym, and put him to death by gyle and treason. And for this their purpose, that daye of all other, was most conuenient: to thentente the typyng of the new testament, should agree with the fygure of the olde. They them selues, dyd not chose this day, but it was fore appoynted vnto this sacrifice by the eternal decre and ordinaunce of the father.

But they say: not in ỹ feast daye.

For they counsayling together howe to slea Jesus, sayed: Not on the feast day, least there arise any busines and hurly burly among the people. Doubtlesse it is a Jewyshe feate, to stande in awe of menne, and all thys whyle nothyng to dreade god at al. Jesus knowyng the tyme was come, in the whiche it was the fathers wyl to haue that same euerlasting sacrifice to be made, departed not from Jerusalem, least he should haue semed to haue fayled at the place fore apoynted vnto this busines.

The texte.

¶ And when he was in Bethania in the house of Symon the leper, euen as he sate at meate, there came a woman hauyng an alabaster bore of oyntment, called Narde, that was pure & costly: and she brake the bore, and powred it on his head. And there were some that were not contented with themselues, and sayed: what nede thys waste of oyntment? For it myght haue bene solde for more then thre hundred pence, and haue bene geuen vnto the poore, and they grudged agaynst her.

When he therfore feasted at Bethany with his frendes, in the house of Symon, surnamed the leper, one of the geastes that feasted with hym was Lazarus. This house preseteth vnto vs, the agreyng, and frendely felowshyp of the church: the which beyng vncleane, he washed and purified with his precious bloude: and beyng dead through sinne, and vnrighteousnesse, he made aliue agayne by his death & passion. With suche persones, Jesus loueth to syt at table, rather then with the priestes, & pharisees, who thought themselues cleane and aliue, notwithstandyng they were suche in soule, as Symon and Lazarus were in bodye. As they thus feasted, ther came in a certayne woman hauyng an alabaster bore, full of pure, good, and precious oyntment, called the oyntment of right Narde: whiche brake her bore, and powred al the oyntment vpon the Lordes heade, as he sate there at the table. Jesus who was neuer delited with the pleasures and delicacies of this worlde, loueth to be anoynted with suche manoure of oyntment, after the spirituall meanyng. The churche is lauishe and prodigall in bestowing thys oyntmente vpon her dere and welbeloued spouse. What precious thyng soeuer she hath, the same reserueth she not to her self, but powreth it vpon Jesus heade, vnto whome all honour and glory is due. The house of ỹ churche is in most ample wyse enlarged & spred abrode throughout al the whole worlde: but the swete sauour, & fragrant smel of this ointment hath fylled euery corner & part therof. This swete sauoure alureth & causeth many a one to desyre that they may be admitted into ỹ same house, wherin Jesus sitteth at meate with his frendes. But ther be some which of spite & enuye, speake agaynst the delicacies of Jesu: as the Jewes, who rather seke theyr own profit, glory, & cõmoditie, then the glory & honour of Jesu Christ. For so dyd certayn of his disciples ỹ yet sauoured of the flesh, but specially Judas Iscariothe: who beyng not contented in his mynde, & muttryng with himself against this womannes facte, sayed on thys wyse: what neded it to waste or cast away this so pure good oyntment? For it myght haue bene solde for thre hundred pence, and with that money many a poore body haue bene relieued. And the losse of this oyntment greued the so

And there came a woomanne.

And there were some.

so muche, that they made a great murmuring agaynst the godly prodigalitie of the woman. That thing is well loste, whiche is employed vpon Christes glorie: Yea, to saye the truth, ther is nothyng that lesse perisheth. The synagoge is sparing to Christeward, and wasteful or prodigal to her owne person. Contrarily, the churche regardeth not the price & valew of that she hath receiued of Christe, but breaketh the vessel, and rashlye powreth oute all that euer she hath, vpon her spouses heade. The poore wydowe whiche cast a farthing into the treasurie, pleased Christ highly. So doth this woman content hym also, which for his loue and sake, hath loste her precious oyntment. The widowe knowleagyng her pouertie, broughte forth all the poore substaunce she had, and caste into the treasurye: and the other beyng nowe riche, and wealthie through the lordes liberalitie, dyd not onelye geue hym al that euer she had, but also sustayned the losse of her vessel. The one gaue her goodes and lyuyng: the other gaue euen bodye and soule, yf that canne perysshe whiche is geuen vnto Jesu. Where be they nowe that grudge and murmoure agaynste this prodigalitie, which is so pleasaunte and acceptable to the authoure of grace? Christ geueth of his owne plentifully, to thentent that the good sauour of his liberalitie, maye the more be spred abrode. He requyreth no rewarde for any thyng he geueth: but here onely he is ambitious or desyrous of honoure. He willeth ỹ we knowleage hys well doyng and benefites, not because he hath any nede of suche prayse and commendation, but it hath pleased hym by this meane to geue vs hys gyftes and ryches.

¶ And Jesus sayed: let her alone, why trouble ye her? She hath done a good worke on me. For ye haue poore with you alwayes, & when so euer ye will, ye maye do them good, but me haue ye not alwayes. She hath done that she could, she came afore hand to anoynt my bodie to the buriyng. Verely I say vnto you: wheresoeuer this Gospell shalbe preached throrow out the whole world, this also that she hath done shalbe rehersed, in remembraunce of her. The terte.

The Lord (of whom alone it is sufficiēt to be alowed) defendeth ỹ godly diligence of the womā agaynst his disciples muttryng and murmuryng against her. Why, saith he, make you this businesse vō this womā? Suffer her to take her pleasure. She hath done me a good turne. For whereas you cloke your couetousnesse vō a pretence to socour the poore, know ye ỹ what soeuer is geuē to me, the same is geuen to a pore body. These cōmune pore folkes, & beggers, you shal euer haue vō you whō you maye do good vnto, & helpe as oft as ye wyll: but ye shal not alwayes haue me present, to wyn my fauour by such corporal benefites. I haue ben but once in my lyfe time thus honoured: and the thyng that is done, is not done to thentent ỹ many should take ensāple therby, to vse such manour of bodily refreshinges: but because al men should after the spiritual sence & meaning, do the like. This womā wotteth not what she doth, & yet vō a godly endeuoyre and diligence doeth she as much as lyeth in her to do. My death is nere hande, then wyll she desyre to anoynte my body ỹ must be buried. And because she shal not then haue tyme so to do, she preuenteth the tyme: & yeldeth me that honoure whiles I am alyue, which she can not geue me whē I am dead. But so true is it ỹ her godly endeuoyre (which you speake & murmoure against) shal not lacke it rendigne & worthy prayse, that where my death shal by preachyng of the gospell, be renoumed & spoken of throughout al the whole worlde, she For ye haue poore. She hath done that she could.

shall

shall lykewyse be remembred and spoken of, because she honoured it with suche a gyft and present before I dyed.

The texte. And Judas Iscarioth one of the twelue, went awaye vnto the hie priestes to betraye him vnto them. When they heard that, they were glad, and promysed that they would geue him money. And he sought howe he myght conuenyently betraye him.

With these wordes the Lorde caused his disciples to cease their muttryng. But Judas Iscarioth one of the twelue (who vntruely dispensed ꝯ commõ money geuen for the relefe of the poore) could in nowyse suffer the losse of this oyntment, but went streyghtwayes vnto the hyghe priestes, to betraye Jesus vnto them. For it was not vnknowen vnto hym, howe they studied to take him by decepte and treason. After the hyghe priestes heard this, they were right glad. It pleased them very wel that one of household w̃ Jesu, should be the chief worker of this mischief. They agreed of the summe of money that Judas should haue for his labour. And there was mutuall fayth found in that wicked counsell, and conspiracie, whyche is sealdome kepte in honest and leafull couenauntes. Judas beleued the bare promise of the priestes, without eyther wrytyng, witnesses, or sureties. He ymagined with himselfe whiche waye he might betraye Jesu vnto the priestes, and Scribes after such a sort, as they desyred: that is to saye, in tyme, and place conuenient, least any busynesse or insurrection should aryse hereof. For this condicion was expressed in the couenaunt. In the meane tyme, whyles Judas, and the hye priestes counsayled together how for to destroy hym, Jesu went about the busynesse of mannes saluation.

When they heard ꝑ, they were glad.

The texte. And the fyrst daye of swete bread (whē they offred ꝑsalfouer) his disciples sayed vnto hym: wher wilt thou that we go and prepare that thou mayest eat the passouer? And he sendeth forth two of his disciples, & saith vnto them: Go ye into the Citie, and there shall mete you a man bearing a pitcher of water, folow him: and whitherfoeuer he goeth in, saye ye to the good man of the house, the mayster sayth: where is the geste chamber where I shal eate passouer with my disciples? And he wyl shew you a great parlour paued and prepared. There make ready for vs. And his disciples went forth and came into the citie, and founde as he had sayd vnto them, and they made ready ꝑ passouer.

Nowe was the fyrst daye of the feast of swete breade come, on the whiche daye the Jewes were wonte to offre vp theyr easter lambe. Therfore Jesus disciples sayed vnto hym. Whither wilt thou that we go, & prepare the thy easter souper? Jesus sent out two of them to make prouision therefore, saying vnto them: Go ye into the Citie, and assone as ye be entred in, ther shall mete you a man carryng a pitcher of water: hym folowe ye, and into what house soeuer he entreth in, saye these wordes to the good man of the house in my name. The mayster sayth, where is the soupyng chãber where I maye eate my easter lambe w̃ my disciples? and he shall streyght wayes shewe you a large soupyng chamber, paued, and all readie prepared for the feast ꝑ shalbe made therin. There prepare you for vs oure Easter souper.

Here marke me the simple obedience of the Apostles, suche an obedience as they also shewed before, when they were sẽt out to fetche the Asses foale. Marke also this, that there is nothyng hyd and vnknowen vnto the lord: so that it is manifest and playne hereby, that he both foreknewe, and wyllingly suffred whatsoeuer he suffered for our cause. Further, marke his authoritie. At the namyng of this worde (Lorde, or Mayster) the asse was by and by let go. Agayne at the namyng of the same worde, the souping chã-

bre was

hye was furthwith shewed them, so that it appeareth hereby, that it was in his power to do whatsoeuer he would: he could with a becke haue restrayned the prestes, and pharyseis, whoe went about cruellye to murther him. The disciples went theyr waye, and came into the cytie, and found one carrying a water pitcher: whom they folowed, and entred into the house where he went in, and declared vnto the goodman of the house, theyr maysters commaundement. He without anye tarryeng shewed them a soupyng chãbre, wherin the disciples prepared theyr easter lambe, that is to say, the last, and mysticall souper, whiche shoulde bothe represent the figure of the olde lawe, and also sacramentally present and exhibite vnto them, the sacrifice of the newe lawe, and gospell. And his disciples went to the, &c.

¶ And when it was now euen tyde, he came with the twelue, and as they sate at borde, and dyd eate, Jesus sayde: Verely I say vnto you, one of you (that eateth with me) shall betraye me. And they began to be sorye, and to saye to hym one by one, is it I: And an other sayd, is it I? He answered and sayd vnto thē: it is one of the twelue euen he that dippeth with me in the platter. The sõne of mã truly goeth as it is writen of him, but woe to that man by whome the sonne of mã is betrayed. Good were it for that man, if he had neuer bene borne. The texte

In the euentyde Jesus folowed with his twelue disciples, whome only as chosen felowes, his pleasure was should be wytnesses of all that should be done in this mooste holye feaste or maundye. When they were all set at the table, and takyng theyr repast, Jesus sayde vnto them: I assure you ỹ one of you that eateth with me, shall betraye me. As he had so sayd, eleuen of them were stryken with greate sorowe and pensiuenesse. And as they sate at borde.

For there was none of them all that knewe him selfe fautye, saue Judas only. But yet durst they not truste to the weakenesse & frailtye of mans nature. Therfore eche of them desyrous to be delyuered of this pensiue carefulnesse by the lordes discrying of the traytoure, sayde vnto him: Is it I. Neyther was Judas, who knewe him selfe culpable, ashamed to say with the rest: Mayster am I he? Jesus, to shewe vnto his disciples a perfeite ensample of lenitie and meknesse, thought it better to suffre them a while to be troubled with heauinesse, then to bewrayе the traytour: vsyng all the wayes & meanes he coulde, to cause him to retourn from his wicked & mischieuous purpose. Therfore he sayde: It shall be one of the twelue, who is so familiare with me, that he dippeth in the same platter ỹ I doe. And this is the rewarde which he wyll geue me for my gentle and familiar entertainment. Nowe Judas perceyued that it was not vnknowen vnto the lorde where aboutes he wēt: and he sawe also suche meknesse in him, as the lyke had not bene heard of before. Jesus woulde not discrye him (of whome he should gnone after be mooste fallye betrayed vnto death) vnto the residew of his disciples, because they woulde peraduenture if the treason had bene opened, haue cruellye handled him for theyr maysters sake. But oh vncurable malice. What stone, what diamond woulde not so great gentlenesse make to relēt: specially of hym who could hurt and displease with a becke. But the same gentilnesse more encouraged the wretch to doe thys wycked and mischieuous dede. And they began to be, &c. He answered & said vnto them.

Then went Jesus forth wt his tale in this wyse: howbeit as cõcerninge me, nothyng shall be done otherwyse thē I will my self: but as the prophetes haue sayde and prophesied of the sonne of man, so shall it be. It is ex- The sonne of man truly.

pedient for a great many that he be delyuered & betrayed to death. But yet wo be to him through whose malyce and wyckednesse he shall be betrated. He procureth a thyng which shal be soule healthe to other, and to hym selfe vtter confusion. It had bene better for hym that he had neuer bene borne. Howbe it this wicked mynd, and purpose of Judas, was neuer a whit reformed, neyther with so great meknesse of the lorde, nor yet for dreade of ỹ great horryble punysshemẽt whiche he threatened him withall: so great a mischiefe is couetousnesse.

But wo to that man. &c.

The texte.

¶ And as they did eate, Jesus toke bread, and when he had geue thankes, he brake it, and gaue it to them, and sayd: Take, eate, this is my body. And he toke the cup, and when he had geuen thankes he toke it to them, and they all dranke of it, and he sayde vnto them: This is my bloude of the newe testament whiche is shed for many. Verely I saye vnto you: I wyll drinke no more of the fruite of the vyne vntil that day, that I drynke it new in the kingdom of God. And when they had said grace, they went out to mount Oliuete. And Jesus sayth vnto them: All ye shall be offended because of me this night. For it is wryten: I will smyte the Shepherd, and the sheepe shal be scatered. But after that I am rysen agayn, I wyll go into Galile before you. Peter sayd vnto hym: And though all men be offended, yet wyll not I. And Jesus sayth vnto him. Verely I saye vnto the, that this daye, euen in this night before the Cocke crowe twyse, thou shalt deny me thrice tymes. But he spake more vehemently, no, if I should dye with the, I wyll not denye the. Likewise also sayde they all.

Furthermore in this souper, Jesus commended vnto his disciples that moste holy sacrament or signe of his deathe, and of the perpetual couenaũt made with those that would contynew in the euãgelike and chrystiã faith: for this cause he toke breade, and after thankes geuen to God the father, brake it, and gaue it to eche of them, saying: Take, eate, this is my bodye. Also he toke the cuppe, and after thankes geuen, gaue it them, and they all dranke therof. Then he sayde vnto them. This is my bloud of the new testament whiche shal be shed for manye. Be you well assured of this that I shall tell you: from hencefoorth I wyll drynke no more of the fruit of ỹ vine tyll that day that I drynke it newe in the kyngdome of god. Whẽ the souper was done, and grace sayd in the laude and prayse of god, according to theyr maniure and custome, the same night they departed from Jerusalẽ vnto mount Oliuete. We must euer thanke, & prayse God bothe in weale and woo. There Jesus knowing the frayltye and weaknesse of his disciples, prepared and strengthned theyr myndes, that they myght be able to suffre the storme of persecution whiche hãged ouer theyr heades. All ye, saith he, shall be troubled this night for my cause. And this thing dyd Esaye also prophecye of before. I wyll smyte, sayth he, the shepherd, and the sheepe shal be scattred abrode. But dispaire ye not. Ys my death shal trouble you, and cause you to disperse and scattre abrode: so shall my resurrection recõfort you, and gather you together agayne. For I will reliue, as I said, on the thyrde day, and being reliued, wyl goe before you into Galyle. After ye haue there sene me, you shall putte awaye all sorow and heuynesse.

And when they had said grace. &c.

All ye shall be offended. &c.

Peter sayde vnto him. &c.

And Jesus sayeth. &c.

When Peter, who as yet knewe not his owne weaknesse, hearde hym saye so, he answered againe very manfully, but yet rashely with al, saying: Although all the residewe be offended with thy death, yet truly will I not be troubled therwith a whit. Jesus desirous cleane to wede and pluck out of our myndes all truste of our selfes, sayth vnto him: O Peter, ỹ deniest that that thing shall be done, whiche bothe the prophetes, and I my selfe

whome

(whome it had bene thy parte to beleue, and in no wyse to gayneſaye or cõtrary me with wordes) haue tolde before thal cumme to paſſe. O thou raſh promiſer: Yea, the ſtronger thou thynkeſt thy ſelfe to be, the more notably thalt thou be troubled aboue al other. This thing I aſſure the of: before ỳ cocke crow twiſe this ſame very night, thou ſhalt thryſe denye me. Yet is ỳ preſumcion of Peter nothyng abated herewith, in ſo muche ỳ he maketh a more ſtoute, and greater promyſe of hym ſelfe, then he dyd before, ſaying: Yea, if there be no remedy, but I muſt nedes euen dye with the, yet I wyll neuer denye the. As Peter ſayd, ſo ſayd the reſt of the diſciples, to thentent that they erryng together, ſhould be all refourmed together of theyr ercoure, and knowe howe vnable they were to doe anye thyng by theyr owne ſtrength and power: and fynally perceyue howe it was not poſſible for any thing to be vayne or vntrue, which came out of Chriſtes mouth. A litle before, they all agreed together in confeſſing truly whoe Chriſt was, and the commune opinion of them al was prayſed in Peter. Here they agree al together in a raſhe confidence and truſt of them ſelfes: and in Peter alone the raſhenesſe of them al is rebuked. Only Peter denied Jeſu, & the reſt would haue done the lyke, if occaſyon had ben geuen thẽ ſo to doe. For they would haue denyed him, if they had not fled awaie. The bolde ſtomacke of Peter, the whiche was more conſtant in hym then in the other, brought him into this daunger. None of all theſe thynges chaũced vnto the diſciples of any ſet malyce, as it happened to Judas, but onely through mans imbecillitie & weakeneſſe. And therfore Jeſus vſed ỳ obſtinate wickedneſſe of Judas. to our ſaluation: and would haue the wickedneſſe & frailtie of his apoſtles dyuerſely declared, becauſe to teache all other by them, how no man ſhould warrand hym ſelfe ought of his owne ſtrength, but when ſoeuer the ſtorm of yuels and aduerſities aryſeth, wholely to hang vpon the heauenly ayde & ſocoure: which ſo much the more preſently helpeth man, as he diſtruſteth his owne ſtrengthe and power. The apoſtles could not yet be reproued by worde: but the tyme would come when the experience of ỳ matier ſhoulde at the length, make them to knowe them ſelfes.

Merely I ſaie vnto the.

Likewiſe alſo ſaide they all.

The texte.

And they came into a place which was named Gethſemany. And he ſayeth to hys diſciples: Sit ye here whyle I go aſyde, and praye. And he taketh with hym Peter, & James, and John, and bega to ware abaſhed, and to be in an agony, and ſayeth vnto them: My ſoule is heuy, euen vnto the death. Tary ye here and watche. And he went forth a lytle, and fell downe flat on the ground, and prayed that yf it were poſſible, ỳ houre myght paſſe frõ him. And he ſayd: Abba father, all thynges are poſſible vnto ỳ, take awaye this cup frõ me. Neuertheleſſe not that I wyl, but that thou wilt be dõe.

And he taketh with him Peter, &c.

Therfore they came into a place called Gethſemany. This Gethſemany is a valley lyeng at the foote of moũt Oliuete. No man can mount vp to the croſſe of Jeſu, vnleſſe he fyrſte cum downe vnto this valley: vnleſſe he humble and abaſe him ſelfe by renoũcing of all the aydes and ſocours of mans pryde and loftyneſſe. Here commaunded he the other eight to tarrie, and takyng vnto him three, that is to ſaye, Peter, James, and John, gate him awaye not farre of, becauſe he woulde geue hym ſelfe to prayer & contemplacion. Behold here the engynes, and artilerye of the goſpell againſt the violence of perſecutions. There were two thynges in Jeſu moſte contrarye: that is to wete, his diuine maieſtie, then whiche there was nothyng higher, or of more excellencie: and his humayn weakeneſſe, thẽ which there

 was nothyng

was nothyng more vile, or of lesse reputacion. Because vnto these three disciples he had geuen before somme taste of his hyghnesse & diuine maiestye, it was his wyll and pleasure they should nowe be wytnesses of his greatest abasing of hym selfe, and humilitie: to thintent that in the same Christ, they should learne, bothe what they ought to counterfayte and ensue, and also what to hope after. Here nowhere appeared his face all shyning, and glitterynge like the Sunne: nowhere his apparayle whyter then the snow: nowhere Moyses and Hely cõmunyng with hym: and to be shorte, no where was hearde the fathers voyce as it was before, but as a man vtterly forsaken and destitute of all helpe and socoure, he began to be sooze troubled in spirite, and dismayed with great anguishe and agony of mynd: for he was a very naturall man, and notablye expressed in hym selfe, what is wont to chaunce vnto those persones, who are nothyng els but men, whensoeuer any suche storme hangeth ouer theyr heades. Neyther dyd he cloke & dissemble the thyng among his frendes. I thorowly, sayde he, feele in my mynd sorowe and heuinesse vnto death. He sought for comfort euery where, and found none at all. But yet is it a certayne kynde of solace and comfort, to complayne vnto our frendes of our calamitie, though they wil not helpe vs. Therfore he commaunded also these three to tarrye here, and watche. That done, he went forth a litle, and as one cleane destitute of all worldly cõforte, & vtterly forlorne and past helpe (as touchyng mãs helpe) fled vnto ỳ father for socoure: of whome yet he should not by and by be eased of his greife. Wherfore he fell downe flatte on the grounde: and lying groueling, prayed the father, that (if it were possible) the tyme of this battayl might passe awaye. The nature of his bodye feared the tourment, and death that was nye hand. Abba father (sayd he) Thou canst doe all thinges: take awaye this cuppe from me, that I drynke not therof. Neuertheles let that be done that thy wyll hath decreed, whiche wylleth nothyng but what is moste expedient and best: & not as the weakenesse of this body desyreth.

And saieth vnto them

And he went forth a litle.

Abba father, al thynges &c.

¶ And he came and founde them slepyng, & sayth to Peter: Symon, slepest thou? Couldest not thou watche one houre? watche ye, and praye, lest ye enter into temptation. The spirite truly is ready, But the flesche is weake. And agayne he went aside, & prayed, and spake the same wordes. And he returned, and fond them a slepe agayne, For theyr eyes were heauy. Neyther wyst they what to answere hym. And he came the thyrde tyme, and sayde vnto them slepe henceforth & take your ease, it is ynough. The houre is comme, beholde the sonne of man is betrayed into the handes of sinners, ryse ye vp, let vs goe. Loe, he that betrayeth me, is at hand. And immediatlye, while he yet spake, commeth Judas (which was one of the twelue) and with him a great numbre of people, with swerdes and staues, from the hie priestes, and scribes, and elders. And he that betrayed hym, had geuen them a generall token, saying: Whosoeuer I do kisse that same is he, take hym, and leade him away warely. And assone as he was com, he goeth streight waye to him, and sayeth vnto hym: Mayster, mayster, and kyssed hym. And they layed theyr handes on him, & toke hym. And one of them that stode by, drue out a swerde, and smote a seruaunt of the hie priest, and cut of his eare.

Whē he had thus prayed, he returned vnto his three disciples whome he leste behynd hym and founde them now slepyng. And then called he Peter, who a lytle before had made so stoute a promise, saying: Simon, slepest thou? Couldest thou not watche as muche as one hour with me? This tyme admitteth no sluggyshnesse. For he slepeth not that goeth about to destroye vs. Watche, and praye, lest ye entre into temptacyon, because ye shall be in

shall be in ieoperdie to be ouercommen therwith, if it cum vpon you when ye are nothyng prepared. The perill is like commune vnto vs all. I watch and praye for your healthe and safette: Do you likewyse watche, and praye as I doe, that you maye ouercomme with me. The spirite is ready, & wylyng, but the flesche is weake. The spirite must be stayed and stablyshed w̄ watchyng, and prayer, leste the flesche haue the vpper hande.

Whē Iesꝰ had thus spoken, he wēt eftsones to the place frō whēce he cāe, & made his prayers vnto the father, with lyke tenour of wordes as he dyd before: desiring hym, that he myght not drynke of the cuppe which was at hand: and anone he retourned to his disciples, and found them agayne sleping. They napped in the beholding of his maiestie, in so much that Peter wist not what he sayd. In like manour doe they here slepe in the beholding of his infirmytie and weakenesse, and know not wel what answere to make him rebukyng theim. Iesus retourned the third time from prayer vnto his sayde disciples: and the third tyme he founde them a slepe. Bothe they and we had perished, vnles Iesus had watched, and prayed for vs al. Therfore after they were wakened, he rebuked them because he would by them styrre vp and awaken all slewthfull persones. Slepe ye, sayde he, frō henceforth, and take your reast, You haue slepte ynoughe. The thyng selfe wyll nowe wake you whether you wyll or no. The very poynt, & moment of the tyme is already cumme. Loe, the sonne of manne shall anon be betrayed, and deliuered into theyr handes that are alredy set on mischief. Ryse vp, & let vs goe mete them. For nowe the Lord Iesus had by prayer made him selfe strong in mide agaynst the storme of afflictions ẏ was at hād. Neyther shewed he any tyme afterward any token of feare, or werines: but gaue vs an ensample of most constaunt & stedfast patience vnto the last houre. He had no soner spokē these wordes, but Iudas Iscarioth one of the nūbre of ẏ twelue chosen disciples, and amonges them taken for the chiefe, was cum, and with him a great bende of souldiers kensed with swerdes & staues agaynst Iesus beyng without armour, & weaponlesse. Neyther lacked there here authoritye. The hye priestes, scribes, and headmen of the people, sent this power. Here marke me (good reader) the notable conflict of the euangelike and christian godlynesse agaynst fayned and counterfayte holynes. Thus is the truthe of the gospell dayly assaulted: thus doeth it alwayes ouercome and get the victorye. There is none meter to betraye it then he, whoe professing himselfe to be a preacher & teacher of the same, teacheth those thynges that are of the flesche. There is muche more ieoperdye of false doctrine, then of the swerdes, and staues of souldiours that are notorious and open mysdoers. Yet dyd not Iudas well trust to his owne strength, and policie, when he should betraye the lorde. He toyned vnto him a great bend of souldiers well weaponed, and beslydes them, the authoritie of bothe the states, that is to saye, both of the spiritualtie, and temporaltie. And al these thynges dyd they in the nyght, hauyng awayted as well opportunitie of place, as of tyme. There must needes be moste horrible darkenesse, where Iesus is bound, and taken. This was the power of darkenesse: & Satan was suffered a whyle to seme to haue banquished and ouercome Christe. What greater blyndnesse could there be then to go about by mannes policie to betraye him, vnto whome nothing is vnknowē: then with swerdes,

And agayne he went aside.

And he came the thirde tyme, &c.

Behold the sonne of mā.

And immediatly while he yet spake, &c.

and ſtaues to aſſault him, whoe with a becke ranne doe what him luſte. Iudas dyd not openly ſhewe him ſelfe to be the capitayne of this vngracious compaygnie, but gaue them firſt a token, ſaying: whome ſoeuer I kyſſe, the ſame is Ieſus: Laye ye handes vpon hym, & leade him charely, leſt he ſcape from you. The prieſtes were well ware of this, that the money ſhould not be diſburſed vnleſſe Ieſus were in theyr handes and cuſtodie. Then began Iudas to goe a prety waye before the ſouldiers, as though he had gonne about ſome what els: but yet he went ſo before them, that he was euer in theyr ſyght. And anon as he was cumme vnto Ieſus, he ſaluted and kyſſed hym, according vnto his accuſtomed maneure. Neither dyd Ieſus here abate any parte of his gentylneſſe towardes the traytour. He onely nipped hym by the conſcience, ſaying: My frynde for what entent arte thou cumme? He knewe right well how he would neuer tourne from his wickednelle, and yet vſed he all the meanes that myght be, to reſourme hym: teachyng vs hereby to vſe all the gentleneſſe, and fayre means we can poſſible towardes ſynners, becauſe we be vncertayne whether they wyll one daye tourne and cum to amendment. If they amend, then haue we won the ſoule health of our euen chriſten: yf they amende not, yet ſhall not oure gentle demenure be vnrewarded. A kyſſe is a ſygne of mutuall loue and charitie. Charitie declareth vs to be the diſciples of Ieſu. Wherfore there is no greater poynt of enemitie, then a fayned kyſſe. Certes ſuch a kiſſe do falſe prophetes, euē in theſe dayes, gyue vnto Ieſu, which vnder pretence of chriſtian godlyneſſe, ſerue theyr belies, and ſeke after the prayſe of the world: and in ſtede of the ſpirituall fredome, teache a verye Iewiſhe religyon. At the token of this venimous kyſſe, the ſouldiours laide handes on hym, and bound hym. The diſciples when they ſaw this ruffling and buſynelle, waxed fumiſhe and angry. And nowe Peter cleane forgetting what the Lorde had tolde hym before, thought the tyme was cum wherin it ſhould be his part to doe ſomme worthy feate, according as he had right courageouſly, and like a bold mā promyſed to doe. He drewe out his ſwerd, and ſtrake the highe byſhops ſeruaunt called Malchus, becauſe he more fierſe then the reſt, firſt haſted to laye handes on Ieſus. Howbeit the Lord ſo ordred the ſtroke of his ryght hande, that he dyd Malchus no other harme, ſaue alonely cut of his right eare: the whiche the ſame moſt gracyous lord anone as he had rebuked his diſciple, reſtored agayne, & ſo made him amendes for the hurt of this ſmall and daungerles wounde. So beneficyall was Ieſus to all men, that we ought to be aſhamed to haue, ſo muche as a wyll or an entent to be reuenged vpō any mā: I wyll not ſaye to hurte ſuche, as hath not deſerued our diſpleaſure.

And he that betrayed hym had geuē them ꝛc.

And as ſone as he was come. ꝛc.

And they laid theyr handes on him. ꝛc.

And one of them that ſtode by. ꝛc.

The texte.

¶ And Ieſus anſwered, and ſayde vnto them: ye be cum out as vnto a theke, with ſwerdes and with ſtaues for to take me: I was daily with you in the temple teachig, & ye toke me not. But theſe thynges cum to paſſe, that the ſcriptures ſhould be fulfylled. And they all forſoke hym, and ranne awaye. And there folowed him a certayne yongman clothed in lynnen vpon the bare, and the yonge menne caught him, and he lefte his lynen garment, and fledde from thence naked. And they led Ieſus awaye to the hye prieſte of all, and with hym came all the hye prieſtes, and the elders, and ꝑ ſcribes. And Peter folowed him a great waye of (euen tyll he was cumme into the palace of the hye prieſte) and he ſate with the ſeruaūtes, & warmed him ſelfe at the fyre.

Further

Further, as Jesus will not be defended with any other aydes, then wyth the swerd of the gospel, ꝯ which pearceth to the innermost partes of mens hartes: so was it his wyll that this armed compaigny of souldiers shoulde knowe, that he could not haue bene apprehended by any puissaunce or power of man, vnlesse he had both willingly and wittingly put hymselfe into their handes to be taken. Therfore he tourned him vnto the, and saied: sirs what ayleth you to come out hyther to me at midnight, with swerdes, and staues, as vnto a theefe that would stand at his defence with lyke weapon? I was dayly at Jerusalem, not priuilye, but openly where euery bodye myght see me: in the place where most haunt & resort of people is, I meane in the temple: healing sicke folkes, & teachyng the truthe. I was euer weaponlesse, & accompanied but wt a small number of disciples, who were likewise without armoure and weapon. Why dyd ye not ther take me? Surely you might haue done it then with lesse businesse, yf it had bene so decreed.

I was dayly with you in ꝯ temple.

But this is your time: in so much that you may by goddes sufferaunce, do nowe to me what ye luste. And that it shoulde so be, the scriptures, whiche cannot lye, haue foreshewed many yeres sithens. When he had sayd so, there was but who myght first lay handes on hym: and anon the disciples fearing themselfes, forsoke their Lorde, and ranne away, some to one place, and some to an other. It is lawfull for weake persons to flye, who are not as yet mete & able to suffre persecution. Albeit there chaunceth a tyme, whe that to flye, is nothyng els, but to deny Christ. There must we not flye, but euen of our owne accorde hasten to dye. When that by thy deathe the Gospell taketh more disprofite, then commoditye, then flye awaye, and hyde thy selfe. But when that by the same, the gospell hath muche prophytte, and contrarily great disprofite and hinderaunce, if thou auoyde the daũger therof, then sticke not to go and mete the hangman. There was among the twelue, a certayne young stryplyng that loued Jesus more then the reste, & folowed hym weping ledde with his armes bounde like a captiue or prysoner: whose bare bodye was clothed with one fyne lynnen garmente onelye. Hym they knewe, & toke. But he caste of his lynnen vesture, and so escaped out of theyr handes, sauing his lyfe by the losse of his garmente. He that so flyeth after the spirituall sence flyeth happely. For what els is this bodye but the vesture & garment of the soule? As ofte as Satan layeth hand vpon the soule, passe not vpon the linnen garmente, and so saue thy selfe, and scape out of his daunger. Nowe beholde howe theuangelike veritie is hãdeled after it is betrayed of a wicked disciple. The cruel garison of souldiers leadeth it bounde to the chiefe menne of bothe the states, who are in a conspiracie to destroy it. Fyrste it is brought vnto the hyghest priest. Ther is no more mortall an enemy vnto Jesu, then is a wicked Bysshop. Nowe bicause the matter should seme to be done wt more auctoritie, thither assembled all the prynces, Scribes and elders. This is the authoritie of this world, whiche is in a conspiracie agaynst poore, simple, and playne veritie, but yet inuincible withal. All this while Peters harte fayled him not. Howbeit he folowed Jesus alooke, and was nowe a cloked disciple: and no meruayle, sithe the tyme drewe nere, when he would denye hym. For mannes bolde stomacke is good for nothyng els of it selfe, but to make the synner more outragiously to offend.

And they al forsoke him.

And there folowed him a certane yong man

And with him came all ꝯ hie prestes.

And Peter folowed hym a great way of.

Therfore he preased into the palaice of the hyghest prieste, and there sate a-midmong the lewde and vngracious companye of seruauntes, and warmed himself by the fier, as one that woulde be rather a beholder of the Lordes passion, then a folower.

¶ And the hye priestes, and all the councel, sought for witnesse against Jesu, to put him to death: & found none, for many bare false witnesse against him, but their witnes agreed not together. And there arose certain, and brought false witnesse against him, saying: We heard him say, I wyl destroy this temple that is made with handes, and within thre dayes, I wyll buylde another, made without handes. But yet their witnesses agreed not together.

In the meane season suche of the priestes as were chiefe in dignitie (among whom as euery one was highest in auctorite: so was the same more wicked then the other) and with them the residue of the councell, least they shoulde haue semed to be rather murtherers, then auengers of herely, and vngodlinesse, sought for some witnesse against Jesus, wherby they myght put him to death. They desyred nothyng els, but his death and destruction, who freely offered al men life euerlastyng. Yet coulde there no mete witnes be found. Jesus onely was he, against whom mans craftines coulde fynde no conuenient witnesse. For nowe there came in many before the Judges, who deposed against him, but their witnesse was so simple and sleder, that it appeared not to those moost vniuste felowes them selfes, sufficient to condempne him, whom they had in very dede condempned already among the selfes, before he was brought vnto his arraignement. At the lengthe there rose vp certain persons, who gaue fore euidence against him, saying: we wil denounce vnto you, suche thinges as we knowe certaynly to be true. For we heard him saye (with these eares) I will destroye this temple made by mannes handes, and after thre dayes expired, I wyll buylde an other, that shall not be made with the handes of man. They woulde that this sayinge should appeare to be a blasphemye spoken against the Lordes temple. Yet dyd not their witnesse (albeit to aggrauate the haynoulnes of the crime, it conteyned some truthe) seme lawfull, and sufficient.

For many bare false witnesse.

But yet their witnesses.

A man would haue sayed, that the iudges had taken conscience in the matter, and fauoured the defendaunte: Howbeit this dilygence of the priestes was for nothyng els, but bicause Jesus should not by any meanes be quit and escape this iudgement.

The texte. ¶ And the hye priest stode vp amongest them, and asked Jesus, sayinge: answerest thou nothyng? How is it that these beare witnesse against the? But he held his peace and answered nothyng. Agayne the highest priest asked him, and saied vnto him: Art thou Christ, the sonne of the blessed? And Jesus said I am.

Yet all this whyle is there nothyng done against him. There nedeth the helpe of the highest priest or bishop of all, to destroy Jesu. He therfore perceyuing ỹ the matter went but easily forward, rose vp in the middes of the councel, and began to speake vnto Jesus seking some occasion of his wordes, wherby he might condempne hym. Hearest thou, saith he, what crimes are layed vnto thy charge? Haste thou no answere to make hereunto? Jesus held his peace, and gaue him not a word to answere. For, for what purpose should he haue answered to those thynges, whiche them selues iudged but lyght matters, and of no waight? Therfore the highest Bysshoppe styl sought occasion, and questioned with him, saying: Art thou that selfe same

Christ

Chriſt the ſonne of God, who is euer to be prayſed: Jeſus cõfeſſed he was. For it was not his part to denye that thyng, whiche it behoued al men to knowe.

¶ And ye ſhall ſee the ſonne of man ſittyng on the ryght hande of power, and cõmyng in the cloudes of heauen. Then the hye prieſt rent his clothes, & ſaied: what nede we of any further witneſſes: ye haue heard a blaſphemy, what thynke ye? And they al condempned hym to be worthy of death, and ſome began to ſpyt at hym, and to couer his face, and to beate hym with fiſtes, and to ſaye vnto hym: Areade. And the ſeruãtes bufferred hym on the face. The texte.

And becauſe he knewe they would not beleue in hym, or at the leaſt wiſe would contemne him, by reaſon of the weakeneſſe of his bodye: he added an other ſentence to feare them withal. You ſhall ſee (ſayd he) the ſonne of manne ſitting on the right hande of the diuine maieſtie, and cummyng on hygh in the cloudes of heauen, with great glory, and many aungels waityng vpon hym. He meante of his ſeconde cummyng: when he wyl retourne, not lykewiſe lowe as he was then, but in diuine maieſtie, a iudge both of ỹ quicke, and deade.

The wicked prieſtes wer ignorant in the lawe: yet might they haue lerned of the Phariſeis, that both the cummynges of Meſſias, were prophecied of by the prophetes: the one not regarded and paſſed on, the other royal, and dreadefull. But they had no leyſure to compare Jeſus dedes, wyth the prophecies, and foreſayinges of the Prophetes. All that euer they wente aboute was nothyng els, but to bryng him to deſtruction. Here the hygheſt prieſt clokyng his wickedneſſe with a vyſure of Godlyneſſe, rent and tare his clothes, therby to make the blaſphemye to appeare more haynous and deteſtable. Then the hye prieſt rent his clothes.

What nedeth there, ſayth he, any further witnes: your ſelfes haue heard an open blaſphemye. The wicked Byſhoppe deſyrous to ſet forth his own glory, couldе not abide to heare Chriſtes glory aduaunced: ſuppoſing that what glory and praiſe ſoeuer had bene geuen vnto Chriſt, ſhould haue ben to the great derogacion and miniſhyng of his maieſtie. Woodneſſe cauſed him a litle before to riſe out of his place: and yet in ſo doing, he gaue reuerence vnto the ſonne of God. Nowe dothe he rente his clothes, propheceying hereby, howe it ſhall come to paſſe, that the true byſhop raignyng, the carnall and figuratiue biſhophode ſhalbe cleane aboliſhed and ſet aſide. The glorious ſynagoge was rent, but Chriſtes coat remayneth ſtil hole. What is farther from blaſphemye, then to ſet forth the glory of the ſonne of god: then to teſtifye that all ſhall come to paſſe, whatſoeuer the Prophetes haue propheceyed to cum: And yet the vngracious biſchop iudgeth this to be ſuch a blaſphemy, as nedeth no witneſſes. What, ſaith he, thynke you herein: All they with one conſent gaue iudgemẽt that this ſaying was an offence worthy of death. Forſothe a mete & a worthy counſell for ſuche a prieſt. Nowe is it to be conſidered howe theuangelike veritie is entreated in ſuche counceis, where as a wicked prieſt, who faine would be taken for a god, cannot abide to haue the glory of the ſõne of god auaunced: where the Scribes do not vtter what they haue learned of the Prophetes: where the head men, & elders of the people, be in a conſpiracie with the chief prelates of the temple: where ſuche waged ſeruauntes, and hyred ſouldiers beare a ſtroke, as are of their owne naughty diſpoſicion enclyned to al myſchiefe. What thinke ye. &c.

For

And some began to spit at him.

For nowe some of them beganne to spitte at Jesus, as thoughe he had bene lawfully condempned: and other some couered his face with a vayle, and after they had buffeted him, sayed: Prophecie, and reade who hath striken the. Thus they reprochefully scorned hym, because he suffred the people to take hym for a prophete. Furthermore the priestes seruauntes dyd lykewise beat & buffet hym. These thinges wer more fell, and cruell then death: but this ensample was ordeyned for our enstructiō. In suffering of reproche & vylanye none passed Jesus: but in worcking of miracles there were some, that went beyonde him.

The texte.

¶ And as Peter was benethe in the palace, there came one of the wenches of the hiest priest, and when she sawe Peter warmyng himself, she loketh on hym, and saith: wast not thou also with Jesus of Nazareth? And he denyed, saying: I know him not, neyther wote I, what thou sayest. And he went out into the porche, & the Cocke crewe. And a damosell (whan she sawe hym) began agayne to say to thē that stode by: this is one of them. And he denyed it again. And anone after they that stode by, said again to Peter: surely thou art one of them, for thou art of Galile, and thi speache agreeth therto. But he began to curse, and to sweare, saying: I know not this mā of whom ye speake. And againe the cocke crewe, & Peter remembred the worde that Jesus saied vnto him: Before the cocke crowe twise, thou shalt deny me thrce tymes. And he began to wepe.

Whiles al these thinges wer done vnto Jesu, Peter being a fearful beholder, sate in the neither parte of the palace among the wicked bishoppes seruauntes. For there was a conuenient place for him, sithe he would deny Jesus. Hither came a certayn wenche of the highest priest, which, after she had espyed hym warmyng himselfe with other by the fier, and had iyed hym diligently, began to knowe his shape and phisnamye, and sayed vnto him: yea thou to wast with Jesus of Nazareth. Peter fraied with these wordes denyed it, saying: I knowe not the man, nor wote not what thou meanest. It was cōuenient that this stowte promiser, bycause he myght the better knowe his owne frayltie, shoulde be made afearde of a wenche, to thentent that he afterwarde boldely professing the name of Jesu before rulers, and princes, should knowe that his boldenesse and constant courage of minde, came not of mannes strength, but of the holy ghoste. He therefore beyng nowe afearde, and halfe mistrusting that place, gate him oute of the hall. Yet departed he not out of the byshops palace. Whiles he abode here, the cocke crewe. Peter heard that, & yet remembred not what Jesus had tolde him: so greatly was he afrayed. Then a certayne damosell (when she sawe him) began to detect him again to thē that stode about her, saying: Thys is one of theyr number. Peter eftsones auoyded her saying with a lye, denying flat that he was any of the Apostles. And anon after when the seruauntes whiche stoode by whyles the damosell knewe and discryed hym, had them selues well vewed his fauour & apparayle, they lykewyse began to know him, and sayed: Verilye þ art one of them. For thou art of Galile. The firste that detected him was a woman. Oh what a peril it is for Christes disciple to be knowen in bishops, and princes courtes? Vnlesse he vterlye denye hymselfe to be Christes disciple, he standeth in ieoperdye to lose his lyfe. Peter is also in ieoperdy, by reason of his mother tōgue and countrey languag. Suche manoure of courtes can abyde no syncere and pure veritie. Nowe shall Peter at the length, be made a right courtier vp and downe.

And he denied saying.

And a damosell when she sawe him.

And thy speache agreeth therto.

For he

For he beginneth to sweare depely, and to curse withal, that he neuer in al his lyfe time knewe this Jesu, whom they spake of. And as he had spoken the worde, the cocke crewe agayne. Peter came not to himselfe agayne, before Jesus loked vpon him. Therfore at the length callyng to his remembraunce the wordes that Jesus had spoke vnto him, when he sayed: before the cocke crowe twise, thou shalte thrise deny me: He wente forthe of Cayphas house, and brast out a weppyng. Yet wente he not to hange himselfe, as Judas did, bicause he fell not of obstinate frowardnesse, but by mās frailtie and weakenesse, and that by the sufferaunce of God, bicause his fall should be our instruction. But this showre of teares which brast out of his yes, quenched the lightenyng of Goddes wrathe and anger. He wepte not to fore he was gone out of Cayphas palayce. For there the more naughtipacke that euery one is, the more he estrmeth and fauoureth himselfe.

Peter remembred þ word

And he began to wepe.

The. xv. Chapter.

The texte.

And anon in the dawnyng, the hie prestes helde a counsayle with thelders and the scribes and the whole congregacion, and bounde Jesus, and led hym away and deliuered him to Pylate. And Pylate asked him: Arte thou the kyng of the Jewes? And he answered and sayd vnto him: thou sayest it. And the hye prestes accused him of many thinges. So Pylate asked hym agayne, sayng: Answerest thou nothyng? Beholde howe many thinges they lay vnto thy charge. Jesus yet answered nothyng, so þ Pylate meruayled.

L that nyght was spente in Cayphas house in destroyng, mockyng, and skornyng of Jesu. In the mornyng early after they had counsayled together afresh, the hye prestes, with the elders, Scrybes and al the whole assēble, led him awaye with his armes bounde, & deliuered him vnto Pilate to be iudged: whō they had with their fore iudgemēt alreadye cōdempned. Nowe are they of iudges become accusars. Pylate, their accusacions and complaintes heard, called Jesu, & asked him: Art thou that same kyng of þ Jewes? Jesus answered: Thou sayest: couertly knowledgyng and confessing that he was the selfsame. Yet was Pilate not a whit moued with this answer, bycause there apeared nothyng in hi, wherby he semed desirous of any worldly kingdō. Furthermore the hye prestes, lest he should by any meanes haue bene quit, gathered together diuerse criminal articles agaynst him, to thentent that amongest many matters, ther should at the least wise be sum thig to fine, which would moue any iudge not beyng to vniust, and partiall, to geue sentence against him. Pilate perceiuing howe al was done of pruate displeasure and malice, sought occasiō to discharge him of such matters as he was arraigned for. Therfore whē he came again vnto Jesus, & Jesus would geue him neuer a word to answere, thē sayd he vnto him: Makest þ no answere, seth thou art in so great daūger to lose thy life? See howe many articles these felowes lay against the. Jesus from thencefoth made no answere, who desired not to escape this iudgemēt, lest the veritie of his death, should haue bene let or hindred therby, and also bicause he knewe righte

And Pylate asked him.

And Pylate asked him agayne.

well

well that the malyce of the pryestes woulde not yet haue ceased, although they had not this way preuayled against him. For thys cause his wyll and pleasure was so to dye, that it myght appeare that he dyed willyngly. The Emperours deputie, albeit he were a paynim yet dyd he abhorre the murthering of a man, whom he iudged to be an innocente and giltlesse person: and therfore vsed he all the wayes and meanes he could possible, to delyuer him. For he sawe well there was no healpe to be had on his behaike, whereby he myght so doe.

The texte. ¶ At that feast Pilate dyd deliuer vnto them a prysoner, whom so euer they would desire. And there was one that was named Barrabas, whiche laye bound with them that made insurrectiō: he had committed murther. And the people called vnto him, & began to desyre him that he woulde do, accordyng as he had euer done vnto them. Pilate answered them, sayinge: wyll ye that I let lease vnto you the kyng of the Iewes? For he knewe þ the hye pryestes had deliuered hym of enuye. But the hye pryestes moued the people that he should rather deliuer Barrabas vnto them.

There was a custome among the Iewes that at the feast of Easter, one of them shoulde be lewsed which lay in prison for any deathworthy offece: whom so euer the Iewes desired to be geuen. At that season there was in durance a certaine notable felon, much spoke of for his vngracious dedes, named Barrabas, who had bene a sturrer vp of sedicion in the cyte: & in the busines, and hurly burly that he made, had cōmitted manslaughter. Pylate determined with himself to vse this occasiō to saue Iesu. Therfore when the people were cummen together, accordyng to their auncient custome, to desire to haue some fellon pardoned, in token of their safe deliueraunce and scappyng out of Egypte, Pylate answered in this wyse: I haue two prisoners, Barrabas whom ye knowe, and Iesus whome men call the kyng of the Iewes. Wyll ye therfore that I lewse vnto you Iesus? Pilate perceyuing that he coulde haue no ayde and helpe of the pryestes, went vnto the people bicause to haue had some ayde and assistence of them, trusting þ by their fauour, Iesus should haue bene deliuered. And so had he bene without faile, if the malicio⁹ bishops (neuer weary to worke mischief) had not moued them rather to desire to haue Barrabas pardoned, then Iesus.

But the hye pryestes moued þ people.

The texte. ¶ Pylate answered agayne, and sayd vnto them, what wyll ye then that I do vnto hym whom ye call the kyng of the Iewes? And they cryed again: crucify him. Pilate sayed vnto the, what euyll hathe he done. and they cryed the more feruently. Crucify hym. And so Pylate willyng to contente the people. let lose Barrabas vnto them, and deliuered vp Iesus (when he had scourged him) for to be crucified.

When this thyng had so chaunced, contrary to the deputies expectacyon (for he hearde say that Christ was hyghly in grace and fauour with the people) yet ceassed not he to helpe him, as much as in him laye. What the, saied he, will ye that I doe with the kyng of the Iewes? lokyng to haue hearde of them a more fauourable and gentler sentence. But here the wylye Bishoppes were very circumspecte, who had before hande infected the myndes of the comminaltie with their wickednesse. Neyther is the auctoritie of suche Byshoppes good for any thyng els, but to moue Prynces, & the people against the truthe of the gospell. The people therfore cryed agayn: crucifie him. The byshops had also beaten into their heades, that the shamefullest kinde of death of al, should be chosen out for him: bycause his name should hereby be coūted detestable and cursed among all the Iewes. For the lawe pronounced him cursed, who so hanged in wood.

So studied

So studied they not onely to bereaue him of his life, but also vtterly to extynct and abolysshe his good name, whiche was a fact muche cruellet then deathe. They could not abide that any mans name should be coũted holy, saue theyrs. Neyther did Pylate here yelde vnto theyr furye, but spake hard agaynst them, saying: I am the emperours deputie. It is not lawfull for me to put any man to deathe, vnlesse he be duely conuicted. What offence hathe he done wherfore he ought to be crucyfied? Here the deputye nothyng preuayled. For they cryed out more furiously: Crucify hym. Yet for all ỹ Pylate sharãs not in Chrystes cause, tyll they laid vnto his charge treason agaynst the emperour. It was not conuenient that Jesu shoulde be done to death, excepte the emperours authoritie had serued the furye of the byshops. Pylate perceyuing what daunger hanged ouer his heade, on the one syde, of the emperour, on the other, of the clamourous people, albeit he knewe ryght well that Jesus was an innocent and harmeles persõ, yet wylling to yelde & confourme hym self to the mortall hatred of the byshops, Scrybes, elders, and people, gaue sentence of death agaynst hym: but wt the same sentence he both cleared the innocent of al crymes, and also condemned the prestes, and people. For he pronounced hym to be innocent & giltles, whome he let them haue to crucifye.

Pylate sayd vnto them.

And they cryed.

And so Pylate wylling to content the people.

Suche maner of Pylates shall the truth of the gospel euermore haue: and would to God there dyd not aryse among vs some byshops, which are farre beyound those byshops in all mischiefe & vngraciousnes. Whẽ therfore Jesus was cõdemned to deathe, he was fyrst beaten with scourges. But when the Jewes were not here with satisfied, Pylate deliuered hym to the garysõ of the souldiers to be crucifyed. So it pleased the hygh wysedome of God ỹ Jesu the fountayne of all glory, should be put to al kindes of vilany, by all sortes of people: to the entent we should not be dismayed with any maner of worldly euils or aduersities. Judas betrayed hym: the bishops, Scribes and headmen of the people counsailed together: ỹ seruaũtes toke him: Cayphas the highest priest, chief worker of all this mischief cõdemned hym: the Councell, and theyr seruauntes scorned him as a condemned person: the people cryed out agaynst him like mad folkes: ỹ Emperours name maketh the iudge afrayde: Herode dispiseth: the emperours deputie geueth sentence: and in all theses Cayphas, & in him the deuyll.

And deliuered vp Jesu whe they had scourged him.

And the souldiours led hym away into the common hall, & called together the whole multitude, & they clothed him with purple, & they platted a croũe of thornes, & croũed hym withall, and began to salute him: hayle kyng of the Jewes. And they smote him on the heade with a rede, and dyd spite vpon him, and bowed theyr knees, and worshypped hym.

The texte

Nowe remayneth there behynd, that the wycked garison of souldiers do lykewyse play theyr partes, & among the also was Cayphas. All the shame & villany that Jesus was put vnto: all his distruction (if it may be sayd ỹ he was destroyed) came of Caiphas, who vnwares wrought a thing moste blessed and holy. For he made this sacrifyce, without which no man could haue attayned saluacion. When therfore Jesus was cast and iudged to dye, Pylates seruauntes led him into the hall of the palace. For the Jewes, who were desyrous to seme holy, durst not entre into the palace of a Panym, because they would come pure & cleane to celebrate theyr Passe-

ouer. And yet was theyr myndes in the myddes of the Palace, and in the very handes of the souldyours, whom beinge of theyr owne enclynacyon ready to do all myschyef, they prouoked and encensed therunto.

After Pylate had once delyuered his handes of Jesus, he thought it made no great force howe he were done to death. So dyd Herode fauour the vertue, and goodnes of John, that at the requeste of a peuishe wenche he caused his head to be stricke of. Howbeit ỳ fauour of Pylate was more constant then so, but yet in conclusyon he deliuered hym to be crucyfyed. And this was done lest any that professeth the truth of the gospell, shoulde trust vpon any worldly ayde and succour. Then the souldyours, because they would the more take theyr pleasure on hym in putting hym to shame and villany, called together the whole garyson of theyr companions: and in mockage, clothed him with a garment of purple, as it had bene wt a kinges robe: thē put they on his head a croūe platted of thornes, in the stede of a diademe, and being thus disguysed, they began with one voyce to salute hym, saying: Hayle kynge of ỳ Jewes. Furthermore they strake his head with a rede, whiche they gaue hym in his hande in the stede of a scepter: and dyd also spit vpon hym, and bowyng theyr knees, worshipped him. Jesus all this while helde his peace, and pacyently yelded to all theyr dispiteful doynges, transportyng vnto his owne persone that shame & villany, which was due vnto our offences, because to aduaunce vs vnto his glory.

And called together the whole multytudes, &c.

And they smote him.

The texte. And when they had mocked him, they toke the purple of hym, and put hys owne clothes on hym, and led hym out to crucifie hym. And they compelled one that passed by called Simon of Cyrene (the father of Alexander and Rufus) whiche came out of the felde, to beare his crosse. And they brought hym to a place named Golgatha (which is, if a man interprete it, the place of dead mennes sculles). And they gaue hym to drynke wyne myngled with myrre, but he receyued it not.

These thynges done, they tooke of agayne the purple garment, & put on his owne clothes, to thentent that carying his crosse among myscloers, he myght be deserned, and knowen of euery body. And this the malycious prelates caused to be doue, because they wouldе the more alienate and with drawe all mens myndes from him. As they were going to the place of execucyon they met a certayne felowe called Symon of Cyren (the father of Alexander, and Rufus) cōmyng from his ferme: whom makyng refusall to beare Chrystes crosse, the souldiers (notwithstandyng he was a ryche man and of theyr acquayntance) dyd of a soudiourly malapertnes compel maugre on his heade to beare it: not because to fauoure or ease Jesus, but for the spedier finishing of the execucion. Some men necessitie constrayneth to embrace the crosse of Jesu: But this is a blessed necessitie that draweth a man to saluacyon. The Apostles enforced no man to go to Chryst: but the souldiers vsed compulsyon. Howbeit the vyolence of these naughty packes hath bene many a mans saluacyon. They brought him into a place slaunderous & reprochefull, by reason that suche as trespased ỳ lawe ther suffered execucyon: called in ỳ Syrian tong, Golgatha, and in Latyn Caluaria, the whiche worde implyeth in Englysche a place of dead mens sculles. There gaue they hym wyne myngled with myrre, to drynke. For wyne is customablie geuen to men, when they be a passyng. Howbeit that wyne, for so muche as it was corrupted with the bytternes of the Jewes, Jesus receyued not when it was offred him. For a lytle before he dranke

And they cōpelled one Symon of Cyrene.

And they brought him to a place named Golgatha, &c.

with hys

with his disciples, and woulde not drynke agayne of the fruite of the vine, tyll he should drynke it newe in the kyngdome of God. He hated the bitter wyne whiche the vyne of the Jewishe synagoge brought him furthe, that was become bitter vnto her lorde, and tyller: and in stede of type grapes. yelded the fruite of the wylde vyne. He hated the vyne of wycked persons, and thyrsted for a nother kynde of wyne. That was, the newe wyne of the spirite of the Gospell, the whiche spirite after his ascending vp into heaue, he most plenteously powred vpon his disciples.

The texte. And when they had crucifyed him, they parted his garmentes, castyng lottes vpon them what euery man should take: and it was aboute the third houre. And they crucified hym. And the tytle of his cause was writtē: the king of the Iewes. And they crucified with hym two theues, the one on the ryghthād, and the other on his left. And ꝑ scripture was fulfylled whiche sayth: he was counted among the wicked.

When Jesu was lyfted vpō the crosse, those that crucified him, parted his clothes amonge them: and for his cote (whiche was wrought in suche wyse that it could not be deuided) they cast lottes, whose fortune it should be to haue the whole. Nowe consydre the pouertye of Jesus, who had nothyng left hym in yearth. He hangeth in the myddes betwene heauen and yearth. So must he be naked: so must he be lyghted of al burthens: so must he be high, that will encountre with the enemy of mans saluacyon. When Dauid should fight with Golyad, he cast awaye all the armour & weapon of Saule, whiche did rather burthen him, then do hym any stede. It was the thyrd houre of the daye when they nayled hym on the crosse. There was set vpon the toppe of the crosse the tytle of the cause wherfore he suffred, whiche was this: The kynge of the Jewes: wrytten in three languages, that is to saye, in Hebrue, Greke, and Latine. And with him they crucyfied two theues, in suche wyse that one of them honge on his tryght syde, and the other on his left, on eyther syde enuyrōning hym hanging in the myddes. And this was done by the procurement of the wycked priestes, because to make his name shamefull. The prophet Esay prophecyed it should so be, saying: He was reckened among the vniust and wycked.

And it was about ꝑ third houre.

And they crucified with him.

The texte. And they that went by, rayled on hym, wagging theyr heades, and saying: A wretche thou that destroyest the temple, and buyldest it in three dayes, saue thy selfe, and cum doune from the crosse. Lykewyse also mocked hym ꝑ high prestes among the selues, with the Scribes, and sayd: He saued other men, hym selfe he cannot saue. Let Christ the kyng of Israell descēd now from the crosse, that we may see and beleue. And they that were crucyfied with hym checked hym also.

Neyther could the malicious bishops, & Scrybes yet be satisfyed with these so great euyls and manyfolde displeasures. For syrste the Jewes passyng by the crosse, rayled on hym as he honge theron: and as it wer vpbraydyng hym now ouercom, sayde vnto him in derysion and mockage waggyng theyr heades wal: A wretche, thou that destroyest Gods temple, and buildest it agayne within three dayes: Nowe shewe what thou cāst do: Put furth this myght & power wherupon thou braggest: saue thy selfe if thou be able, & cum doune frō the crosse. Neyther dyd the hygh bishops or priestes vse any gentler language vnto hym, who with the Scrybes skorned him among them selues, saying: He hath saued other, but hym selfe he is not able to saue: He hath made his vaunt howe he was Christ: he bragged that he was the kyng of Israell. If his promyses be true, let vs see hym nowe cum doune from the crosse, & then wyll we beleue on hym. The

Likewise also mocked him.

prieſtes entended by theſe reprochefull wordes cleane to withdrawe al me from the beleefe of Jeſu. So are the Martyrs euen at this daye oft tymes ſcorned, & with like reprochefull wordes rayled on in theyr martyrdome, & corporall tourmentes: ſo is the verytie of the goſpell berated & laughed to ſcorne of the myſcreauntes, whiche is many tymes ſo hardly handled, ỹ it ſemeth to be vtterly oppreſſed.

Yet ceaſed not this outragious raylyng agaynſt Jeſu. The .ii. theues that were crucyfied wt him, rebuked the innocent as they hong on ỹ croſſe. But here alſo did Jeſus accordyng vnto his name. For he ſaued one of them.

The texte. And when the firſt hour was cum, darknes aroſe ouer all the earth, vntyl ỹ ninth houre. And at the nynth houre, Jeſus cryed wt a loud voyce, ſaying: Eloi, Eloi lamazabathany, which is (if one interprete it) my God, my God, why haſt ỹ forſaken me? And ſome of them ỹ ſtode by, whē they heard that, ſaid: behold he calleth for Helias. And one rāne & fylled a ſponge full of vynegre, & put it on a rede, & gaue him to drink, ſayig: let him alone. Let vs ſee whether Helias wyll cumme, and take hym doune.

And at the nynth houre. At the ſixte houre there aroſe a darkenes, whiche couered all that land: and endured tyll the nynth. Then Jeſus deſtitute of all mans helpe, cryed vnto the father with a loude voyce, reciting out of the pſalme the prophecy whiche was ſpoken of him before: Heloi, Heloi, lamazabathany, the whiche wordes interpreted, are as muche to ſaye in Engliſhe: as my God, my God, why haſt thou forſaken me? When ſome of thē that ſtod by heard him ſpake theſe wordes, and vnderſtod not wel the Hebrue tong, they ſayd: He calleth vpon Hely. There be many ſuche falſe prophetes, and interpreters of ſcripture, euen in oure tyme, and euer ſhalbe tyll the worldes ende, whiche expounde ỹ wordes of Jeſu, no better then thoſe ſcorners did. Thē when he cryed agayne: I am athyrſt: there ranne one vnto hym, & raught him a ſponge full of vynegre, faſtened to a rede, ſaying: Let hym alone: let vs ſee whether Hely wyll cum, & take him doūe fro the croſſe. When he had eftſones taſted the vynegre, he would not drink therof. He thyrſted another wine, whiche they would not geue hym, that refuſed to beleue the goſpell.

And ſome of them that ſtode by.

And one rāne and filled.

The texte. But Jeſus cryed with a loud voyce, and gaue vp the ghoſt. And the vayle of the tēple did rent in two peeces, frō the toppe to the bottome. And when the Centuriō (whiche ſtode before him) ſawe that ſo he cryed, & gaue vp the ghoſt, he ſayd: truely this mā was the ſonne of God. There were alſo women a good way of beholding hym, amōg whome was Mari Magdalene and Mari the mother of James the lytle, & of Joſes, and Mari Solome (whiche alſo whē he was in Galyle, had folowed him, & miniſtred vnto hym) and many other women whiche came vp with him vnto Jeruſalem.

Jeſus (all thynges fulfylled) gaue a great ſkryke, and therwith yelded vp the ghoſt. And byanby the vayle of the temple whiche diſſeuered thoſe thynges that the Jewes counted moſt holy from ỹ ſyght of the multitude or common people, was rent frō the vppermoſte part to the loweſt. Shadowes ceaſe, and baniſhe awaye, aſſone as verite commeth once to lighte. Neyther ſhould it be any more nedefull for any prieſt to entre into the ſanctuary, after that ſacrifice was once offred vp, and made: whiche alone was ſufficient to purge the ſynnes of the whole worlde.

And when the Centurion. Nowe when the capitayne ỹ ſtode ryght agaynſt Jeſus, as a mynyſtre, and wytnes of his deth, who had ſene many a one before put to execution, ſawe howe that contrary to the manoure of other, he yelded vp the ghoſt and dyed immediatly as he had geuen this great ſkryke, he ſayde: Truely this man was the ſonne of God.

See here the fyrst fruites of the gentiles, confessyng the vertue, and power of Christ. He that confesseth hym to be a man, and the soone of god: confesseth him to be both God, and manne. Albeit the captayne as yet vnderstode by the sonne of God, a man notably beloued of god.

Marke this also, howe our sauiour is euerye where a sauiour. When he was a dying on the crosse, he saued one of the theues. And anon as he was deade, he drewe the captayne vnto the profession of Christen fayth.

There were also women that stode a good waye of, and beheldе al that was done: among whome was Mary Magdalene, and Mary the mother of James the lesse, and of Joses: & Mary Salome, the whiche all the whyle that Jesus continued and taught in Galile, folowed hym, & ministred vnto hym of their substaunce: and besides these, diuerse other, whiche likewise folowed hym in his voyage to Jerusalem. There were also women.

¶ And nowe when the euen was come (because it was the daye of preparyng, that goeth before the Sabboth) Joseph of the citie of Aramathia, a noble counsaylour, which also loked for the kyngdom of god, came and went in boldly vnto Pilate, and begged of hym the bodie of Jesu. And Pilate meruayled if he were already dead, and called vnto hym the Centurio, and asked of hym whether he had bene any whyle dead. And when he knew the trueth of the Centurio, he gaue the body to Joseph. And he bought a lynnen clothe, and toke him downe, and wrapped hym in the lynnen clothe, and layed hym in a sepulchre that was hewen out of the rocke, and rolled a stone before the doore of the sepulchre. And Mary Magdalene, and Mary Joses, beheldе where he was layed. The texte.

When the euentyde drewe nye, forasmuche as it was the preparyng day, so called, because it was the euen of the great Sabboth: ther came one Joseph of the citie of Aramathia, a noble, and a ryght worthy senatoure, who lykewyse hoped after the kyngdome of God. This man because he hada good opinion of Jesu, was bolde through the affiaunce of his nobilitie, to go vnto Pilate, and desyre of hym the bodye of Jesu. Pilate meruayled yf Jesus beyng but a yong man, were already dead: because manye had bene wonte to liue two or three dayes after theyr legges were broken. And Pilate meruayled.

Therfore he called vnto hym the Capitayne, who stode by the crosse, and demaunded of hym whether he were already dead, or no: And when by his informacion he was wel acertayned that he was dead in very dede, he gaue the bodye to Joseph. For Jesus as long as he lyued, suffred hymselfe to be beaten and spit vpon of wicked persons.

But anone as he was deade, he claymed his dignitie, and woulde not be hādled but of godly persons, no nor somuch as be sene but of his disciples, who were appoynted to lyue euerlastyng: teachyng hereby, that no manne should chalenge his dignitie in this worlde. Let amā by honour, and dishonour, by glory, and reproche, only endeuour hymselfe to finysh the businesse of the gospell. For dignitie beginneth neuer to florysshe tyl after death.

Joseph beyng ryght ioyefull that he had obteyned so precious a gyfte, boughte a piece of fyne lynnen clothe, and therin wrapped the bodye, and layed it in a newe sepulchre hewed out of free stone: and then rolled a great stone to the doore or entrye of the sepulchre, that no man should lyghtly cōueye awaye the body by stealth.

But

But of the women whiche beheld the lord when he dyed, two folowed him vnto the sepulchre: that is to wete, Mary Magdalene, and Mary Joseph, marking where the bodye was layed, to thentent that they myght at tyme conuenient thyther repayre, and honourably perfourme the solemnities, & ceremonies belongyng vnto burials, accordyng to the manour and vsage of that nacion.

The. xvi. Chapter.

The texte. ¶ And when the Sabboth was paste, Mary Magdalene, and Mary Jacob, and Salome bought swete odoures, that they might cum, & anoint him. And early in ỹ morning, the firste day of the Sabboth, they came vnto the sepulchre when the Sune was risen, and they sayd amõg themselues: who shal rolle vs awaye the stone frõ the doore of the sepulchre? And when they loked, they sawe how that ỹ stone was rolled away, For it was a very great one. And they wet into the sepulchre, & saw a yõg man sitting on the right syde, clothed in a long garment, and they wer afrayde.

BEcause that on the preparyng daye (on the whiche day the lorde was buried a litle before the euentyde, immediatly after the Sunne settyng) it was not lawfull to doe any worke for the reuerence, and high solemnitie of the Sabboth: these women ceased for that tyme to make further prouision for spices, as they began to do, awaytyng for the ende of the nexte daye folowyng. And anon as the Sunne was gone to glade, and the tyme come agayne when menne might lawfully retourne to theyr busynesse, thẽ came Mary Magdalene, Mary of James, and Salome with spices readie prepared, to enoynte Jesus. And early in the morneyng vpon the fyrste day of the Sabothes (the whiche folowed nexte after the Sabboth was ended, & was the thyrde day frõ the preparing day) these wel disposed wemẽ came to ỹ sepulchre, what tyme the element waxed nowe fayre and bryght about the Sunne rysyng: and sayed one of them to another: who shall rolle vs awaye the stone, frõ the doore of the sepulchre? The stone was great, and hougie: and it passed womans strength to remoue it. And they loked aboute yf they coulde gette anye body to helpe them: & in the meane whyle that they thus loked backe, they sawe the stone already remoued to theyr handes. Then anone as they were entred into the doore of the sepulchre, they sawe a yong man sitting on the right syde of it, clothed with a long white garment. With this sighte, thoughe it wer a tyght ioyfull syght, and a token of good lucke, yet because it appeared sodaynly, and at vnwares, they were amased.

The texte, And he sayth vntõ them: be not afrayed, ye seke Jesus of Nazareth whiche was crucified. He is ryssen, he is not here. Behold the place wher they had put him. But go your waye, and tell his disciples, and Peter, he goeth before you into Galile, ther shal ye see hym, as he sayed vnto you. And they went out quyckly, and fled frõ the sepulchre. For they trembled, and wer amased, neyther sayed they any thing to any mã, for they were afrayed.

But by anby an Aungel recomforted them with swete & pleasaũt wordes, saying: you haue no nede to be afrayed. You seke Jesus of Nazareth, who was nayled on the crosse. He is rysen: he is not here. Behold the voide place where they had put his body. Therfore all this that you haue prepared to honour and reuerence hym with all, is superfluous.

Get

Get you hence rather, to shew vnto his disciples, beyng greatlye dismayed with their lordes death: but especially vnto Peter (who because he denyed him thryse, is twyse as sore as the rest) Get you hence, I say, to shewe them howe Iesus wyll go before them into Galile. Thither let them folowe. Ther shall you se him alyue, whome ye nowe bewayle as deade. But these wemen, what for great ioye and gladnes, and what for the feare they were in by reason of this straunge syght, fled out of the Sepulchre, and spake not one worde as long as they were there: so greatly were they afeard. And they wēt out quicklye.

¶ When Iesus was ryssen early the fyrst day after the Sabboth, he appeared firste to Mary Magdalene, out of whom he had caste seuen dyuels. And she went and told them that wer with him as they mourned, and wept. And they, when they heard that he was alyue, and had appeared vnto her, beleued it not. After that, appeared he vnto two of them in a straūge figure as they walked, and went into the cōtrey. And they went, and tolde it to the remnaunt. And they beleued not these also. The texte.

As yet Iesus had not appeared to any bodye: but after he was ryssen, he appeared fyrst of al to Mary Magdalene, out of whome he had caste seuen deuels: and this appearing was the fyrste daye after the great Sabboth early.

She incontinent shewed the disciples (who wept and mourned for their lordes death,) what she had sene. But when they hearde her tel howe he was alyue, and that her selfe had sene hym, and hearde hym speake, they gaue no credence vnto her wordes. So cleane out of memorie was the thyng whiche he had so ofttymes promysed, that is to saye, howe he would ryse agayne on the thyrde day. The same daie that he appeared vnto Mary Magdalene, he appeared also vnto two disciples in the likenesse of a straūger, a wayfaryng man as they went from Hierusalē into the cōtrey. But they knowyng at the length that it was the Lorde, retourned to Hierusalem, and shewed vnto the residew of the disciples, what they had sene. Neyther was suche thinges as they tolde, beleued of the moost parte. And she went and tolde the.

After that appered he vnto two of them.

Afterwarde he appeared vnto the eleuen as they sat at meate, and caste in their teeth their vnbeleefe, and hardnesse of hart, because they beleued not them which had sene that he was ryssen agayne from death. And he sayed vnto them: Go ye into al the world, and preache the gospell to al creatures, he that beleeueth, and is baptised shalbe saued. But he that beleeueth not shalbe damned. The texte.

Last of all when he was readye to depart hence, and returne into heauen, he appeared vnto the eleue Apostles as they sate at meate (for Iudas was then dead) and hit them in the teeth with their vnbeleefe, and hardnesse of hart, because they would not beleue those persones, who had sene that he was ryssen agayne from death. For it was not requisite that al should se his death, and resurrection, but sufficient for the fayth and certaintie of the gospell, that the thyng was once proued by mete and conuenient witnesses: Els howe shall the heathen geue credence to those thinges that were done, yf they woulde lykewyse discredite the apostles reporte, as Thomas, and some other of them dyd at the begynnyng.

And Iesus sayed vnto them. After all these thynges are nowe at the length proued, and ryght well knowen of you by sure argumentes and proofes: go your waye into al the worlde, and preache this gospell to al the nacions therof. And he sayed vnto them.

For

For I dyed for all men, and lykewyſe for all men haue I ryſen agayne. It is not now nedeful to kepe the ceremonies of the olde lawe. It is not nedeful to vſe any mo ſacrifices, and burnt offrynges to pourge ſynnes. Who ſo beleueth the goſpell (whiche thoꝛowe my death offreth to all that beleue in me, free remiſſion of al ſynnes) and beyng waſhed with water, receyueth a ſygne oꝛ token of this grace, the ſame ſhal be ſaued. Who ſo beleueth not the goſpell (ther is not why he ſhould truſt to the obſeruation of Moyſes lawe, oꝛ heathen learning and philoſophie,) the ſame ſhalbe dampned. This waye is open for euery man to go to ſaluation by: but it is but one waye onely.

He that beleueth and is baptiſed.

The texte

¶ And theſe tokens ſhall folowe them that beleue. In my name they ſhall caſt out deuels: they ſhall ſpeake with newe tongues, they ſhal dryue awaye ſerpentes; and if they dryncke any deadly thyng, it ſhal not hurt the. They ſhall laye theyꝛ handes vpō the ſycke, and they ſhall recouer.

And leſt your preachyng ſhould not be beleued, ther ſhalbe ioyned thervnto a power to woꝛke miracles: ſo that there lacke not in you an Euāgelike fayth: and ſo that the thing ſelfe do require miracles. The chiefe power and vertue of the Euangelike grace, lyeth hyd in mennes ſoules: but yet when for the aduauncyng of the goſpell, there ſhal nede anye miracles, the ſame ſhall not lacke for the weakes ſake. They that will beleue in me, ſhall caſt out diuels, not in theyꝛ owne name, but in myne: they ſhal further ſpeake with newe tongues, and dryue away ſerpentes: and yf they dryncke any deadly thyng, oꝛ poyſon, it ſhall not anoy them. They ſhall laye theyꝛ handes vpō the ſicke, & they ſhalbe whole. Whē theſe thinges are wꝛought & done in mens ſoules, then is there a muche greater miracle wꝛought, but the ſame is hid, and not ſene. Couetouſneſſe, pleaſure of the body, ambiciō, hatred, wꝛathe, and enuy, be very poyſons, and deadly diſeaſes of ỹ ſoule. Theſe diſeaſes ſhall they cure and put a waye in my name, and that continually. But for ỹ weakes ſake, & ſuche as are hard of beliefe, the other miracles ſhal alſo be ofttymes wꝛought, to thentent the groſſe ſoꝛt of people may perceyue, that in my diſciples is a ſpirite moꝛe puiſſaunt, then all mās ſtrength and power.

In my name they ſhall caſt out diuels.

The texte.

¶ So then, when the Loꝛde had ſpoken vnto them, he was receyued into heauen, & is on the right hande of god. And they went foꝛth, and preached euery where, the lord woꝛkyng with them, and confyrmyng the woꝛde with miracles folowyng.

When the Loꝛde Jeſus had ſpoken theſe, and other mo woꝛdes to hys diſciples, he aſcended vp into heauen, where he ſitteth on the ryght hande of god the father. The diſciples after they had receiued the holy goſt, preched as they were commaunded, not onely in Jewrye, but alſo in all other regions and countreis: and the matter went foꝛwarde, notwythſtandyng the woꝛlde reſiſted, and was bent agaynſt them: the Loꝛde Jeſus puttyng furthe his mightie power by his holy ſpirite, and theyꝛ miniſtery: and euery where confyrmyng with readye miracles, what ſo euer they promiſed to do with woꝛdes.

Finis.

To the moste vertuous ladie / the moste gracious Quene Katerine, wife vnto the moste victorious and moste noble Prince Henry the eight, King of Englande, Fraunce and Ireland, &c.

Nicolas Udall wisheth prosperous health, and long continuaunce, with grace, peace, and all ghostely coumforte in our Lorde Jesus Christe.

Lyke as our Maister Christ in the ghospel, most gracious Quene Katerine, whan the woman that had lyued wickedly, beeyng now by his grace called frō hir sinnefull life to perfect repentaunce, and ende-mēte, came vnto him sitting at his repast in ỳ house of Simō the leper, & washed his fete with the teres of hir yes, wiped the same with ỳ heare of hir head, poured foorth vpon his head a precious swete oyntmente, and also enoynted his fete therewith, did so well allow hir true deuocion, hir earneste zele, and hir tender compassion whiche she had to coumforte him, that he did not onely emong all the coumpaignie declare hir present coumforte in forgeuing hir euen there all hir offentes and wickednesse afore past, but also promised that she should not lese the condigne rewarde of renoume for hir tender gentilnesse to hym shewed, in so muche that afore all the presence he openly protested that whersoeuer throughout all the world the gospell wer afterward preached, there should the in suche wyse at all occasions, bee had in mynde that the remembraunce of hir good herte and thankefulnesse towardes hym should neuer dye nor bee forgotten: So Luke ỳ Euāgelist, & Paule with the other Apostles of Christe did in their holy writynges not onely make mention of suche men and preachers as wer feithfull workers or ministers in Christes vineard, but also by whatsoeuer good matrones and deuout weomē their sawe and found either that God was glorified and his honour auaunced, or the gospell preferred, the woorde of God furthered the preachers of the same maintened, the younglinges in the feith cherished, the true christians in their powertee refreshed, the nede of the feithfull relieued, or the vnfeigned beleuers in aduersitees coumforted and succoured: to suche godly weomen their did not forgeatte ne leat passe to geue laude, praise, and commendacion, as well for the due rewarde of the parties selfes, as also for the good ensaumple & encourageyng of others to doo the lyke. For this cause dooeth Luke in his ghospell more then once make mencion of Marie Magdalene, of Johanna the wife of Chusa, of Susanna, and Marie the mother of James. And in the actes he neither forgeatteth ne omitteth to commende Dorcilla. Tabitha. Lydia. Damaris. For this consideracion Paule commendeth vnto the Romaines Phoebe, Marie, Triphena, Tryphosa, Perfis and others. For this respecte did Hierome wryte a whole traictise entitleed of noble and famous weomen, whose nobilitee and also renoume he estemeth and measureth by none other thyng, but by their godlinesse, deuocion, zele, and endeuour to sette foorth Christes holy ghospell, and by their godly conuersacion twigned with most studious diligence in readyng the scriptures. Wherfore most gracious Ladie, although here now to renewe the memorie and praise

of the manifolde moste excellent vertues, and ardent zele of your highnesse towardes the promotyng of the knowleage of Goddes holy woorde & gospell, bee a thyng more due to your moste worthie deserres, then easie for my rude penne to expresse theim, and more appertaineth to my duetye, then it standeth with myne habilitee and power accordingly to sette theim foorth: yet so to dooe at this presente I haue thought partely a thyng nedelesse, because your excellencie dooeth so ferre surmounte and passe al praises which my slendre vtreaunce is hable to geue you, that I should therin seme to doe a muche like thing, as if I would bring foorth a smouldreyng smokie fyrebrande in a bright sunne daie, of purpose to help augmente the clerenesse of the sunne: and partely superfluous, bicause that on the one side all men doe alreadie knowe your incõparable vertues, and doe with one accorde magnifie thesame, & on the other syde, for ỳ your highnesse dooeth so muche tendre and seke goddes glorie, that ye euidently declare your self nothyng lesse to mynde or to desire then the vaine praises or commẽdacion of this world. Yet lyke as the shadowe doeth remedilesse folowe and accoumpaignie the bodye in the sunne light, so glorie and renoume doeth ineuitably folow and associate excellẽt vertue. And where the deserres of true vertue are so greate and so iust, it cannot bee chosen but that glory and renoume must arise, and so muche the more, because your highnesse, (as muche as in you lyeth,) dooeth flee it. For glorie (saieth the philosophicall poiese,) is of the nature of a Crocodile, whiche beyng a beaste in the floud of Nilus in Egipte, hath this properetee, that if one pursue hym to suppresse hym, he fleeth and will not abyde: and if ye flee, than will the Crocodile folowe and ouertake you. And forasmuche as glorie is by the philosophiers diffined to be a cõstaunt and perpetuall prayse geuen to any partie by a common consente of good people for the excellencie of vertue euidẽtely shewyng it self in thesame partie, (as in dede vertue cannot bee hidden but will appere) how can it bee possible that your renoume should dye, whose manyfold excellente vertues dooe from daie to daie more and more encreace? How can your praise decai, whose actes and monumentes are consecrated to immortalitee, as thinges not builded vpon the sand of ambicious seking, nor (lyke bubles in ỳ raine water) puffed vp with an vncertain blast of worldly vanitee: but founded vpon the sure rocke of Goddes woorde, from whens issueth the liuely and thesame the euerlastyng fountayne of true glorie in dede. Neither maie your highnesse in this case refuse any mãs woordes of praise & commẽdacion, forasmuche as it is a matier as laudable to acknowleage the good thynges whiche in dede are in vs praise woorthie, as it is vncõmendable thorough vain arrogancie to take vpon vs that we haue not. And though your grace is so ferre from all ambicion and also affeccion of this worldes rewarde, that ye haue no yie to any mortal mannes recompense, yet cannot good folkes but extolle and magnifie the inestimable noumbre of diuine giftes of grace so plenteously heaped and couched in so noble a Princesse. Though ye would haue your well doynges hidden and vnspoken of yet cannot the gratitude of the people holde the peace, or passe it with silence. Though your gracious benignitee require no thankes, yet cannot the honeste hertes of the people forbeare or refrain by open protestacion to acknowleage by whom thei daily receyue incomparable benefites. Though your modestie nothyng

lesse

lesse seketh then the fame of your good actes to bee blowen abrode: yet can not our duetties but brast out into woordes of testifiyng how muche we thynke our selfes bound vnto your highnesse: so that although the great & manifold benefittes whiche I haue priuately receyued at your grates handes did not now moue me, yet could I not in this most iuste occasion of the publike gratulacion holde my peace. For your vertuous liuyng euen from your tendre yeres enbraced, folowed, and still continued, your pregnaunt wittinesse ioyned with right woondrefull grace of eloquence, your studious diligence in acquiryng knowelage aswel of other humain disciplines, as also of holy scriptures, not onely to your owne edifiyng, but also to the moste godly ensaumple and enstruccion of others, your incõparable chastitee whiche as a moste precious Iewell ye haue by auoidyng all occasions of idlenesse and by contemnyng prouocacions of all vain pastemps kepte not onely from all spotte, but also from all suspicion of stainyng, your singular modestie coupled with passyng great integritee and innocencie of all your behaueour, your other manyfold vnestimable giftes of grace, & emong theim most principally your studious sekyng to promote the glorie of God and of his moste holy ghospell, haue ben the thynges that haue moued the moste noble, the most renoumed, and the moste godly Prince of the vniuersall worlde our moste gracious soueraigne Lorde kyng Henry the eight, to iudge and esteme your grace a mete spouse for his maiestee, and emõg so many weomẽ of nobilitee, of honour, & of muche high price & woorthinesse you alone to picke out to bee his moste dere beloued and most lawful wife. Neither dooe we doubte moste gracious Ladie, but that as the prouidẽce of God hath fourmed & aptised your grace to bee a woorthie & mete spouse for suche an housebande, so hath it by a speciall election deputed and preserued thesame to some high and notable benefite of the commõ weale, and to bee an instrumente of his glorie. The towardenesse and lykelyhood wherof lyke as in mennes opinions vndoubted, so doeth it alreadie beginne to shew it self in a noumbre of thynges whiche otherwise wer not to bee looked for to procede from any woman: muche lesse frõ a woman of nobilitee brought vp in the Courte of a king, where Fortune commonly nourreth, cockereth, and pampereth hir derlynges, suche as by hir wil, she myndeth and labourreth to corrupt with wealth, idlenesse and vanitee, and leste of all from a Quene beeyng sette in place, where if she would become fortunes wanton, she might without coũptrollemente swimme in the delices of all suche prosperitee as might occasion hir to dote on worldly felicitee, & to forgeat God. But the psalmes and contẽplatiue meditacions, on whiche your highnesse in the lieu and place of vain courtely pastemps and gamyng doeth bestowe your night and dates studie, and whiche ye haue set foorth aswel to the incomparable good ensaumple of al noble weomen, as also to the ghostely cõsolacion and edifiyng of as many as reade theim, doe wel declare not onely the thing to be true whiche Socrates affirmed, that is to wete, that weomen, if they dooe so applye theyr myndes, are no lesse apte, no lesse wittie, no lesse hable, no lesse industrious, no lesse actiue, no lesse fruicteful and pithie in the acquiryng or handleyng of all kyndes of disciplines then men are: but also how godly ye bestowe your tyme, how litell ye sette by the world, how muche ye thirst righteousnesse, how carefully ye seke the kingdome of God

in the middes of a thousand occasiõs, whiche otherwise might withdrawe your high estate therefrõ. And because ye so muche tendre the glory of God, that accordyng to the lesson of Christ ye doe first of al other thinges & principally seke the kingdome of heauẽ: therefore hath he accordyng to his promisse in the same place conteined, and dooeth, and still wil, of his own prouision, encreace vnto you all kyndes of necessarie coumforte & consolacion, in muche better wyse then your grace could deuise, in muche larger manier then your owne self would wysche, and in ferre other sorte then ye could imagin to looke for. These blissinges hath his eternal trueth and vnfallible promisse performed vnto your highnesse, because ye seke him more then ỹ worlde, because ye more minde godly contemplacion then courtely solaces, because ye more tendre his glorie then any temporal commoditees, because ye esteme the knowelage of his woorde more precious then perle, golde, or any treasoures subiect to corrupcion, because ye preferre the auauncyng of his holy woorde before & aboue all other thinges, because ye ceasse not with all your power, with all your diligence, and with al your industrie, to sette foorth to all mens knowelage his holy ghospell and testamente, the onely foode and coumforte of our soules. And not onely dooeth your grace with moste earneste zele from the first houre of the daie to the twelfth, labour in the vineyarde of Christe, sustenyng the burden of all the wholle daie, and the parchyng heate of the smouldreyng noonetyde in your owne persone: but also at your exceding great costes and charges dooe hire other werkemẽ to labour in thesame vineyarde of Christes gospell, to the ende thesame maie fruictifie & so plenteously bring foorth, that all Englishe people maie to their healthy and ghostely consolacion bee aboundantely replenished with the fruict therof. And as a good captain partely to the encourageyng of his forward soldiers, and partely to the shamyng of dastardes or falseherted loytrers, ledeth and guideth his armie and goeth hymself before theim: so your grace, ferre otherwyse than in the weake vessels of woman sexe is to bee looked for, dooe shewe vnto men a notable exaumple of forwardenesse in settyng penne to the booke, partely to the great coumfortyng of suche as fain would dooe good if they durst, and partely to the shame and contumelie of sluggardes, who hauyng good talentes dooe kepe theim fast lapped vp in theyr napkins, and lineldely. And by this meanes dooeth your highnesse right well declare that all your delite, all your studie, and all your endeuour is by al possible meanes enployed to the publique commoditie of all good Englishe people, the kynges moste louing and obediente subiectes, to bee nouzled and trayned in the readyng of Goddes woorde, and in the meditacion of his moste holy ghospell. For this ghospell is thatsame treasour hidden vnder the cloddie hard grounde in the fielde of the lettre, which your grace after ye had found, did for ioye selle all ỹ ye had to bye thatsame field withall. And well maie suche persones bee saied to haue sold all that thei had, who sette lesse by all the worlde then by the gospell, and aswell for the obteinyng of the knowelage to theimselfes as also of desire to helpe make thesame common to others, dooeth not spare to spende out the treasoures of their golde and substaunce. This is that same precious margarite that Christe speaketh of, whiche your grace sekyng for with great desire, (whan ye had once found) solde al that ye had to bye, and thought your treasoures

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beſtowed if it might ſo fortune that ye might finde meanes to make al Engliſh men whiche woulde reade or heare it, to bee partakers of the ſame. This is the graine of muſtardſede whiche whan it was ſo fine and ſo littel that the vnlearned ſorte of Engliſhe men could ſcarce poſſibly ſee or ſee it, ye of your excedyng charitee and zele towardes your countrey folkes did in ſuche wyſe help to ſowe in the fielde of Englãde, and did ſo cheriſhe with ỹ fatte batleing yearth of the paraphraſe, that where before it was in the yies of the vnlettred the leſte of al ſedes, it is now ſhot vp & growē muche larger in bredth, then any other herbe of the fielde, ſo that it now ſpredeth ỹ braũches in ſuche a coumpace, that all Engliſhe readers maie therin finde many places where to light, & to builde theim neſtes, in whiche their ſoules & conſciences maie to their ghoſtely coumforte quietely repoſe theimſelfes. This is the ſpiritual leaue whiche your grace beyng a ghoſtely houſewife for the behouf of all the wholle royalme of England & other the kinges maieſtees domintons, hath in ſuche wiſe hidden in all the wholle fower peckes of Engliſhe meale, Eſt, Weſt, North, and South: that by the benefite & meane of this paraphraſe it is now all made ſauourie & of a pleaſaũt reliee to al Engliſhe peoples taſte. Where the texte of the ghoſpell afore was in ſome partes (though al waies ſpeciall good and holſome foode, & berai reſtoratiue to ſuche as wer hable to brooke it,) yet to the cõplexion of groſſe, rude & grene ſtomaked engliſhemẽ diſagreyng and hard of digeſtion, yet ye by procuring the wholle paraphraſe of Eraſmus to bee diligẽtly trãſlated into Engliſh, haue minced it, & made it euerie Engliſh mans meate, though his ſtomake bee neuer ſo weake or tendre. Where afore in ſome partes again it ſemed to bee ſo light meate, that the groſſe ſtomakes did no leſſe lothe it, then ỹ children of Iſrael did Mãna in deſerte, whan thei ſaied: Our ſoule is qualmiſh ouer this meate beyng toto light, & is readie to caſt it vp again, your godly cure in cõſeruing it with the paraphraſe of Eraſmus in Engliſh, hath made ſo ſound and ſubſtaunciall meate for al cõplexions of people, that it maie be to euerie bodye like the aboundaunce of quailes rayning down in wilderneſſe frõ heauen, ſuche as beſt ſtood with euerye bodyes ſtomake, appetite, & moſte deſire to bee pleneouſly fedde withal. Where of it ſelf it is a meate moſt pure & ſimple, and therefore to ſome deintie mouthes vſed to none but fine termes, to the peincted colours and ornamentes of rhetorike, it ſemeth dry and vnpleaſaunt, it is now by the ragredouice ſauce of the paraphraſe made more liquide to renne pleaſauntly in the mouth of any man whiche is not to muche inferted with indurate blindeneſſe of herte, & malicious rancadeneſſe, & with toto muche peruerſe a iudgemẽte. For Eraſmus lyke as he dooeth in all his workes excelle and paſſe the moſte parte of all other writers: ſo in this worke of the paraphraſe vpon the newe teſtamente he paſſeth hymſelf. Therefore moſte gracious Ladie although your demerites are ſo ferre aboue all prayſes of man, that how ferre ſo euer I wade in magnifiyng your vertuous diſpoſicion, your deuout ſtudie and endeuour to dooe good thynges, I ſhal bee ſure not to encurre any ſuſpiciõ of flaterie: yet dooe I at this preſent omittyng all other thynges, onely in Englandes behalf make one emong the reſt in rendreyng publique thãkes to your highneſſe, al well for your other godly trauaill in ſtirreyng the knowelage of Goddes woorde, as alſo moſte ſpecially in ſetting men in woorke to trãſlate

the paraphrase of Erasmus vpō al the new Testament wherin ye doe both to the young and to the old, aswell to the high as to the lowe, & no lesse to ꝑ ryche then to the poore, shewe muche more bounteous liberalitee in delyng about & in making cōmon vnto al good English people the heauēly iewels of Christes doctrine, then if ye should opē all kinges cofers of worldly treasoures, and dele to euerie one suche aboundaunce as might make theim all welthie and riche for euer in this world. And as ye haue herin dooen a dede worthie suche thankes and rewardes as lyeth in none but only God to repay, and a dede to vs your most louing and obediēt subiectes so beneficiall as no herte can estieme, (muche lesse any toungue or pēne expresse:) so doubte I not but that ye haue dooen a thing to your most regall spouse the kinges Maiestee so acceptable, that he wil not suffer it to lye buiryed in silence, but will one daie, whā his godly wisedome shall so thinke expedient, cause the same paraphrase to bee published & set abrode in prient to the same vse that your highnesse hath ment it, that is to saye, to the publique cōmoditee & benefite of good english people now a long time sore thirstyng & houngreyng the sincere & plain knowelage of Gods woorde. For his most excellēt Maiestee beyng a man after the herte of the Lorde, beeyng a right Dauid chosen to destruie Goliah the huge and coumbreous enemie of Israel without any armour, & with none other weapon but the stone of Gods woorde cast out of the slyng of the diuine spirite worcking in him and his lawes made here in Englande, and beyng the elected instrumēte of God to plucke down the Idolle of the Romishe Antichriste, who kolowing the steppes of his father Lucifer hath not onely vsurped a kynde of supremitee and tirannie ouer all princes on yearth, aswell Christē as Heathen, but also hath ensourged against heauē, and hath lift vp and exalted hymself aboue all thing that is called God, makyng void the plain commaundementes for the aduaunceyng of his owne more then Pharisaicall traditions, peruertyng the true sense of the holye scriptures and wrestynge theim to the mainteynaunce of his abominactions beeyng both afore God & man detestable: his highnesse beeyng our Ezechias by the prouidence of God deputed & sent to be the destruier not onely of all countrefaict religions (who swarmed emong vs like disguised maskers & not mummers, but mumiers, who vnder the cloke of holinesse seduced the people, & deuoured the houses of riche wedowes, and wer mainteiners of al superstition, idolatrie & rebellio) but also to roote vp all idolatrie doen to dead images of stone and tymber as vnto God, & committed to other creatures in stede of the creatour, directly against the expresse woordes of the precepte: *Thou shalt haue no mo goddes but me*: his most excellent maiestee (I saye) from the first daie that he wore the Emperiall croune of this Royalme, forsawe that to the executing of the premisses it was necessarie, that his people should bee reduced to the sincerite of Christes religion by knowyng of Goddes woorde: he considered that requisite it was his subiectes were nouzled in Christe by readyng the scriptures, whose knowelage should easily induce theim to the clere espiyng of al the sleightes of the Romishe iuglyng. And therfore as soone as might be, his highnesse by moste holsome and godly lawes prouided that it might bee lefull for all his moste feithfull louyng subiectes to reade the woorde of God, & the rules of Christes discipline, whiche thei professed: he prouided that the holy

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bible ſhould bee ſetfoorth in our owne vulgare language, to the ende that Englād might the better atteigne to ꝑ ſincerite of Chriſtes doctrine which thei might drawe out of the clere fountaine & ſpring of the goſpell rennyng euermore clere without any mote or mudde, rather then out of the muddie lakes & puddles purpoſely infected wᵗ the filthie dregges of our Philiſtines the Papiſtes, who had ſtopped our ſpringes to drieue vs to their poiſoned muddie gutters and furrowes. By this his mateſtees moſte godly prouiſion it hath come to paſſe, that the people whiche long tyme had been led in errour and blindeneſſe by blinde guides, mounkes, friers, chanons, and papiſticall preachers, doe now ſo plainly ſee the clere light, that thei doe willingly abhorre idolatrie & ſuperſtition: thei doe now knowe their duetie towardes God and their Prince: thei doe now enbrace the veritee for veritees ſake, they ſee where and how the leaue of the papiſtes hath by continuāce of time & for defaulte of ſcripture coured al ꝑ wholle batche of Chriſtes doctrine, thei ſee how beyng led by blind guides & paſtours in ꝑ derkeneſſe of ignorāce, thei fel daily in the diepe pitte of manifold errours wᵗ the ſame guides, thei ſee ꝑ like as the olde Phariſees in the tyme of Chriſtes beyng vpō yearth had corrupted that ſincere doctrine of Gods word, and the pure vnderſtanding of the law, teaching the people to leaue their poore fathers & mothers deſtitute cōtrarie to the plain cōmaundemēt, rather then to leat their treaſourie to be not enriched, which kind of offreing themſelfes of mere couetiſe had inuēted, & did apply theſame to the mainteinaūce of themſelfes in gluttonie & ſenſualitee, ſo now had the wicked papiſtrie deuiſed a meane to picke the riche folkes purſes, & the poore vulgare people clene to deuour vnder the colour of goyng on pilgrimage to this or ꝑ ſtocke of māy hādie making, & vnder prētēſe of ſeking health of the ſolle & remiſſiō of ſinnes, at the hādes of Petur, James, Jhon, & Marie whiche could not geue it, but whā ſuche thinges wer aſked them, bluſhed to heare god the only autour & geuer of al good thinges to be ſo blaſphemed. Thei ſee now that like as the couetous Phariſees paſſed leſſe at the violacion or breaking of gods preceptes, then of their tradiciōs, & put more iuſtice in waſhing ꝑ outſide of their diſh or their cuppe, then in the innocētie of life & puritee of the conſciēce with in, in offreing of mintes & rue for their lucre, then in perfourming ꝑ office of charitee to ꝑ neighbour, ſoner to winke at their owne blaſphemies againſt God, then to remit a ſmall treſpace cōmitted by their weake brother againſt the fond ceremonies whiche thei & the lawiers had deuiſed & added beſides ꝑ lawe, ſo the beaſt of Romiſh abominaciō to had clene ſubuerted ꝑ true interpretaciō of Chriſtes goſpel, & by his mere tirannie ioyned wᵗ moſt craftie deluſion, to had inuected into Chriſtes churche & holy cōgregacion, al thinges ꝑ wer cōtrarie to Chriſt, ꝑ is to wete, in ſtede of pure feith ſuche as Chriſt requireth, a feith lapped in a patched cloke of beggerly weorkes & ceremonies of his owne deuiſing, & ſetting forth in ſtede of religiō, ſuperſtition, offerinnges in ſtede of charitee, building of chauntreys in place of reliefing & mainteining the liuely tēple & image of God in ꝑ poore, encenſing of images i ſtede of ꝑ pure ſacrifice of an innocēt life: in ſtede of truſtig in gods mercies, truſting in trētals & maſſes of ſcala celi: in ſtede of heaue, a purgatorie cōſiſting of materiall fier, & theſame to bee redemed wᵗ money geue to hym: in ſtede of declaring our free redempcion in Chriſte & by Chriſt ſealed

with his moste precious bloud, the Antichriste of Rome seduced the simple people to putte their affiaunce for remission of sinnes & obteining the ioyes of heauen, by his pardones cõteined in a piece of parchemẽt or paper with a lumpe of lead hãging at it, & to bee bought of hym or of his generacion the mounkes & fryers for money: in stede of the holy Bible, legẽda Sanctorũ, the miracles of our ladie, and martiloges, whiche themselfes deuised, & neuer durst sette foorth vntil the partie of whom thei wer made, had been an hũdred yeres dead, for feare of beyng taken in a lye: in stede of obeying our liege lord & soueraigne, to be subiect to forein potẽtates, wt other abuses so innumerable, that no time or wordes maie suffise to declare or reken theim by. And in this blindenesse had Englande still cõtinued, had not God of his infinite goodnesse & botomelesse mercie reised vp vnto vs a newe Ezechias to confound all idolles, to destruie all hille altares of superstition, to roote vp all counterfaict religions, & to restore (as muche as in so litell time maie bee) the true religion & worshipp of God, ỹ sincere preaching of gods worde, & the booke of the lawe, that is to saie, of Christes holy Testamente to bee read of the people in their vulgare toungue. That if in so littel time hauing no more help but the mere texte of the bible, the people through the goodnesse of God and the instincte of his holy spirite haue had the yies of theyr herte & colle so opened, that thei haue not onely espyed the abuses afore mẽcioned, and thousandes mo in whiche the Romyshe Babylon hath certain hundred of yeres holden all Christendom captiue and thrall: but also haue so conformed theimself to the syncere doctrine of Christe, that thei doe with moste glad wille, with moste earneste zele, and with most studious diligẽce embrace the trueth, abhorre the errours wherin thei wer afore drowned, detest the superstitions wherwith thei wer afore delited, houngre & thirst the sincere knowelage of Goddes woord by the goodnesse of God and the gracious prouision of our most noble Ezechias kyng Henry the eight, now daily ministred vnto theim: how is it lykely that they woulde profite in godly knowelage if thei had some other godly exposicion or declaracion of some good sincere writer vpon the newe testamente for their further edifiyng? Of whiche sorte truely there cannot any one man bee picked out more apte and mete then Erasmus, especially in this his paraphrase, which your highnesse of a moste godly zele hath thus procured to bee turned into English: whose doctrine as it is not in any poincte (after my poore iudgemente) corrupt, so dooeth it without violence or extremitee of wordes vtter the doctrine, edifie the conscience, declare many abuses, detectyng the enemies of Goddes woorde and supplanters of his ghospell, by suche true & liuely markes that they maie be easily knowen, so that it cannot be doubted, but it shoulde bee incredible furtherance towardes the ripyng of the knowelage of Goddes woord, if it might or shal so stand with the pleasure of our said moste gracious soueraine lord, beyng next and immediately vnder God our supreme hed. Which thing verily I would wishe & praie to god might so frame for two cõsiderations, the one, because that the people hauing the paraphrase of Erasmus, shall haue the pith of all the doctours and good writers that haue any thyng setteforth for the declaracion of the Ghospels, the Actes, & ỹ epistles, so that Erasmus maie stãd one alone in as good stede as a great noumber of other expositours setteforth together: & the other, because my

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herte dooeth wisshe that the settyng forth of goddes glorie, the destruiyng of idolles, the confounding & defacing of al popishe trupperie, the publishing of the Bible and ghospell of Christe, so godly by his highnesse entended, so stouely entreed, and so luckely begoon, mighte by thesame our moost gracious soueraigne bee in suche wyse prosecuted and brought to effecte, that whan heauen no longer willing to spare him to the world, but that he must geue place to nature shall calle hym to receyue a crowne of immortalitie, & he for desire therof shall willingly surrendre and geue vp this emperiall croune of worldely dignitee, to the moste regal Impe his soonne our noble Prince Edwarde, he maie deliuer to thesame a people so well framed, and framed to his hande, that thesame maie with all ease and prosperous successe, and without any lette of stumbiyng blockes to be laied in his ways by papistrie, continue the Godly trade now at this date well begoonne and (thankes to God) luckily proceding. I would wisshe (as in dede I hope no lesse,) that he might not nede to bee putte to any kerther trauaill or cure, but well to cõserue and kepe thynges in the same staigh and ordre that his moste noble father myndeth to leaue all vnto hym. Our Dauid Henry the eight hath alreadie so substauncially cast the foundacion, & reised the buildyng of the Tẽple, that I truste it shall be no burden for our young Salomõ to cõsummate and finishe thesame whan his tyme shall come. But now I perceiue my self, while I entre into openyng the desyre and praier of my herte, to haue entreed into suche a large fielde of talke, whiche the experience of king Henryes exaumple cõcerning the trade of religiõ, & the hope of Prince Edward to bee a right folower of so right a leding father, dooeth ministre vnto me, that except I here soodainly breake of, I am drawen to wade so ferre in their praises, that I wer not hable in long tyme to fynde any waie out again. Omitting therefore at this present the moste woorthie and most iustely deserued praises of theim bothe, I shall turne my style some what to treacte of Luke whom it pleased your highnesse to committe vnto me to be translated. Whiche cõmaundement whãne came first vnto me in your graces name, although I knewe how litel it was that I could do in this kind, yet was I glad þ your cõmaundement did so iustely concurre with the determinacion of myne owne mynde and purpose. For I had long tyme afore with mature deliberacion & also with aduised election appointed with my self to translate this paraphrase vpon Luke, as soone as any suche libertee might bee, & to make it vnto your grace a testificacion of my duetie & thãkefull remembraunce of your manyfolde benefites afore dooen to me of your mere bountie. And two thinges there were that had moued me to take this prouince moste specially in hande, the one because that as Luke is the lõgest of al the Euãgelistes, so is he of al men noted to haue writẽ his gospel most exactely as wel by þ relacion of þ Apostles whiche wer present & cõuersaunt with Christ while he liued on yearth, as also by þ enstrucciõs of Paul who was most earnest & full in the iustificacion of feith, & moste pithithie against the iustificacion of weorkes (albeit thei dooe all in this pointe of doctryne throughly cõsent & agree.) The secound was, for that Erasmus who did in this paraphrase bestow more diligẽce thẽ in most of þ others, had specially dedicated þ same vnto our moste noble king Henry þ eight. And I thought I could not deuise any apter gifte to presente his moste dere beloued wyfe

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withall beyng of the lyke zele, affection, godlynesse, and deuocion that he is, then the same woorke translated into Englishe, whiche I certainly knewe his maiestie to had singularly well allowed and moste graciously accepted in Latin, & in perusing thereof to bee daily exceedyng muche delited. And I nothing doubte most gracious Ladie, but ỹ the reading therof should cause no lesse delectacion of minde to you, if the thyng were so wel doen as some mā of more learnyng perchaunce could haue doen it. And in this behalf none other refuge I haue but to your moste benigne fauour and pardone well to accept myne honest herte, myne earnest zele, & willing labours. For as touchyng the trāslacion self, though I iudge & plainly cōfesse my self to bee by many degrees inferiour in knowelage & facultee to all the others whom I heare ỹ your highnesse hath appointed to the trāslating of the other partes and though I cannot of my self promisse any hablenesse to take suche a prouince in hande: yet (my herte better seruyng me herunto then perchaunce my hāde hath dooen) when I sawe that your graces resolucion & pleasure did help to ministre courage to myne owne hertes desire, I conceiued boldnesse to attempte and enterprise the thyng, and thought it moste expediēt to shewe myne obedience and prompte good will to dooe your commaundemēte, trusting that though I haue not been hable in all behalfes & poinctes requisite fully to discharge the office of a good translatour, yet I haue expressed the sense & mening of the autour. As for the grace of the Latin tounge I thinke vnpossible to bee liuely expressed, as this autour doeth it in the Latin by reason of soondrie allusions, diuerse prouerbes, many figures, & exornacions rhetoricall, with Metaphores innumerable, whiche cannot to the like grace bee rendred in any other lāguage then in the Latin, or Greke, besides that an infinite sorte of woordes there be, whose full importing can not with one mere Englishe woorde equiualently bee enterpreted. And this imperfection I haue to my litel power so laboured to redoubbe, that I trust there bee not any poincte of pithithie signification any where conteyned, whiche I haue not in one or other place of the sentence by some meanes throughly touched. And forasmuche as I consider it to bee a paraphrase, ỹ is to saie, a plain setting foorth of the sense of the texte with as many woordes as the circumstaunce therof for the better linkyng of one sentence to an other doeth require, I haue not so precisely bound my self to euerie woorde & sillable of the letter, but that I haue takē more respect to the explanacion & declaring of the sense, then to ỹ noūbre of the Latin sillables. In translatyng of the verai texte I thinke it requisite to vse some scrupulositee (and yf the trāslatours were not altogether so precise as thei are, but had some more regarde to expressing of ỹ sense, I thynke in my iudgemēte they should doe better) but in a paraphrase, whiche of it self is a kynde of expo ſcion and of commentarie, I thynke it nothyng nedefull to be so precise in the woordes, so the sense bee kepte. And this I dare auouche, that if any interpretour should in some places bee as brief in the Englishe trāslacion as the autour is in the Latin: he should make therof but a derke piece of woorke.

For that is the onely thing that maketh the verai texte self so derke as it appereth to be. In Luke I haue had somwhat the more businesse, bicause that the Latine exemplaries (through whose defaulte or negligence I am vncertain) doe varie and not well agree, some hauyng more or lesse then o-

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thers, some hauyng an other woorde than an other copie hath, some beeyng otherwise pointed then the rest. Wherby I haue in some places been driuen to vse myne owne iudgement in rendryng the true sense of the booke, to speake nothing of a great noumber of sentences, whiche by reason of so many membres, or parentheses, or digressions as haue come in place, are so lõg, that onlesse they had been somewhat diuided, they would haue been to hard for an vnlearned braine to conceiue, muche more hard to conteine and kepe it still. As touchyng the stile (because the iudgemẽtes of readers be diuerse, and some loue length, some desire breuitee, some can well away with elegaunt speche, some hate all curiositee, some commende an eloquent stile, some thinke nothing to bee plain inough, some will be busie iudges of other mens writynges and doe nothing theimselfes:) it maye please your most gracious patience to suffer me to saye my poore iudgemẽte, for ꝑ flattiyng of theim that are reasonable. First I woulde not haue euerie reader to require in euerye writer to bee like his owne witte, or conueighaunce, or stile or phrase of speakyng: but rather to consider that euerie man hath a veine of his owne eyther by imitacion so confirmed, or by long vse so rooted, or of desire to bee plain and clere, so growen into an habite: that he cannot otherwyse wryte then he dooeth. Some writers hate breuitee, and some thinke all long thynges to bee tedious, and yet is neyther of these twoo sortes to be reproued, so the matier be good, the making fyne, the termes apte, and ꝑ stile flowing without curiositee or affectacion. For like as Cicero was so copious that nothing myght be added vnto hym, so was Demosthenes so brief that nothyng might bee taken awaie. The same in Latine is betwene Cicero and Salust. But Tullie would not leaue til the eie, the eare, & also the mouth of the reader wer ful euen in euery sentence: Salust was lothe to tyer any of these with a whole oracion. The Lacõs could abyde no lẽgth the Sophistes of Grece could through their copiousnesse make an Elephãt of a flygh, & a mountaine of a molle hille. And this I speake, rather in commẽdacion of eloquẽce, of copie, of elegãcie of stile where it is, then to claime that there is any suche here. Ouide, Tullie, Erasmus could haue proceded in any theyr inuẽcion euen infinitely: some other wittes could not so. Some loue it whan it is style lyke, and some care for no more but the bare sense. But eloquence of it self, and copie (that is to saie thikke of termes) is a vertue in an oracion, & that thing chiefely geueth to bookes that the Latin men call *genium*, that is like & continuaunce that euerie mã will an hundred yeres after set store by it, & esteme it worthy many tymes reading ouer. What other thing cõmendeth Chaucer and causeth his woorkes to bee more set by then thousandes of other freshe hastie bokes hastily shootyng foorth like Maie floures, & not withering but vttrely dyyng with the first readyng. Neuertheles no man of our tyme & in our Englishe tounge (whiche none but our selfes for our owne vse do much passe on,) writeth so ornately, but ꝑ he hath in soondrie woordes and phrases some smatche of his natiue countrey phrases, ꝑ he was borne in. Yet this notwithstãding some there be, whiche haue a minde to renewe termes that are now almost worne clene out of vse, whiche I dooe not disallow, so it be dooen with iudgemẽte. Some others woulde ampliate and enrythe their natiue language with mo vocables whiche I also commẽde, if it be aptely and wittily allayed. So that if any

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other doo innouate a thyng by a woord to me afore not vsed or not heard, I would not dispraise it: and that I doo attempte to bring to vse, an other man should not cauill at. For an easie thing it is to depraue, and a smal glorie for one man in matiers of nothyng to labour to deface an other. But for asmuche as bothe doe our best, we ought rather thus to thynke the one of the other. This man hath seen that I haue not: I see no man is so barrain, but he is able with some woord or other to helpe garnishe his mother tongue, with other lyke sayinges procedyng from humanitee and fauour to encourage suche as are studious. And what if one labour to enryche his cõtrey language, as Tullie glorieth that he did amplifie the Latine tongue, is he therefore to be blamed, and not rather to be commẽded. Thus muche I saie for the defense of writers & stiles in generall. As touchyng myne owne stile in this present woorke, if I should be so streightly examined, I am (as the Greke prouerbe saieth) in lyke case as a man y should hold fast a wolf by bothe eares. For if he hold him still, he hath a shrewe in handleyng: & cannot so continue euer: if he leat hym go, he is in ieoperdie: so should I in this matier stande in a streight brake, either to incurre suspicion of arrogãcie if I mainteine myne owne, and by standyng in defense therof to be deemed opinatif or ambicious of singularitee: or els muste I bee driuen to graunte an errour where perchaunce none is. Leattyng passe therefore all suche kynde of trauersyng, I shall remit this whole cause (as Tullie doeth of his booke whiche is entitled Officiis,) to the iudgemẽt first of your highnesse, whom if my labours doe satisfie, I shall the better lyke my self, & than of others, others I saie, in whom resteth humanitee to take and enterprete all thinges to the best: in whom is moderatiõ rather to pardone some faultes, than to condẽne the thing whiche though they can they will not emẽder: in whom is facultee and knowelage to iudge right, in whõ resteth fauour to winke at a litell trippe or stoumbleyng in a long piece of woorke, in whõ learnyng and skilfulnesse doeth woorke indifferencie of affection, and finally in whom dwelleth reasonable consideracion of mannes infirmitee, that the best learned doeth sometymes erre, and no mã at all times doeth al thinges right. For vnto suche an one as will bee a more seuere and heauie iudge on an other mannes labours, then himself either would bee, or would haue others to bee on his owne, I can saye nothyng but this: I for my parte can doee no better, if I could I would, and in case ye will either for respecte of the publique benefite whiche is ment herin, or els for loue towardes me or els for any other iust consideracion take your penne and emende any faulte that ye shall see: I shall not onely not thynke any wrong doen to me, but also I shall with all my herte geue you thãkes for that ye so muche tendre either my poore honestee, or the thyng self, that ye would put to your helping hande to make it well. And thus I surceasse with my vain talke any longer to deteine your highnesse from the fruicteful reading of Erasmus, wherof may redounde suche edifiyng and encreace of knowelage to the same, as the labour of readyng maie bee well bestowed, and the booke through your Graces commendation bee one day sette foorth to the publique vtilitie and benefite of all the whole deuout congregation of this churche of Englande. Geuen from London the last daie of September, in the yere of our Lorde,

M. D. xlv.

¶ The preface of Erasmus vnto his paraphrase vpon the gospell of Luke.

Unto the moste puissaunt and moste victorious Prynce Henry the eight kynge of England, Fraunce, and Irelande, and defendour of the Catholike feith, Erasmus of Roterodame wysseth long health with all honour and prosperous continuaunce.

MOste Regall and pryncely kyng Henry, I send vnto your highnesse Luke ỳ Physician, not any other Luke then ye had of hym heretofore, but thesame Luke speakyng somewhat more playnly and also more at large vnto the eares of suche as are vsed to good latyn. Neither doe I suppose it any thynge nedefull for me here now in this matter to spende laboure in appeasyng & satysfiyng these kynde of People, which commonly allege vnto suche as I am, that it was a sentence by ryght great learned menne, verye well taught, that in geuing of gyftes or presentes men ought to haue a specyall eye and regarde, that the thynges whiche we geue be apte for the partyes that they are geuen vnto. I for my parte dyd thys thyng not long sence, at what tyme I dedicated the Paraphrase vpon Matthewe vnto Charles the emperoure: yea and before my tyme also it hath of ryght excellente clerkes by prescrypcion of auncient custome and vsage, ben playnly declared, that anye kynde of argumente what euer it be, is ryghtlye and well dedicated vnto prynces, whom though we know that they will neuer reade it, yet is thus muche vtilitee and benifyte gotten thereby, that vnder the tytle of theyr names the weorke is the better habled to the handes of studyous persones, accordyng as Plinius finely wrote, certayne thynges ere for suche onely respecte to be reputed verye precyous, because they are dedicated for Jewels in Temples. But certes the waywardenesse of some persones towardes bookes, whan they cumme newly forth, is so great, that they wyll byd awaye with the bookes out of theyr syght, ere they take any allaye or taste of the same. And by this meanes there perysheth alwel to the wryter the fruicte whiche he hoped to haue thereby, as also to the reader, his due profyte and vtilitee. And at suche mennes handes, one thynge at leste wyse shall the tytle of noble princes obteyne whan it is sette in the fyrst rounte of any booke, that they wyll not geue sentence on it to be vtterly naught, that they wyll not disdaigne it, that they wyll not spytte on it, before they haue read it. Albeit euen otherwyse also the godly zele and affection of some prynces dooeth make, that whoso sendeth the ghospell to any kynge for a present, shall not seme to doe agaynst good reason. For by men of ryght good credite, and suche as vse not to lye, it hathe bene reported vnto me, alwel that Charles the Emperoure, in case any vacaunt tyme of leasure may in so great vnquietnesse and troubleous state of the world be gotten, doeth gladly bestowe the same in readyng the ghospell booke: as also the moste renoumed Prynce Ferdinãdo brother to the same Charles, muche & often to haue in his handes the paraphrase vpon the ghospell

of saincte Jhon, whiche not verey long agone I dedicated vnto hym: yea & ferthermore ỳ the ryghte noble kynge of Denmarke Chrystierne, whiche thyng may to your hyghnesse also be well knowen, hath bookes of christiã religion often tymes in hys handes, & that he vẅ great desyrefulnesse vseth to read my paraphrase vpõ the ghospel of Mathew. Why than should the ghospell seme to be vnaptely sent vnto those which are hãdlers and louers of the ghospell, whiche ghospel certes is to be had and vsed in the hãdes of all persones as many as remembre & thynke themselfes to be Chrystians. Now although after the rate of worldly dealyng, suche a thynge is moste chiefly to be geuen, as the partye hath nede of to whome it is sent, yet after the rule of the ghospell, who so hath alreadye, to hym must nedes be geuẽ, that he maye haue plentye. Wherfore me thought I shoulde doe but as might best stande with congruence, to sende this euangelycall physycyan vnto your hyghnesse, forasmuche as the same is so ferre from disdeygnyng holy scryptures, ỳ (as your owne wrytynges doe testifye,) ye haue aboue the meane rate profyted in the same, so that if a man geue vnto your grace any thyng to holy scrypture apperteynyng, he shall not seme so muche to geue a gyfte, as to make emendes and recompense for a pleasure receyued. Moreouer if this be a thyng specyally aboue others in al haste prouyded for, that in kynges & Empetours courtes there may from tyme to tyme be physycians readye & prest at hande (beyng men exactely learned and of approued fidelytee) to take charge that the prynces body be preserued & kept in health: howe muche more dooeth it stande with congruence, ỳ Luke the Physician should there beresiaũt, who doeth not vẅ scammony or ellebour preserue ỳ healthful state of the bodye, but doeth with an heauenly pocion deliuer ỳ solle frõ diseases that violetly hale men to death euerlasting, that is to wete, ỳ vnknowing of the truth, mistrustfulnesse & vnbelief towardes god, ỳ loue of thys worlde, ambiciõ, auarice, ryottous excesse, hatred, enuy, & suche others. For these diseases is all the lyke of mortall mẽ subiect vnto, and daily in daũger of falling into thẽ, as Jhon ỳ Apostle saieth, where he bewaylieth that all ỳ whole worlld is set in naughtinesse, neyther any thing els to reygne therin, but cõcupiscẽce of ỳ, flesshe concupiscẽce of the yes, and pryde of ỳ lyfe. And in so much ỳ more peryl and hasard of ỳ sayde diseases doe prynces stand, as they are more thẽ others made wantons and derlynges of fortune, & haue lybertee vvout checke or coumptrollement to fulfyll theyr owne sensuall lustes and appetites. But nowe me semeth I shall not spende my labour in vayne but to good purpose, if I shal in a fewe woordes commende and sette forth vnto your hyghnesse kyrste Luke hymselfe beyng the physycyan, & then the pocion or medicine that he bringeth vẅ him, albeit I putte no doubtes but that aswell the one as the other is alreadye (as in dede they ought to be) vnto your godlyzele and deuocyon in moste best wise accepted. Forsouth thilkame is ỳ excellent mã Luke an Antiochiã by the countrey & nacion ỳ he was borne in. And Antyoche is a cytee which was in olde tyme of so great fame & power, that so muche parte of all the coũtrey of Syrya as reacheth vnto Cicilie & butteth vpon it, had the name geuen it therof. And the sayde Antyoche was in this behalfe more happye & fortunate then verey Rome it selfe, that Petur the Apostle had his fyrst see here in thys citee of Antyoche: and that Paule, and Barnabas dyd in ỳ

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same citie receiue theyr dignitee of the charge and funccyon Apostolicall. Now to our present purpose this Luke was of familiar acquaintaunce & conuersacyon with all the Apostles, but moste specially a folower and disciple of Paule, and also a coumpaignion of his in all his peregrinacion, neuer seperated nor diuided from his coumpaignye. By liuyng in coumpaignye with the Apostles he wrote hys ghospell: & by the thynges whiche Paule wrought and dyd, Luke beyng a present witnesse of theym, he wrote the booke whiche he entytled, the actes of the apostles. And that hystorye of the Actes he continued vntyll the secounde yere of Paule abydynge at Rome, that is to saye, vntyll the fowerth yere of Nero the Emperoure there. Whereof men gather a conjecture, that the booke was wryten in the same cytee. And fully agreed it is emong the learned menne, that thysame veray Luke it is, of whome Paule the Apostle doeth so often tymes make mencyon: as for exaũple, in hys secound epystle to the Corynthyans, wher he thus sayeth: We haue sent with hym our brother whose laude is in the ghospell throughout all the congregacyons. Agayne, where he writeth to the Colossians, he sayeth: dere Lukas the physician greteth you. And agayne in the secound epystle to Timothe: For Demas hath forsaken me, louyng thys present worlde, and is departed vnto Thessalonica: Cresces is gon into Galacia: Tytus into Dalmacia: onely Lukas is with me

ii. Cor. viii.

Colloss. iiii.

ii. Tim. iiii.

Yea and this poynct moreouer is leaft to vs by auncient wryters, that as often as Paule calleth it by the name of his ghospell, (as he doothe to Timothee, where he sayeth: Remembre that Jesus Chryste of the sede of Dauyd arose agayn from death accordynge to my ghospell. &c) he meneth of the ghospell of Luke, because that lyke as Marke wrote the hystorye of the ghospel at Peturs word & by hys setting on, so dyd Luke at the word and bydding of Paule. Hierome is of the oppnion and iudgemente that Luke was more expert in the Greke tounge then the others wer, and by reason therof wrote the discourse and processe of the storye after a more exact and groundely sorte then the others dyd, that is to wete, takyng his entraunce at the fyrste concepcyon of John the Baptyste, and makyng relacyon of verye muche matier touchyng the natiuitee, and concernyng the babehood, yea and certayne poyntes ferthermore concernig the chyldehood of Jesus, makyng also rehersall of manye parables and myracles whiche the other Euangelystes for loue of briefnesse had leat passe ne any thyng spoken of. And whereas not one of all the others went any whit ferther then the tyme of the Lorde Jesus beyng assumpted into heauen, thys man alone dyd in an other secounde booke make a ferther continuacyon of the storie concernyng the churche, howe it fyrste sprange vp, and howe it grewe more and more to spryede and shewe it self. This muche moreouer the wryters affyrme, that lyke as Mathew wrote his ghospell and Petur his epystle chiefely vnto the Jewes: so dyd Luke wryte his ghospel moste specyally to the Gentyles, as one that was a dyscyple of Paules, whiche Paule as he was the teacher of the Gentyles, so dyd he wryte all hys epystles vnto Gentyles except the onely one epistle to the Hebrewes, of the autour & wryter wherof it hath euermore ben doubted whether it wer Paule or not. He wrote hys ghospell after Marke, but yet before ỹ Jhon wrote his, by reason wherof beyng but a dyscyple he is set before Jhon who was

ii. Tim. ii

an Apostle. And to conclude, it is wrytten that a longlyued man he was whiche thyng was in a physitian euen as of congruence it ought to be. For he kolowed the counsail of Paul which wrote: It is good not to touche a wyfe: he liued a syngle man fower score and fower yeres. The bones of hym after he was dead, were remoued and conueyed out of Achaia to Constauntinople, together with the bones of Andrewe the Apostle, in the twentieth yere of Constantius. Ye haue nowe a Physycian for the solle, of a physycian for the bodye, a man by hys familiaritee of conuersacion, with the Apostles habled, and by mooe testimonies than one of Paule the Apostle, commended and praysed, and by the wholle consent of al the feithfull congregacyons allowed. For where the ghospels of many were reiected and refused, Luke was by the consent of all the congregacyons voices receyued, to make vp that same holye and mysticall quaternytee, whyche Moyses in olde tyme limited out, whan he expounded vnto vs the fower fluddes or ryuers wellyng vp out of one spryng in paradyse, whiche fluddes doe water all the yearthe vniuersall: & the whiche quaternitie the prophet Ezechiell afterward sawe, whan he playnly sette out vnto vs (as it had bene in a picture) the fower mysticall beastes and the fower wheles in one. Nowe if it be so thought good, leat vs in fewe wordes somewhat speake of the pocyon or medicine that he hath geuen vs. He had bene wont out of Hypocrates to take medicines wherewith to remedye diseases of the bodye, but this medicine of the ghospell wherewith to cure and heale oure solles, he tooke of the Apostles whiche had bothe sene & hearde Chryst, yea or rather of the veray holy ghost hymselfe. There was emong the phisiciās of olde tyme a certeyn kynde of medicine of passyng great efficacye & vertue, whiche medicine they called in Greke theon cheiras, that is to say, Goddes handes, lyke as there is nowe a confeccion that is called manus Christi. But yet was there neuer any medicine inuented by the Physicians, that was able to remedye all dyseases of the bodye, thoughe they make neuer so muche vauntes and boastes of that same whiche they call, panacea, a medicine (as they affyrme) effectuall and of muche vertue, but knowen to no man. Once the syckenesse of olde age geueth place to no physicke. But thissame medicine of the ghospell is in verayе true dede the manus Christi, whiche through syncere feith dooeth once for altogether take awaye all diseases of the solles, and geueth immortalitee: whiche thynge appertyneth onely vnto God to doe. And certes it was a thynge not vnfeactly ne vnskilfully spoken in the prouerbes of the Grekes, that woordes and talke is the physician of a mynde beyng diseased and sycke: yea and some there hath bene, whiche beleued that the diseases of the body also myght be dryuen awaye with certeyne hertie woordes aduisedly spoken, hauyng a certayne magicall vertue and efficacie in theim. The Lord Jesus was a physician, who whyle he liued here on yearth, dyd with his woordes put awaye diseases of the bodyes, were they neuer so sore or of neuer so long contynuaunce rooted in theym. Yea and with his woordes he reysed dead folkes to lyfe agayn. For his woord was no woorde of magike: but the almightiful woorde of the omnipotent father.

The same Christe dyd also with his woorde dryue awaye diseases of the solles, whan he sayed: Soonne thy synnes are forgeuen the: and in

an other

an other place: Goe thy wayes, thy feith hath made the hole. And in consideracyon hereof the Prophecie had afore promised that Christ should be a physycian. For it sayth in the booke of Sapience: For neyther any hearbe ne any supplynge playstre hathe healed them, but thy word o Lord, which healeth all thynges. This same verely is that true panacea, that the physycians speake of, as afore is sayed. Also the mystical psalme hath this sentence. He sent hys woorde, and he healed theim from theyr vttre perishynges. The liuely woorde of the father is Chryste. He had sent Moyses and the prophetes: and by theim was the nacyon of the Jewes taken in cure to be looked vnto, but they were not clene healed. Onely the woorde of the father was of sufficient vertue and efficacie to heale the diseases of manne, and not onely the lyght diseases, but also the mortall and deadly syckenesses. For it is a marcke whereby to knowe that it speaketh of deadly syckenesses, whan the prophete addeth, from theyr vttre perysshynges. At suche tyme as the stomake is so cleane fallen awaye, that it abhorreth and refuseth all kynde of meate, than groweth ỹ sycke partie towardes his death. And of suche manier a disease was all the whole vnyuersall worlde sycke, before the comyng of the heauenly physician. Whiche thyng had the psalmiste a lytell tofore spoken: Theyr solle abhorred all kynde of meate, they were drawē nere, euen to the gates of death. There had ben many sondrye drenches tempered by the philosophiers, as for exaūple, by the secte of Pythagoras, by the Academikes, by the Stoikes, by the Epicureans, and by the Perepatetikes, promysing perfect health of the myndes, yea and heauens blysse too. Moyses tempered many potions, prescrybing and appoynctynge sondrye ceremonies of relygyon and of seruyng God: the prophetes also made muche and many temperinges to the same ende and purpose: but by reason of diseases growyng strong and preuaylyng, the physicke and medicynes auailled not, ne dyd any other good, saue that it encreaced the diseases, and bewrayed the same that it myght appeare.

The stomake of the solle beyng corrupted with naughty desyres, as it had bene with euyll & hurtefull humours, dyd on the one syde turne theyr face awaye from the moral preceptes and lessons of the philosophiers composed with great labour and studye: and on the other syde by the ordeynaunces and prescripcions of Moyses, they were made the more superstitious, but nothynge the better men. As for the bitter chydyng whiche ỹ Prophetes ministred, had no good relice ne taste in theyr mouthes, and therefore was there no credite geuen to theyr promysses. Whiche thyng the father of heauen whan he sawe, because he woulde not haue any thyng to perysshe of all that he had created, sent forth hys woorde, who should with an heauenly medicine delyuer all people from all diseases of theyr solles, onelye requyring of vs to acknowlage oure disease, and to put assured truste and confydence in the physicyan. And lyke as the louyng and frendely physycians, if at any tyme they cannot styll remayne to be euermore present with theyr pacyentes, doe commonly vse to leaue some boxe or receipte of physycke with theim, whereby the partyes that are sycke maye be theyr owne physycians, if the case shoulde so requyre: so the Lorde Jesus whan he returned into heauen, leafte vnto vs by hys Apostles a medicinable electuarie of the ghospell, bothe easye and ready for euery body that wyll take it

but of great vertue & effect, if a man receyue it as it ought to be: and certes to take it to ones profite and benefyte, the chiefe thynge that worketh it, is his aſſured truſte & affiance in the phyſycian. Neyther is it enoughe to haue taken a ſlendre taſte or aſſaye therof, but it muſte be receyued and conueyghed into the verye bowels, that as ſoone as it is receyued within the ſtomake, the vertue therof maye haue full courſe to renne euery waye throughout all the veines. At ſuche tyme & neuer tyll than it begynneth to roumble and ſhake all the party from toppe to toe wt hatred of his former life: but after this great troublyng & conkulyon, immediatly enſueth great tranquillitee of mynde and quyet of the conſcience. The phyſycians of the bodyes, haue practycioners, and potycaryes that doo miniſtre theyr arte vnder theym: and themſelfes are the preſcrybers and appoyncters what it is that muſte be geuen to the ſycke: ſo Chryſte alone it is and none els, that hath preſcribed the medicine of euerlaſtyng ſaluacion. The Apoſtles, and theyr ſucceſſours the byſhops, are no more but myniſters, they temper in due proporcion, they fyne and beate to powder, they laye to the places diſeaſed, not receyptes of theyr owne, but of Chriſtes. They baptiſe in water, but Chryſte it is that waſheth the ſolle cleane: they teache the thynges whiche he taught and delyuered vnto theym, but Chryſtes owne ſelfe it is, whiche maketh that theyr woordes maye take effect. The corporall phyſycians doe often tymes varye alwel in theyr iudicials of the diſeaſes, as alſo in appoyncting medicines for the ſame: yea and manye tymes in ſtede of medicines they appoyncte thynges ꝑ are verye poyſon to the ſickenes accordyng to the ſaying of the Greke Poete.

Many of the medicines be good that are wrought.
And many of theym agaynſt are ſtarke ſtaryng nought.

But of ꝑ phyſicke & medicine Euãgelical there is but onely one receipt, whiche ought of no mortall creature to be eyther corrupted or altered. And fynally to cõclude it is rõkeicte of no mo but one ſimple, ſo ꝑ although they whoſe parte and ductie it wer to be miniſters of the ſame, woulde be ſlacke to doe theyr office, euery man may take it and miniſtre vnto hymſelf, ſo that he haue a mynde feithfully truſtyng, a mynde ſyncere, and deſyrous of health. For euen that ſame chyef and head phyſician of all, who alone and none but he is of power hable to heale all the wholle man, did at ſome ſeaſons geue healthe by hymſelfe in hys owne perſone, and many tymes alſo by the miniſterie of hys Apoſtles and diſciples. Nowe ferthermore all the wholle facultee and arte of phyſicke, hath twoo markes that it pryncipally ſhoteth at: the one that it maye delyuer the bodye from dyſeaſes, and from ſuche thynges as booe brede diſeaſes, and thys parte is by the phyſycians terme called therapeutica that is to ſaye, the arte of curyng or healyng diſeaſes: ſecondly theyr arte is to preſerue and contynue the healthfull ſtate of the bodye, and to encreace the ſtrength: and thys parte of phyſicke they place in the ordreyng of the diete. For the phyſicians doe not euermore ſere with hotte irons, or cutte, they doe not euermore geue pocyons of ſcamonye to conſume and waſte the fleaſhe as men in maner ſleyghyng and martiryng the bodye, to kepe it in lyke: but ſometymes they miniſtre ſuche thynges as maye make the herte lyght and mery, yea & alſo they geue the bodye ſuſtinaunce at large: So there is fyrſte of

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all mynistred vnto vs the potion of feyth, whiche troubleth the solle and conscyence with repentaunce, and emptyng vs, dooeth discharge and vnlade vs of our synne. Than immediately thervpon is geuen an electuarye of consolacyon, of exhortyng, and of more perfeyct doctrine.
For if a phisician, as he hath made ꝑ body emptye by purgacion, shoulde sodainly geue vp the sycke pacient and leat hym alone, it is an hazard and ieoperdy, leste whan it is destitute of all the strength, some power and rage of a greater sickenesse may take it, as for example, the paulsey, the generall taking or dissolucyō of all the limes and sinewes where vpon men lye bedred, or a consumpcion: So after that repentance hath cast down our cōbe, and hath well shaken our disease, whan baptisme hath scoured or purged, & made vs emptie and voyd from all synnes, there be suche thynges ministred, and geuen to vs, as maye holsomly replenishe the solle agayn beyng now wel clensed and made voyd. Wrathefulnesse is voyded out, and iētilnesse & meknesse is in stede thereof infused. Enuie is sucked out, & taking of all thynges to the best, putte in for it. Wicked & pollyng is voyded out, & in place therof succedeth liberalitee. The feruent desire of making warre, is consumed away, and the earneste zele of peace cometh in for it. The loue of sensuall pleasures of the fleashe is expelled, and in theyr stede entreth ꝑ loue of thynges celestiall. Wyll ye heare what is the stammonie euaungelycall? Doe ye penaunce: The axe is nowe alreadye settе at the roote of the tree. And euery tree that bryngeth not foorth good fruicte is cutte vp. And Paule in lyke manyer: Mortifie your membres vvhiche are vpon yearth: vvhoorehuntyng, vnclennesse, wanton luste, euill concupiscence, and auarice. And within fewe wordes after it foloweth: spoiling yourselses of the olde man with all his actes. He hath nowe voyded out the ill humours, how dooth he fil vp the empty place agayn? Doe vpon your selses, (saith he) as the Saynctes & the elected of god, the bowels of mercye, bounteousnesse, submission, humilitee, pacience, supportyng one an other, & forgeuyng your selses emonge you if any persone haue a querele agaynst an other, lyke as the lorde also hath geuen to you. And aboue all these thynges haue ye charitee, whiche is the bande of perfeccion, and leat the peace of Chryste reioyce in your hertes. Suche manyer an house swepte cleane with broomes, and replenished on euery syde withe suche ornamentes, the euyll spirite shall not eftsons entre vpon, whan he returneth with seuen wurse then hymselfe. Thus then the Euangelicall medicine hath wyne of it owne, wherewith to scoure the matter of our woundes that they smarte agayne. Auaunt, comē behynde me Satan, thou sauoureste not tho thinges whiche are of god, but whiche are of men. Now for the suppleing oyle of the same. Haue ye a perfeict trust and confidence, for I haue ouercomed the worlde. A heare of your heade shall not perisshe. Be ye not afeard litell flocke, for yours is the kyngdome of heauen. Paule hathe meate, wherwith he comforteth and cherysheth suche as are but newly conuerted to Chryste, that they maye not falle agayne into dyseases, forasmuche as they are yet weake: he hathe also sownd and substauntiall meate that maye keepe theym in perfeict strength, growyng forwarde from daye to daye vnto the measure of the fulnesse of Chryste. Those persones had gathered perfeicte strength, of whome it is thus wryten in the actes of the Apostles: They went reioyeryng out of the sighte of the counceyll, in that they had bene reputed worthye to suffre reproche for the name of Jesus. That manne also had gathered perfeycte strength whiche sayde: I canne dooe all thynges, in hym that maketh me strong. And for thys

conſyderacion the Lord Jeſus in the gholpel exhorteth men to ỹ eating of the breade that was come from heauen, the eating wherof geueth immortalitee. He exhorteth men to the eatyng of his fleſhe, & to the drynkyng of his bloude, meanyng vndoubtedly of hys doctryne, which beyng as bread to the ſolle, dothe make the ſame luſtie and ſtrong, and (as effectuall ſtrong wyne) doeth inebriate men, & bryngе theym in a godly kynd of drounkenneſſe, euen to the contempte of this worlde, in lyke maner as fleſhe hath ſounde nourylhement for the bodye, and lyke as bloude hath a vertue and effect vnto lyke. And though all the ſcripture of god haue a medicinable vertue & power in it: yet hath it none a more effectuall electuarye or receite then that perteyneth to the gholpell. One and the ſame ſpiritte it is, that is in all the ſcriptures of God, but yet in the gholpell ſpecyally his pleaſure was, that the thyng ſhould remayne, wherin he myght ſpecially ſhew foorth his owne power, becauſe there ſhould appeare ſome difference betwene the ſeruauntes and the maiſter, betwene the puddles or litel gutters, and the ſpryng or fountayne. And truely it is a labour well beſtowed, to conſyder howe great a thyng the vertue of this medicine is. Euery common weale is (as ye woulde ſaye) a certayne bodye. The peſtilent diſeaſes and ſyckeneſſes of a common weale, are euyl maners. Agaynſt which diſeaſes ſuche men as haue excelled others in wiſedome, haue in ſondrye regyons ordeined and ſette lawes, as it were certayne medicines & remedies for the ſame. as for exaumple, emong the Athenians, Solon made lawes: emong the Lacedemonians, Lycurgus: emong the people of Crete, Minos: emong the Romaynes the tenne Comiſſioners, called in theyr toungue, decemuiri

Yet not one of all theſe men, was hable to bryng to paſſe, that other nacions alſo woulde embrace & receyue the lawes that he had made. No neyther dyd any of theym ſo muche as attempte ſuche a thyng, leſte beſydes ſpendyng of labour in vayne, he ſhould alſo haue woonne an opinion of a ſhameleſſe acte in his ſo dooyng. Solon was fayne to lyue tenne yeres a baniſhed man for thruſtynge hys lawes into the cytee of Athens alone to bee vſed there. Plato a man ſo well learned and ſo eloquent, coulde neuer bryng the people of Athens in mynde to receiue his lawes. And yet is there no doubtes to be made, but that euery one of theym perſuaded theimſelues, that the lawes whiche they had made wer true, and that they wyſhed (if it might poſſibly haue bene brought to paſſe) that all ỹ worlde ſhould haue embraced and receyued ỹ ſame. No nor the lawes of Moyſes neyther wer ſpred abrode or receyued any ferther then onely within one nacyon, although in dede the Phariſees did with great hyghe ſuite hunte to wyn and geat vnto theym a fewe proſelytes, that is to ſaye, forens and alyens woonne to theyr relygyon. Fynally not the violent autoritee of the Emperours neyther, was able by violence or compulſyon to obteyne, that theyr lawes myght haue weyght and force with all nacyõs. And the thing which all the layed perſones by the lawes that they made did endeuour to bring about, the ſame dyd alſo the philoſophyers attempte by theyr morall rules and leaſſons with great iudgement & with incomparable diligence and labour wryten & publyſhed. Of all whych neuertheleſſe, not one hath there bene ſo eloquent or ſo well learned, that he hath bene hable to bryng anye one nacyon in the mynde that he woulde haue theym in, ſo werilye and vneffectuall

effectual was the vertue of the medicine of Physicke whiche they brought. Onelye the trueth Euangelicall dyd in processe of a fewe yeres possesse, perswade, and ouercome all nacyons of the worlde full and whole, drawyng vnto it the Grekes, and the barbarous peoples, the learned and the vnlearned, the inferiour common people, and kinges & al. So pithithie and so effectuall was the electuarie of thys trueth, that so many thousandes of people forsakyng the lawes of their owne countreys, renouncyng the relygion that theyr forefathers had vsed, leauyng aswell the sensuall pleasures and vices, whiche from their cradles they haue bene accustomed vnto: they enbraced a newe and a forein doctrine, and out of diuerse tounges, and ordeinaunces of contrarie sortes, they dyd consente to the receyuyng of a certayne lowe and basse philosophye: especiallye at suche a tyme as neuer was there any of the lyke sorte furnished nor armed eyther wyth the mainteinaunce and supportacion of learnyng and eloquence, or with the power and autoritie of prynces, & at suche tyme forthermore whan al the worlde with all the strength that it had, fought against the trueth of the ghospell beeyng vnarmed and naked: yet neuertheless it coulde not possibly bryng to passe, but that the sayd trueth after that it first entred possession vpon the countrey of Grece, inuaded also the citie of Rome, and the verai courte of Nero, and forthwith spred it selfe abrode throughout all and singular the prouincies of the Empier of Rome, euē vntil the Isles called Gades, lying in the ferthest parte beyonde Spaigne, and vnto the Indians, vnto the peoples of Afrike, and the Scithians, and the Isle of Britānia now called Englande, beeyng a countreye vtterlye diuided and cutte of from all the rest of the worlde. These nacions and peoples dyd verai muche differ one from an other in theyr languages, lawes, rites, vsages, ordeynaunces, Goddes, relygion, and factions: and anon beeyng from suche greate discorde brought to a generall vnitormitye, they begonne to syng all one song, extollyng with laudes and prayses Iesus Chryste the onelye Lorde and saluecoure of the worlde. And all this whyle, the spoylyng of their gooddes, theyr banyshmentes, enpryesonynges, tormentes, and deathes, were none other thyng but good procedyng and goyng forewarde of the ghospell. What persone hath there euer bene founde, that hath bene contente to suffre death for the lawes of Solon, or the morall preceptes of zenocrate? But for the simple and playne doctrine of Chryste, howe many thousandes of men, both olde and young, howe manye thousandes of matrones and virgins haue wyllingly offered and holden out their neckes to be chopt of? And yet how muche more woondrefull, and more abhorryng from cōmon reason, are the thynges whiche the gospel teacheth, then which the Paradoxes, that is to saye, the straunge opinions of the philosophiers dooe teache? And the sayed philosophiers doctrine not one of the princes did euer make any a dooe to destroye or suppresse, & yet of it owne accorde it vanished awaye, lyke as did also theyr lawes, and the art magicall, and the rites of sacrifices. For what creature dooeth at thys daye sacrifyce vnto the Goddes of the Heathen, or slaygheth beastes in sacrifice as the Iewes did? What persone dooeth nowe knowe of zoroastes? What man setteth ay heare by the mysticall ridels of Pythagoras? Who readeth the

lyke of

like of Apollonius Tyaneus any otherwyſe then as a certayn dreame: Yea or rather who vouchesalueth to reade it at all? For where Ariſtotell is at theſe dayes of great name and fame in the ſcholes, leat hym neuer thanke his owne ſecte therfore, but the Chriſtians.

For euen he had periſhed to, if ther had not ben made a medley of Chriſte and him together in our ſcholes of diuinitie. Againſt ỹ philoſophie Euangelicall beeyng yet but tendre & euen but newely ſpryngyng vp, the world aroſe at the firſt chop with al hys force and power by meane of the Iewes, vnder the preterte and coulour of religion fyghtyng againſt the fountain of all religion, by meane of the philoſophiers beyng hable muche to doe in al kindes of learnyng, by meane of the Sophiſtes beyng felowes vnpoſſible to be ouercomed in ſtiffeneſſe of holdyng argumentacions, by meane of the rhetoricians beeyng men meruaylous in the force of eloquence, by the tyrannes beyng armed wyth all ſortes of shewyng crueltie, by meane of kynges, lieutenauntes, magiſtrates, by ſuche as wer cunnyng in magike and ſorcerie, and perfect in the ſleight of caſting myſtes ouer mennes eyes and other ſenſes, and by meane of euill ſpirites beeyng the lordes of thys worlde. All ſuche tumultuous buſyneſſe, as theſe, (as a ſea of euuills ſwelling vp and ouerflowing,) did the power of the trueth Euãgelical receiue, endure, breake through, and vtterly ouercome. For at the light of the goſpell whan it came, it was reaſon that all counterfaictes of worldely power ſhould clene vaniſhe awaye. Up ſhot that ſame gholpel and ſhewed itſelf beeyng plain & lowe, whiche al men with great adooe endeuoured to ouertrede and kepe down. The bokes of ſuche perſones, as with ſingular high witte, with woondreful learning, & with exquiſite eloquence wrote againſt the gholpell, vaniſhed awaye of their owne accorde as it had ben certayn dreames, inſomuche that they are not at this day remaynyng to be had neither, except if any fragmentes or ſmall pieces haue bene ſaued of the Chriſtiãs, by reaſon of wrytyng againſt them in confutyng theim. The kynges and prynces do now bough down, to honour the thyng whiche tofore they wēt about to deſtruie: the power of magike is vaniſhed away and gon: the euill ſpirites are caſt out that thēr owle and rore againſt: philoſophie hathe confeſſed hir ignorauunce: & geuyng ouer the foolish wyſedome of ỹ worlde, it hath enbraced the wyſedome of the croſſe: the rhetoricians wryte oracions in the praiſe of Jeſ⁹ Chriſt: ỹ poetes dooe hille ỹ old goddes out of place, & in the lieu and place of Goddes innumerable, al their ſong and compoſing is now of Jeſus Chriſte alone. Thiſſaime ſo great a chaunge of the worlde begonne within a fewe yeres after Chryſt was putte to death, to bee made generall and common through all the whole world, & without any maynteinaunce or ſuppoztacion of man, it encreaced from tyme to tyme ſtill more and more, vntil ỹ piece of leauen beeyng mengled in thre peckes of meale did leauen and turne al the whole batche, and vntil the grayne of muſtardſede beyng digged into ỹ yearth, dyd ferre and wyde ſpreigh his boughes abrode ouer Aſia, ouer Affrike, and Europe. And ouer and beſydes al this, theſe perſones who laied their battrey againſt the trueth Euangelicall to caſt it down and to deſtruie it, not onely had diuerſe and ſoondry kindes of terrours, wherwith euen verai manly ſtomakes also myght haue bene quailled, that is to wete, open commaūdementes by proclamacion, conſiſtories

and

and places of iudgemente, forfaicting of al theyr gooddes to the prynces, attaindres & depriuacions, banishementes, prisons, tormētes of burnyng plates, scourgeyng with roddes, axes wherewith to chop of their heades, iobettes, fyers to burne them, wild beastes to cast them to, ỳ they myght bee deuoured, deathes: but also they had diuerse and soondrie alluremētes, wherewith an herte though it wer right continent might be corrupted. Cesar would saye to some one of them: Reneague thou and forsake Christ, and be thou the chiefe emong all my piers, and excepte thou so dooe, all thy gooddes shall be forefaict to my behoue, I will shewe all extremitie of rigour towardes thy wyfe and thy children, and thyselfe for thyne owne parte shalt be cast to wylde beastes in a denne. Who did in suche cases as these perswade so many thousandes, and bryng theim in mynde wyth reioycyng to take it whan their promocions and dignities wer taken frō them, whan their gooddes wer spoyled, that whan thei sawe those parties haled with al violence to huge tormentes and execucion of death, who next after god wer moste derely beloued vnto them, thei should geue thankes to God, and finally that themselfes, whan thei myght easily haue escaped, and whan thei might haue enioyed suche high commodities, should of their owne voluntarie willes offre themselfes to be cruelly martyred? No power of humayn eloquence could this haue doen: but the godly power of the trueth was hable, whiche lay hidden in the grayne of mustardsede. Neyther did ỳ philosophiers doctrine lacke alluremēt. The Stoikes promised libertie & freedome, true ryches, health, reygne, and other thynges magnificent & royall to be spoken. The Epicureans made high woordes and promises of pleasure to the eares of men. The peripatetikes did couple the good giftes of ỳ body with vertue. But ỳ doctrine of ỳ ghospell as it did not drawe any bodye vnto it with any worldely terrours: so on the cōtrarie parte, how ferre was it from hauyng any thyng commendable in outwarde shewe to see to, nai rather how many thynges did it conteine vtterly vncredible? It telleth newes of one Jesus nayled on the crosse, who had by his death delyuered mankynde, and this Jesus to be bothe God and man, borne of a virgin, & one that had retourned again from death to life, and was now sitting at the right hande of God the father, and the same Jesus to had bene a man that had taught suche persones to be in blissed case as for the profession of hys name did mourne & wayle, did suffre thirst or houngre, wer putte to affliccion, were euill spoken of, or wer putte to death: & that all men shal in tyme to come arise to life again, and that the godly sorte at that day (thesame betray Jesus beeyng theyr iudge,) shall haue immortalitie to theyr lotte, and the wieked shall haue the peines of hell for euer wythout ende to endure. What philosophier durst haue interprised to propoune suche thynges as these so ferre contrarie to all mennes opinion or thynkyng, and thynges so vntouthsome for men to be fond on, or to make any great countenaunce vnto? Yet all these thynges neuertheless did the lawe talke of, the ghospell did in suche wyse perswade, that suche an one is taken for mad & clene oute of his wittes, as dooeth not beleue it: and that so many thousandes of people will sooner forsake their life, then the profession of the trueth Euangelicall. And by what manier felowes at last did so great a chaunge of the

worlde

worlde first come vp: by meane of a fewe disciples beyng men vnknowen, men of lowe degree, men of pouertie, and vnlearned.

To what purpose is it to speake of the rest, whan Petur the chief of theim was a fisher, and of no ferther knowlage but hys bare mother toungue, Paule a leather sewer, and not one of theim all a man of rychesse, or a man of power, or a gentil man? And eyther nothyng at all had they of this worldes, or in case they had afore tymes had, they clene forsooke it.

And by what wayes was it possible for suche mē to bryng so great a matter to passe? certes thei brought a medicine i a vile boxe, but it was through godly vertue, a medicine of great power and efficacie.

The talke euangelicall is of a plain homely sorte, and of no eloquent composing, whiche in case a man examine and trye by the storie of Thucidides in greke, or of Titus Liuius in latin, he shall fynde a lacke of many thynges, and with many poyntes shall he be offended. What a noumbre of thynges dooe the euangelistes leat passe, howe manye thynges dooe they touche with thre woordes and no more, in howe manye places dooeth the ordre disagree, and in howe many places dooe they appere to be one contrarie vnto an other? It was possible that suche thynges shoulde haue turned awaie the mynde of the reader, from the readyng of it, and should haue caused it neuer to be beleued. Contrariewyse they that haue wryten stories of worldely affaires, how carefull are they wherof to make the first begynnyng of the matter, what labour and diligence doe they bestowe, that they may not tell any thyng otherwyse then is semyng, that they maye not tell any thyng vnlykely, ẏ they may not tell any thyng not well standyng together, or any thinges contrarie vnto reason. Than ferther wᵭ what euidence dooe they laye the thing plaine before mennes eyes, with what swete pleasaunt knackes and conceiptes do they content and reteine the readers mynde, ẏ no poynte of tediousnesse maye come stealyng vpon hym? But ẏ monumentes of all this sorte of wryters hauing bene composed with great labour and studie, are a greate porcion of thē lost, and those ẏ remaine are read neither of all persones, & yet without geuyng any credite vnto theim. For what persone is there so light of beliefe, that he will auouche and warraūt that in al Titus Liuius there is no poynt conteined of telling an vntrueth? But so many thousandes of people there haue bene found, whyche would with better wille tenne tymes suffre death, then to admitte or graūt any one falle clause to bee conteined in the wrytynges of the ghospell.

Haue we not than of these premisses an euident marke whereby to knowe the matter not to be of worldely autorite or wysedome, but of the vertue and power of God? There is a secrete vertue and efficacie lying hydden in the medicine, whyche whan it was once poured into the bodye, spred itself abrode ouer all the vniuersall nacions of the worlde, as it were by resemblaunce throughout all the membres.

We haue nowe the cause, why the veritie euangelicall did within so fewe yeres by men of lowe degree spreade it self abrode all the worlde ouer, whan the same worlde rebelled agaynst it with all kyndes of extreme crueltie.

And nowe maye it come in some mannes mynde greatlye to meruayle by what reason it hathe come to passe that in those later seasons, whan the

worlde

world had Christian princes, Bishops, men of learnyng, welthie and ryche persones, & endued with great autorite, the diction of Christe is so shronken together into a narowe roume.

For the cause of this matier being well knowen, a remedie might perhappes the sooner bee found.

But I haupng a good while sence forgotten my self, dooe passe the limites and boundes of a preface. I therfore returne now to oure physician Luke, whome lyke as I doubte not to be right acceptable vnto youre grace: so would I by my good wyll haue hym by meane of thesame youre grace, to bee made the more acceptable vnto all people. The wyse Ecclesiasticus speaketh in this manier: Honour thou the physician for necessities sake. Howe muche more than ought condigne honour to be shewed to this physician, who hath lentilly geuen vs so effectuall a receipt of phylike, whiche is to euerye creature necessary, except yf any suche persone there be, whiche is without all faulte and hath no nede to weaxe a better man then he was: And certes it will also be effectuall, if we beyng vtterly werye of our diseases and infirmities, shall often tymes byte of his medicine, yf we shall continually chawe it, if we shall cõueigh it to passe into our stomacke and into the botome of our herte, if we shall not vomite vp again that hath bene taken therof, but shall kepe thesame still in the stomake of our soule, vntill it cast abrode the vertue that it hath, and chaunge vs altogether into it selfe. This poynte haue I by experience founde in myne owne selfe, that lytell fruicte there cometh of the ghospel, yf a man reade it but sluggishely, and superficially renne it ouer. But in case a manne dooe with diligente and exquisite meditacion kepe himselfe occupied therin, he shall feele a certayn vertue and pith suche as he shall not fele the lyke in any other bookes.

Now to preuent making of myne aunswer vnto the suspicious dempnges of men, for that I haue dedicated euery particular paraphrase of the gospels seuerallye to particular princes, it is verai chaunce & not anye ambicion or seekyng on my behalfe. For thesame thyng hath fortuned vnto me in this matier, that fortuned in the epistles Apostolical. Whan I wrote the paraphrase vpon Mathewe, I looked for nothing lesse, then that Jhon should be earnestely required and immediately after him this Lukas.

But nowe to thentente there shall not anye glasewyndooze or gappe be sene emong the Euangelistes, I wyll adde Marke also vnto the other three: albeit he that dedicateth soondrye ghospells to soondrye men, maye seme to dooe neuer a white more contrarye to reason, then dyd Sainct Hierome who dedicated, yea euen the lesser prophetes vnto seuerall persones. I haue elswhere geuen aduertisemente, and dooe nowe eftsones geue warnyng vnto the reader, that he esteme no more auctorite to be in anye paraphrase of myne, then he woulde geue to the comentaries of other wryters. For I doe not for any suche purpose wryte paraphrases, because I would shake or strieke the ghospel out of mennes handes, but to thentente it may be reade the more commodiouslye to a mannes mynde, and with the more fruicte, lyke as meates are sauced to the ende they maye be taken wyth the better will and the more delectacion. Yea and of one ferther poynt also must I here warne a reader that is some what grosse of vnderstandyng,

whiche

whiche is, that it bee not myne owne woordes that I dooe anye where speake in the paraphrase, lest the thyng whiche vnder the persone of the Euangelist is humbly and truely spoken, maye seme to bee arrogauntly spoken vnder myne owne persone.

The lorde Jesus geue his spirite vnto
you moste noble kyng, to the
ende that vnder your
protection beeyng
a true Chri-
stian
Prynce in dede, the veritie of the
ghospell maie frō daie to day
more and more reigne
and florishe.
Yeuen at Basil the.xxiii. daie of August
in the yere of our lorde. M. D. xxiii.

Luke a phisician, ꝛ borne in Antioche, was not ignorant of the greke toungue (as his wrytinges do shewe) he was a folower and disciple of the Apostle Paule, and a companion of all his peregrinacion: He wrote a volume of the gospel, of whom the same Paule saieth in this manier: We haue sent with him a brother whose prayse is in the gospel throughout all the congregacions. And agayne to the Colossians: Moste dere Luke the phisicion greteth you. And to Timothe, Luke is with me alone. He sette foorth also an other speciall goodly booke whiche is entitled the actes of the Apostles, the storye wherof came euen ful to Paules tyme beeyng and tariyng two yeres at Rome, that is to saye, vntill the fowerth yere of Nero the Emperour there. Whereby we do well perceiue that the sayd booke was made in the same citie. Therfore as for the circuites of Paul and of Tecla the virgin, and all the tale of Leo by him baptised, we rekon emong the scriptures ꝑ are called Apocrypha. For what manier a thing is it, that a companion whiche neuer went from his elbowe, should emong his other matiers be ignorant of this thyng alone? Tertullian whiche was nere vnto that tyme, reporteth that a certayne priest in Asia beeyng an affeccionate fauourer of the Apostle Paul, was conuicte before Jhon for beyng autour of the same boke, and that the preeste confessed hymself to had doen the thing for the loue that he bare to Paule, and the booke by reason therof to had escaped hym. Some wryters deme, that as often as Paule in hys epistles saieth: according to my ghospell, he signifieth of the weorke of Luke, and that Luke learned the ghospell not onely of the Apostle Paule, who had not bene conuersaunt with the lord in the fleashe, but also of the reste of the Apostles, whiche thing Luke hymself also declareth in the begynnyng of his owne weorke, saying: As they haue delyuered theim vnto vs, which from the begynning sawe them themselfes with their iyes, ꝛ were ministres of the thynges that they declared. The ghospell therfore he wrote as he had heard: but the Actes of the Apostles he composed as he had seue. He lined lxxviii yeres not hauing any wife. Buryed he was at constantinople, vnto whiche citie hys bones were remoued and conueighed out of Achaia, together with the bones of Andrewe the Apostle, in the .xx. yere of Constancius the Emperour.

The paraphrase of Erasmus vpon the Ghospel of S. Luke.

The Prologue.

¶ Forasmuche as many haue taken in hande to sette foorth the declaracion of the actes that are come to passe emong vs, lyke as thei deliuered theim vnto vs that first sawe theim theimselues, and wer ministres of the woord: I thought good also (now that I had gotten the knowelage of al frō the beginnyng) to write them diligentely vnto the in ordre good Theophilus, to the ende that thou mightest knowe the trueth of those woordes, of the whiche thou art enfourmed.

IN the historyes of worldely affaires, vpō consideracion, that not a litell aswell delectatiō as also profite is taken of the knowelage of thynges: there is customably required an vpright trueth of reportyng ẏ same. But muche more ought this vpright trueth to bee in makyng relacion of ẏ Ghospell: the whiche not onely doeth muche delite the mynde hauyng litell els to dooe, & is verai commodious and profitable vnto this transitorie life: but also is necessarie vnto true godlynesse, without the whiche, no man achieueth eternall saluacion, and the blisse that neuer shall decaie of the life euerlastyng. For it wer no great matier of daungier, though a mā did not knowe what man Hannibal was, or Alexander: what actes Epaminondas or Scipio hath doen: what matiers Solō, Lycurgus, or Draco haue wryten: what doctrine Socrates, Plato, or Aristotle taught, (albeeit the knowelage of these thynges also, after the rate of mannes state & case in this worlde, hath their fruicte:) but what soeuer person shal not knowe ẏ father, the soonne, & the holy ghoste: whosoeuer shall not learne what actes the soonne of God Iesus Christ hath dooen on yearth for ẏ saluacion of mankynde, what he hath taught, what he hath promised vnto suche as dooe constauntely cleue to ẏ doctrine of ẏ ghospell, what he hath threatened vnto suche persones as dooe either litell regarde, or els dooe plainly despise thesame: suche an one shal not possibly bee hable to auoid, but ẏ beyng excluded out of ẏ cumpaignie of Goddes children, and shut out frō the ioyes of the heauenly life, he shalbee adiudged with the wicked, to the tormentes of the diepe pitte of hell, whiche neuer shall haue ende. And in dede at ẏ first, by meane of ẏ Apostles beeyng therūto chosen of our lorde himself, and by the residue of his disciples beeyng enspired with the holy ghoste, ẏ ghospell (in dede by liuely voice & by mouth onely, but yet with moste vpright certaintee and assured trueth) is begoon to be spred abrode thorough out all coastes and countreyes of the worlde, and dooeth daily yet still ferther and ferther renne abrode. Yet forasmuche as the synceritee of reportyng (the whiche goyng from man to man by mouth onely issueth

Forasmuche as many haue taken in hande to sette foorthe the declaracion.

 successiuely

successiuely to a great noumber) is more lightely corrupted, thē suche reporte as is sette out & left from one to an other i writyng: therefore Matthewe the Apostle, one of the twelf, whom our Lord Jesus beyng yet cōuersaunt on yearth, had specially appuincted and chosen to this office: & also Marke the disciple of Petur the Apostle, wer by inspiratiō of the holy ghoste admonished to putte the summe of the whole storie of ỹ ghospel in writyng: not mindyng ne goyng about by preuēcion to take away frō others any libertee to wryte of ỹ same matiers: but rather, leste any persone beeyng craftily deceiued by false Apostles, should folowe the Jewes facions or fonde fables in stede of the ghospell. Notwithstādyng, lyke as not euery mā dyd at that time with eguall synceritee & purenesse preache ỹ ghospell: so those that write dooe not euerie man with lyke feithfulnesse & trueth handle the storie of the ghospell. For many an one hath attempted after like sorte to patche & to make a medley of the discourse of reporting Christes ghospel, as other wryters are woont of mortall mēnes actes: ỹ is, entremedlyng ofttymes false thynges emong the true, and telling for matiers of approued certaintee, suche thynges as thei had afore taken onely of ỹ vncertain rumoures & voices of ỹ commō people, yea, & many tymes inuentyng of their owne braynes some thyng to tell, eyther of a delite & lust to lye, orels beeyng corrupted with some other affeccion. And (as mortall mens matiers are of nature apte and readie to bee corrupted) there shal perchaunce here after also some persones stert vp, whiche through makyng lyes on the actes and doctrine of Christe and of his disciples, shall cause, that true matiers shall not be credited neither. Therefore the spirite of Jesus hath (as it wer) nypped my herte also with a litel twynge, that after Matthewe and Marke, (whiche two with all possible trueth and vprightnesse, wrote as muche as at that tyme thei iudged to bee sufficient, and yet neuertheless of a sette purpose & entente, lefte vnto others certain thynges to be writen, supplyng in ỹ meane tyme with the office of liuely voice, that lacked in their writynges (& after some others whiche haue not with sembleable vprightnesse attempted the same: of whiche persones some haue euery where entermyngled many punctes muche cōtrarie to ỹ doctrine of ỹ ghospell: & many haue rather had an yie to fil vp the holes of the storie with fables & tales vnsemyng for the grauitee of the ghospell, thē to tell suche thynges as the holy ghost hath iudged to be auailable towardes ỹ blisse euerlasting: I Luke also should by compolyng a certayn ordre & processe of the storie Euangelical, bothe supplie suche matiers as haue been omitted by the others, and also debarre ỹ autoritee of other persones whiche either heretofore haue wryten, or hereafter shall write for matiers of certaintee & for matiers of euident trueth, either fantasies of their owne imaginyng, orels thynges none otherwyse knowen but by the rumour & bruite of the people, who is commonly an authour and bringer vp of thynges, not all of the finest. And yet dooe not we our selues so frame ỹ processe of this storie, that we leat passe nomanier puincte at all of the thynges that haue been saied or dooen: but we make relacion of suche thynges onely, as we knowe to concerne ỹ godly deuocion of ỹ ghospell, and the fruicīō of the life euerlastyng. For, an infinite & endlesse matier it wer, throughly to wryte euerie thyng that Jesus

ſus hath dooen or taught. Some puinctes there bee, whiche without the preiudice of ſaluacion maie not bee vnknowen: ſome other thynges again there bee, the knowelage wherof bringeth verai muche profite to the Zele and deſire of perfeict godlyneſſe: and ſome puinctes finally there bee, that maie bee vnknowen without any perill of ſaluacion, and vithout any grieuous empechemēte or hindrеaunce of a chriſten mānes perfection: as in dede (for an exaumple) all that euer we knowe in diuine matiers, is but a litell litell porciō, in reſpecte & comparaiſon of that that we knowe not. Therefore neither will we touche & traicte of euerie matier to the vttermoſte, nor yet tell or recite thynges vncertain: but thoſe thynges onely will we declare, of which there hath been moſte aſſured & euidēt certaintee ſhewed vnto vs by the vndoubted Apoſtles and diſciples of Chriſte, the whiche had not onely theimſelues with their owne yies ſeen a great parte of the thynges ỹ thei told vnto vs, & had heard the ſame with their owne eares, and had the handelyng & dooyng of muche parte therof with their owne handes: but alſo had theimſelues been a parte of theſame actes that thei reported wer dooen, as men that had dooen many thynges at ỹ commaundemente of the Lorde, & had ſuffred not a fewe thynges for his ſake becauſe thei wer in al matiers inſeparable compaignions & folowers of Jeſus Chriſte, almoſte neuer out of his preſēce. Neither ought there the leſſe credite to bee geuē vnto me, for that I dooe wryte ſuche thynges not as I haue ſeen my ſelf, but as I haue learned of others. It was requiſite to a matier beyng ſo ferre out of all vſe, and ſo ſtraunge, & ſo vncredible: that feith ſhould firſt bee acquired & woonne out of all the ſenſes of ỹ bodye, & than theſame feith to bee confirmed with euident woonders & miracles. But this kynde of tokens or prouffes cānot euermore cōtinue ne endure: For on ỹ one ſyde Chriſte did not long exhibite hymſelf to bee ſeen in this worlde, & on ỹ other ſyde miracles are thynges but for a tyme geuen to mēnes hardeneſſe of beliefe, & afterward once to ceaſſe & to haue an ende. It is ſufficient that the rudimentes and firſt principles of the feith, proceded from ſuche begynnynges as theſe. Thomas the Apoſtle ſawe Chriſt after his reſurrection heard hym, & felt hym with his handes, and than belieued: but our Lorde & maiſter Chriſte pnounceth ſuche perſones to bee bliſſed, which although thei haue not bodyly ſeen the thynges dooen, yet neuertheleſſe dooe geue as muche credite to ỹ woordes of the ghoſpell, as if thei had perſonally been preſent at ỹ dooyng of theſame. For otherwyſe, if onely the yies ſhould bee belieued, euē verai thei that wer bodyly conuerſaunt with our Lorde, dooe reporte many matiers, at ỹ dooyng of whiche theimſelues wer not preſent, but learned it of other perſones beyng ſubſtanciall, credible, & true of their reporte: as (for an exaumple) of the natiuitee & petigrewe of Chriſt, of the wyſe men that wer called Magi, (whiche came from the Eaſte to ſee Chriſte beeyng newe borne) of ỹ fleyng of Joſeph and Marie with Chriſt into Egypte, of Satan how he tempted Chriſte. We Euangeliſtes, though we ſawe not the beginnynges of thynges, yet haue wee ſeen the ſequeles and endes of theim. We haue ſeen in the Apoſtles, all ỹ euer our Lorde had promiſed of theim in the ghoſpell. We haue ſeen theim beeyng enſpired with the holy ghoſte, geue theſame holy ſpirite of God to other pſones alſo, receiuyng baptiſme

Of the actes that are come to paſſe emōg vs.

that it might not bee denyed but that they had ſeen hard, and felt theſe thynges.

by laiyng their handes ouer theim: yea, and in our owne selues haue we found and felt the effectuall power and strengthe of the holy ghoste. We haue seen deuilles driuen out of men at the name of Jesus: we haue seen diseases put awate: we haue seen poysõs void of all effecte or force to dooe harme. We haue seen that the maiestee of the ghospell, by men of slender substaunce in worldely rychesse, by men of lowe degree borne, by men priuate, that is to saie, by men hauyng no seculare autoritee at all, is yet neuertheless i a fewe yeres famously notified thorough out the wholle vniuersall yearth, and that the great and mightie princes of the worlde haue in vain striued and wrastled to suppresse it.

And verily euen the same thyng also, had our Lorde spoken afore and prophecied, vvhan I shall bee lifted vp from the yearth (saied he) I shall drawe all thynges to my self. Suche authours and auouchers of thynges, and the growyng of the same thynges to suche an ende & prouf as afore is saied, dooeth not suffer vs to doubte, neither of tho thynges that haue passed before our tyme, ne yet of suche thynges, as for many hundredes of yeres to come are promised. Whatsoeuer had of long tyme afore been foresaied by the godly saiynges of the prophetes, Jesus at his comyng into the worlde did perfourme and fulfil: and whatsoeuer thing Christ toward his departure from hens vp to heauẽ, said afore to the Apostles that it should come to passe, hath in dede come to passe: neither is it to be doubted, but ẏ he wil with semblable vprightnesse, & trueth, accomplishe all other thynges, whiche he hath differred vntill his second comyng to be perfourmed concernyng the resurrection of our bodyes, & concernyng the rewardes of the Godly persones, & of the wicked. Therefore as for the ordre & processe of ẏ ghospell matiers, I haue with earnest studie thoughly boulted out of the mouthes of suche whose wordes are vndoubted & certain to wyte vpõ. And out of these haue I picked suche puinctes as semed to bee moste effectuall and moste helping to the feith, and to the deuout godlynesse of the ghospell: not geuyng it a slender litell touche here & there as it wer at rouers, and as menne gather flowres here and there one at auẽture as thei come to hand: but folowyng the ordre of the tyme, & the due course or processe of matiers, I haue diligently compiled the storie, yea euen some what ferre fettyng the matier from the first grounde, that is to wete, from the concepcion of hym, whiche went before the comyng of our saueour lyke as in birth, so in preachyng also, and in death.

And then furthermore I traicte of the straũger concepciõ of Christ within the wombe of the virgin, of the birth of the childe, of his circuncisiõ, of the purification of Marie, of soondrie prophecies spoken vpõ the childe, & of certain tokens of godly towardenesse whiche euen verai than alreadie did like certain litell sparkes appere in the childe: of whiche thynges the other Euangelistes that with vpright trueth and certaintee wrote before, had touched almoste nothyng at all. After all this, how John baptised and preached, and than of the baptisyng of Jesus, of his beeyng tempted, of his doctrine, of woondres that he wrought, of his death, of his beeyng laied in graue, of his arisyng again from death to life, and of his returnyng vp into heauen. These thynges well sette in an ordre eche in his moste conuenient place, I shall in an other traictise

adde,

adde, how he lent the holy ghoste, and what wer the first rudimentes and principles of the primitiue churche whan it first came vp, and begoonne, and also as it grewe from tyme to tyme greatter and greatter. what the chief Apostles Petur, James, Paule & Barnabee did, what thei taught, by what miracles, and by what afflictions thei glorified the name of our Lorde Jesus: not for that I suppose that these thynges wil bee straunge vnto thee, moste honest Theophilus, but partely to thentente that thou maiest eftsones perule in an order tho thynges whiche thou hast by piecemele learned of others: and partely to thende that thou maiest of a more perfeicte and assured credēce, throughly perceiue by my writyng, thesame thynges, whiche thou haddest heard of others aforetymes by their liuely voice and woorde of mouthe, and maiest refuse the fablynges of a great sorte whiche dooe at this present, vnder ỹ false counterfaicte name of the gholpel, sette out their owne peincted sheathe: & not ỹ alone o (for we dooe not wryte these thynges to any one sole pson onely but also al other persones either at this present time liuyng, or hereafter to come, whiche either be or shalbe the same in dede, that thou art called in name, that is to wete, the louers of god, whiche renouncyng and vtterly geuyng vp the deuil, dooe with earnest readinesse of beleuyng, & with godly aplyng theimselues, sue to the frendeship of God: and the whiche despisyng aswell the euils as also the good thynges of this transitorie worlde, dooe bende all their desire to tho thynges, that are euerlastyng and heauenly.

Theophilus, In Greke is in Englishe ỹ louer of God,

The first Chapter.

WHan the tyme by the purpose and appoyntement of God prefixed, & by soondrie saige sawes of the prophetes aforetold and promised, & by the space of so many hūdred yeres, greatly wished for of holy & deuout people, was now come, that the soonne of God should take vpon hym the nature of māne, for to redeme mākynde by his death, & aswell by his doctrine as also by his exaumple of dooyng, for to enstructe vs towardes the knowelage of the trueth, and the earnest loue and desire of the godly trade of the Gholpell, and finally by his promises for to sette vp our hertes towardes the hope of the life euerlastyng in heauen: forbecause all this same that was to bee dooen, was straunge, nor the lyke heard of in any age or tyme afore, (the wysedome of God by secrete wayes and meanes ordreyng all thynges) there was leat passe no puincte at all of any tokens or euidente signes, whiche might to a matter of it selfe incredible, purchace credite, and cause it to bee belieued emong men. For who hath euer heard a man to haue been borne of a woman on yearth whiche should for euermore reigne God in heauen? The histories euen of ỹ Gentiles also bee ful of straunge thynges ỹ haue happened against ỹ cōmon course of nature. In ỹ bookes of the olde testamente wee learne that ỹer

hath been cast downe frō heauen: we learne the sea to haue opened & diuided it self in twoo partes: water to haue been gotte fourth of a dyre rocke by touchyng it with a long rodde: and dead menne to haue been restored again to life. But who hath euer heard a virgin to haue brought fourth a childe without mannes helpe? Yet in dede the chief article of our saluacio̅ it was, that this same puincte wer to all persones throughly perswaded, that is to wete, Iesv to bee thesame Messias, whose comyng, all foretellynges of the prophetes had promised, and whom all the lawes of Moses had by waie of a shadowe expressed, and of whom onely all persones must hope and truste to haue their saluacion,

The texte. ¶ There was in the daies of Herode the kyng of Jewrie, a certain priest named Zacharie, of the course of Abia, and his wife of the daughters of Aaron, and her name was Elizabeth.

Wherefore by the high wisedome and prouidence of god, there was one prepaired the whiche beeyng for his owne parte also borne into this world after a woondrefull straunge sorte, should goe before the heauely childebearyng of the virgin Marie: and the whiche through the noblenesse of his linage, through suche his holynesse of liuyng as had not afore ỹ tyme been heard of, & by his authoritee, through his rare giftes of grace gotten emōg al the people, might vnto Christ beeyng not yet borne, procure the first knowlage & feith emong the Jewes whiche wer hard of belief, euen as the doctrine of the ghospell (wherof Christe was the head, the first foūder, & first bringer vp) was at the first beginnyng made acceptable vnto the worlde, by the testimonie of the olde lawe, the figure of the whiche old lawe, Zacharie and Jhon did represent. But in short processe of tyme, (the course of thynges beeyng chaunged a contrarie waie) lyke as Christ, whā his vertues and giftes of grace wer shewed fourth, did derken the glorie of Jhon: so the brightenesse of the maiestee of the ghospell, as soone as it ons opened it self vnto the worlde, did (as ye would saie) clene abrogate ỹ authoritee of Moses lawe. And so it was, that where Jacob the Patriarke a litell before he should dye, beeyng endowed with ỹ spirite of prophecie, did foresaie verai many thynges whiche should afterwarde come to passe: whan it was nowe come to the mencionyng and namyng of Juda, (out of whose tribe our Lord Jesus should issue and procede by lineal descent) he spake these wordes of ỹ prophecie folowyng. The sceptre (saied he) shall not be taken from Iuda, ne the head rewler from the thighe of him, vntill he come that must be sent, and verai he shalbe the expectacion of all nacions. This prophecie did euidētely enough betoke̅ that Messias should at suche tyme come, whan the people of the Jewes (whiche had afore from tyme to tyme euermore been rewled & gouerned by Capitains, Judges, Kynges, & Priestes of their owne nacio̅) should now be subiect to a prince borne i a forein coūtrey. And thesame prophecie did all vnder one geue a token, that the grace of ỹ Ghospell (whiche the Jewes would despise & sette at naught,) should passe and goe from theim vnto the Gentiles. But first of all others, Herode ỹ soonne of Antipater, wheras he was neither descended of ỹ bloud of the Jewes, and yet was besides fourth an vngodly & a wicked persone, was not onely enfraunchised and called to the honour to bee a denisen of the countrey of Jewrye, but also throughe the fauour of Cesar Augustus than

Of Herode the kyng.

thã Emperour of Rome, obteined the kyngdome and rewle ouer the Jewes. Therefore euẽ by this tokẽ alone (though there had been no mo, nor no other) the Scribes and the Pharisees, (whiche tooke vpon theim the exacte and perfect knoweledge of the lawe,) might haue geassed, that the tyme was now come, whã that same man should bee borne, who defacyng and vanquishyng all terrene or yearthly kyngdomes, should bring into the worlde an heauenly kyngdom, & whiche in the place and stede of tyrannes, should create pastours, & i stede of lordely maisters, should make tẽdre fathers. Furthermore whereas the dignitee of the Judaical priesthood was in exceedyng high honour, and in wondrefull estimacion emong all persones: the holy ghoste had by the prophetes declared afore, that this priesthood also of the Jewes should bee abrogated and abolished, after that he wer ons come, the whiche not beeyng enoynted by mẽ with material or bodyly oyle, but beyng enoynted by God in spirite with the oyle celestiall, should through a sacrifice (beeyng in dede no mo but one sole sacrifice, but the same neuertheless a sacrifice of moste absolute efficacie and vertue) take awaye all the synnes of the worlde: and should through the feith of the ghospell, and the bounteous geuyng of the spirite of God, sanctifie and make holy all thynges. For Daniel had prophecied, that after the wekes or seuenfold doubles of yeres, that is to saie, after seuẽ tymes seuen yeres by god prefixed, it should come to passe, that the holy of all holyes should bee enoynted, and than from thensforth should the hostes and sacrifices of the olde lawe ceasse. When the thinges eternall shall bee ons come, thynges transitorie shall haue an ende: whan ghostely thynges shall bee come, thinges carnall shall ceasse: whã the trueth shall bee come, feigned countrefaictes shal geue place: whan the light shall bee come, shadoes and derkenesse shal vanishe awaye: whan Christe shall haue begonne to speake, the voice of the grosse lawe shall plaie mum, vntill that it too, dooe openly professe him, whom vntill now, it did rather (as who should saie) with certain tokens of beckyng, nod at, or puincte vnto, then by expresse woordes pronounce & declare to bee he. At suche tyme therefore as Herode, beeyng first a forreinour and an aliene borne, and secondarily a wicked persone, and with many manslaughters and hainous mourdres polluted, had all vnder his rewle and obeisaunce emong the Jewes, not by the autoritee of God, but by the fauour of Cesar Augustus: and at what tyme the religion of the Jewishe temple, whiche consisted in externall figures and ceremonies, did moste chiefly of all flourishe emong men: at what tyme extreme wickednesse and all vngodly facions did before the face of God reigne emong the Scribes, the Pharisees, the elders, and the bishoppes, vnder the false pretensed coulour and cloke of holynesse: euen than did ỹ comyng of the lorde Jesus, after this sorte as we shall now tell, begynne first to bee notified to the worlde. There was vnder a wicked kyng a godly priest, euen (as ye would saie) the last remaines that was left of the old ordre of priesthood, not beeyng yet corrupted with so many vices: this priestes name was Zacharie, whom ỹ ordre of lottes comyng about again by course, did at that present tyme calle to the ministryng of the sacres and holy rites in the Temple. For so had Dauid sorted all the wholle ordre of priestes into two principall families, that is to wete, of Eleazar, and of Ithamar. The other families beeyng subiect vnto these twoo, he diuided into fower and twentie lottes, that euerie of theim in ordre one after an other, should in their

A certain priest.

Daniel. ix.

Named Zacharie.

Of the course of Abia.

courses ministre the sacres in the Temple, eight daies space a piece: absteinyng all that whyle from all thynges, whiche by the rites of Moyses prescripcion, semed to make a man vnclene: refreinyng also frō coumpaignyng with their wiues, nor commyng ons within their owne house, but abydyng still in the Temple, to thende that thei might with the more chastitee and with the more puritee handle the seruice of god: but to all the residue of the priestes (beside hym whose course it was to ministre for that weke) it was leefull in ỹ meane space to attende to their wiues and their children, and to bee occupied about their other secular affaires, so that it wer thynges necessarie and requisite to bee dooē. And so it was, that whyle this ordre was thus i diuidyng by lottes emong the fower and twentie families, the eight place fell by lotte to Abia, of whom zacharie was lineally descended, and into whose place zacharie had by course succeded. All thissame, though it semed to bee dooen by mere chaūce at auenture, yet was there no one puincte therof, but it was wrought by ỹ high wysedome and prouidence of God, yea not so muche as the veraie noumbre of the course, but it was for a purpose and a consideracion. For lyke as the noūbre of seuē for many causes hath the figure and signification of the old lawe, so dooeth the noumbre of eight well accorde to the grace of the gospell, for asmuche as the euerlasting blisse of heauen is now geuen, not through the workes of the lawe but freely and frankely through feith. And zacharie had also a wife named Elizabeth, not onely the better to bee estemed for ỹ respecte of her noble birth (for she came of the stocke & bloud of Aaron the first priest of the people of Israel) but also woorthie to bee had in reuerence & worship for hir integritee & perfeict goodnesse of behaueour, to the entente that suche an holy man as zacharie was, should not bee without a wife accordyng.

And his wife of the daughters of Aarō.

The texte. ¶ Thei wer bothe righteous before god: & so walked in all the cōmaundementes and ordeinaunces of the lorde, that no man could fynde fault with theim. And thei had no childe because that Elizabeth was barain, and thei bothe wer now well stricken in age.

For it was in veraie dede an holy wedlock knitte & made vp not so muche by copulacion of their bodyes, as by lykenesse of theyr myndes and hertes, & by the felowship of godlynesse, because thei wer bothe of theim veray good folkes and iust, not with the iustice of the Pharisees (which Pharisees vnder a false coulour and a countrefaict shewe of holynesse, did sette foorth their peincted cheathe to the yies of men for lucre and for worldely praise, defourmyng their faces & makyng theim vnsightly for the nons, a troūpet blowyng before theim, at all suche tymes whan they gaue their almes, sekyng to bee estemed holy by reason of long praiers made in corners of the stretes, whan their herte was drouned in all fylthynesse of hainous offenses and trespaces against God:) but zacharie and Elizabeth with vncorrupt hertes did i suche wyse obserue and kepe all thynges whiche the lorde had commaunded by the lawe: that neither thei gaue vnto men any holde or title to fynde faulte with theim, and yet (the whiche is a puincte of no small difficultee) thei did also by the puritee and cleanesse of their liuyng, shewe theim selfes pleasyng in the sight of God. yea & this veray puincte also was wrought by the high wysedome of God, of a special prouision, to the ende that suche an one as should afterward geue testimonie vnto Christe at his cōmyng, might on his owne behalf bee in al manier degrees worthie acceptacion emong the people of the Iewes: first for the noblenesse of his linage, beeyng descēded of the ordre of priesthood

Thei wer bothe righteous before god.

aswell

aswell on the fathers syde as on the mothers syde: secoũdaryly for the liuyng of bothe his parẽtes beeyng vnreprouable: thirdly for the vertues and giftes of grace in his owne self, beeyng woũdreful, and such as wer but in fewe persones to bee found: and finally for his glorious death whan he should suffre for the truthes sake. Ferthermore by the prouidence of God, this puincte also was wrought, that the straunge manier of his natiuitee should stiere vp the myndes of men to haue a special regarde of Jhon: and no suche common maters or facios, as wer in other folkes, to bee looked for at his hãde, ỹ whiche wer borne into this worlde not after the common course of nature, but by the onely benefite of God. For although the holy conuersacion of zacharie & Elizabeth was specially well approued and allowed of all persones: yet in this one puincte their godlynesse semed to haue but hard happe, that bothe of thẽ wer veray ferre growen in age without hauyng any issue or childe in al their tyme. For emõg the Jewes, lyke as the fruictefulnesse of matrimonie was reputed for a certain thyng of great royaltee, so was barainnesse in as muche reproche as any thyng, & was rekoned in the noũbre of the chief missehappes and euils of this life. For the moste parte of the people did interprete and take those persones to bee reiected and cast out of the fauour of God, whiche had not had the fortune & happe, with some kynde of issue to encreace & multiplie the people of the Jewes, beeyng a people specially chosen and dedicate vnto God. For the Jewes beeyng altogether grosse and carnall, had not yet learned, that a spiritnall and ghostely people it was, whiche God would haue by an heauenly generacion still from tyme to tyme more & more, to bee multiplied with continuall succession of issue. Thei had not yet heard, that blissed wer tho persones, whiche had gelded theim selfes for the kyngdome of heauẽ. And this matier did not a litteli grieue theim bothe in their myndes, and especially Elizabeth, who was now euen alreadie by a muche reprochefull name in euerie bodyes mouth called barain, and was rekoned in the noumbre of women of hard happe, as one of suche barainnesse, that she was now past all lykelyhood or hope to haue any childe, because that verai many yeres hauyng passed i the coumpaignie of her wedded housebãde, she had yet brought foorth no fruicte of matrimonie. For the reproche of barainnesse is woont moste specially to light on the weomen. And this despair of hauyng any childe, the olde age of theim bothe had encreaced. But the bounteus goodnesse of God, did of tendre fauour geue vnto the deuout praiers and desires of their hertes, that thyng whiche the strength and power of nature did not geue to the coumpaigniyng of their bodyes.

And thei had no childe.

Because Elizabeth was barain.

And thei bothe wer now well stricken in age.

¶ And it came to passe, that whan zacharie executed the priestes office before God, as his course came, accordyng to the custome of the priestes office, his lotte fell to burne ieẽse. And he went into the Temple of the lorde, and the whollе multitude of the people wer without in praier, whyle the incense was in burnyng.

The texte.

Therfore whan zacharie executed the office of the prieste in the ordre of his course, whiche (as we haue saied) was in the course of Abia: and continuyng within the Temple in the sight of God, attended the ministryng of the sacres, lyke a pure and a chaste man: and now accordyng to the custome and manier, there was one to bee chosen to goe into the innermoste and prineest place of the Temple (whiche is called Sancta sanctorum, that is to saie, the holy of holyes, or the principall holy place) the chaunce of the lotte so fell: that he was chosen

When he executed.

Before god.

His lotte fell to burne incense.

to

to entre into the principall holy place, (whiche it was not leefull for any persone to entre except ỹ bishop, or suche an one as wer appuincted i the bishops stede) and there, on the altare that stood i the secrete inner parte of the Tẽple, to laie holy incense made of certain swete odoures in the old lawe appuincted, that is to wete, of baulme, onycha, swete galbanum, and frankincense of the

Exod. xxx. d. clerest sorte. For this kynde of sacrifice was estemed emong the Iewes to bee the moste holy aboue all others, in so muche that to the seeyng of this sacrifice whan it was in dooyng, the laie people wer not admitted to come in, no

And the multitude of the people wer without in prayer. nor yet any of the leuites neither. But all the residue besides ỹ prieste that did execute, taryed without, beeyng separated and diuided from that place with a vaille, makyng their deuout praiers all the meane whyle, that God would vouchesaulue to ratifie that, that was than i offeryng for the helth and safegarde of the wholle people: & so remained they without, vntill the prieste after the sacrifice in the inner place completed, came foorth again to the people, to finishe the residue of thynges whiche to the ordinarie obsequies and rites of sacrifice did apperteine. And the prieste did not onely praie for the people, but also for himself, accordyng vnto the prescripcion of the lawe, as one beeyng a mortall man hym self aswell as the others, and in daungier of fallyng into the errours and vices of this worlde.

The texte. ¶ And there appered vnto hym an Aungell of the lorde, standyng on the right syde of the altare of incense. And whan Zacharie sawe hym, he was abashed, and feare came vpon hym.

Therfore where as Zacharie had many yeres afore oftẽ tymes with moste earnest desires, cryed vnto God to deliuer aswell his wife frõ the reproche of barainnesse, as also himself from the grief and pensifnesse of beeyng without issue: yet (not withstandyng a certain despair of hauing any children many a daye sence conceiued in his mynde,) he did euẽ at that present tyme with moste ardent praiers, require of God as though he had than been present before his face, the publike redẽption of the people, whiche had now many hũdred yeres been looked for. And in dede the fume of the incense mountyng vp from the altare, was cast abrode in the aier on euerie syde, but the desire of this deuout bishop, perced vp euen to God, the Aungels carryng it, whose office it is to conueigh vp to almightie God the praiers of the godly, and again to bryng

There appered vnto him an Aungell. down to vs his bounteous largesse. An Aungell therefore that had been sent frõ heauen, stood at the right ende of the altare, on whiche the swete sauours of incense was burned, as one readie to declare some glad tydinges (because thynges that chaunce to bee on the right syde, haue commonly a luckie signi-

Whan zacharie sawe him, he was abashed, & feare came vpon him. fication of some good happe to come.) Zacharie, whã he had soodainly espyed this Aungell shynyng with celestiall brightenesse, (for he came not in openly in a bodily fourme as mẽ vse to dooe, but sodainly & vnawares shewed hymself visible) truely he was sore dismaied in his mynde, and takẽ with a great feare: not that the Aungel made a shewe of any manier thyng to bee feared, but for that the infirmitee of mãnes bodye is not able to abyde the maiestee of the spirites or Aungels of heauen.

The texte. ¶ But the Aungell saied vnto hym: feare not Zacharie, for thy praier is heard. And thy wife Elizabeth shall beare a soonne, and thou shalt caile his name Ihon. And thou shalt haue ioye and gladnesse, and many shall reioyce at the birth of him. For he shall bee great in the sight of the Lorde.

But

But lyke as it is a puincte of mãnes weakenesse to fall in a trembleyng and quakyng at the sodain sight of an Aungell, so is it the propertee of the great goodnesse of theim, with tentile & familiar speakyng vnto vs, to take awaye our feare. The Aungell therefore with a gracious looke, and with tentile fair woordes speaking vnto zacharie, saied i this wyse: zacharie, there is no cause why thou shouldest bee afeard, but there is cause why thou maiest bee glad and ioyfull. For I bring glad tydynges bothe vnto thee, and to all the people for whom thou art now makyng intercession. God hath graũted thy deuout and godly petició. That same Messias the deliuerer and sauer of his people, whiche long & many daies gon hath been promised, and many hundred yeres alreadie looked for, is now at hãde to come in dede. And not onely that thyng whiche ỹ hast made petition for, is obteined: but an other thyng also dooeth the goodnesse of God adde to the heape of thy desires, whiche thyng thou durst not bee so bold to aske, because thou wer now clene out of all hope that it might by any possibilitee come to passe. Thou madest petition for the redemer of the worlde: thou shalt receiue also, one that shall declare and publishe the redemer vnto the worlde. The fruictefulnesse of thy wife Elizabeth that hath been hitherto by the wysedome and prouidence of God delaied and put of, shall bryng vnto thee no small encreace of ioyes: and a general gladnesse of all the people, shalbee coupled with the particular reioycyng of thyne owne priuate householde. Hir fruictefulnesse that all folke despaired of, shall haue a commoditee, and dooe good for this purpose, that all persones maie vnderstande thilsame childebearyng not to bee of the common rate, but the childe whiche shal be borne, to bee borne God beeyng the worker and dooer of it. In dede thy wyfe shal bryng foorth to thee a childe, but she shall not bryng foorth childe to thee alone: she shall bryng foorth to the whole people in generall: She shall bryng foorth to God, by whose prouidẽce all this matier euerie whit of it is tempered and wrought. So muche the more to the woondre of the worlde shall she bryng foorth, that it is so ferre past tyme of hir age ere she bryng foorth: so muche the more to the pleasyng and reioycing of all parties, that she had no suche hope: so muche the more to hir good happe and fortune, that she shal bryng foorth a soonne, and not a soonne at all aduentures, but the great publisher, and foregoer, and (as who should saie) the husher and maker of waie, & the pursenaũt of the moste great Messias that is to come: To the office of suche an high preeminence is he by the free and franke fauour of God, picked out and deputed, and for that cause shalt thou calle his name IHON, that the people maie euen there by at lestewyse bee aduertised, that he shalbee veraie well accepted of God, and plenteously heaped with many heauẽly gifres of grace. Therefore the sorowe whiche the barainnesse of thy wife hath hitherto brought vnto thee, shall be redubbed with plentifull ioye, and with muche rẽioycyng. Neither shal this ioye bee kept or enclosed within the walles or precincte of thyne owne house. There shall at thy ioye a great maignie of thy frendes reioyce, whiche wer sorowefull afore for thy sorowe. There shal leape for ioye at the birth of thy soonne, all suche as dooe thirstỹ comyng of Messias. This Messias beeyng as it wer the sunne in the skye, thy soonne shall goe before, as it wer a certai daie sterre, to geue knowelage afore by his woondrefull brightenesse, that the aryseng of hym is euen at hande, whiche shall on euerie syde, put awaye the derknesse of all the wholle vniuersall

And the aungell saied.

Feare not.

Thy praier is heard.

Thy wyfe Elizabeth shall beare a soonne.

And thou shalt call his name Ihon.

And thou shalt haue ioye.

And many shall reioyce at the birth of him.

And he ſhall bee great in the ſight of the lorde.

ſall worlde. In dede the other ſhall bee out of all compariſō moſte greatteſt, but yet thy ſoonne too, like as he ſhal bee muche inferiour to ỹ other: ſo ſhall he in dignitee excelle and paſſe all the reſte of the other prophetes that hitherto haue bee. For he ſhall in verai dede bee great, not onely in the opiniō of mē, but alſo in the yies of the lorde, vnto whom no man is great, but by the vertues and gyftes of grace whiche hymſelf dooeth frākely geue. For he ſhall bee great, not in worldely rycheſſe and ruffleyng porte of this life, or in worldely dominion, but rather by the cōtempte and deſpiſyng of thoſe thinges, whiche make certain perſones great in the yies of mē. And the leſſe that he ſhall deſire the commoditees or welth of this worlde, ſo muche the more plēteouſly ſhall he bee couched full of gooddes heauenly.

The texte.

¶ Wyne alſo and ſtrong drynke ſhall he not drynke, and he ſhall bee replenished with the holy ghooſte euen from his mothers wombe: and many of the children of Iſrael ſhall he turne to their Lorde God. And he ſhall goe before hym in the ſpirite and power of Helias, to turne the hertes of the fathers vnto the children, and the vnbelieuers to the wyſedome of the iuſt men, to make readie a perfect people vnto the lorde.

Wyne and ſtrōg drynke ſhall he not drynke ꝛc.

And he ſhall bee repleniſhed.

And as for all kynde of exceſſiue or delicate fedyng, with al the other obiectacions and pleaſures of the bodye, he ſhall ſo muche abhorre, that he wyll not at any tyme drynke any wyne, or any other delicious or ſtrong drynke, ne any liquour at all, that is hable to take awaie ſobrietee from a man, or to diſtēper his braine. For theſe filthie delites of ſenſualitee haue no place in ſuche an one, in whoſe breſte the holy ghoſte hath taken poſſeſſiō afore to dwelle in: whiche holy ghoſte ſhal repleniſhe the mynde & ſolle of thy ſoonne euen whyle he lyeth ſecrete within the encloſure of his mothers wōbe, that he maie plaie the parte of a prophete in geſture, before he bee hable to haue any vttreamce of woordes by ſpeakyng. And in ſhort proceſſe of yeres, whā the giftes of the ſpirite of God ſhall haue growē as his yeres & age ſhall dooe, he ſhal worke woondres: on the one ſyde, by the exaumple of his moſte holy life, and on the other ſide, through ſuche his preaching as men ſhall meruaill at. For (accordyng to the prophecie of Malachias,) many of the children of Iſrael beeyng fallen from the fauour of God, (by reaſon that whyle bearing theim ſelfes bold on the carnal lawe, they tooke no regarde to dooe thoſe thinges, whiche the figures of the lawe dooe ſignifie) he ſhal conuerte to their Lorde God preachyng with great frankeneſſe and plainneſſe, the kyngdome of God, to bee at hande: exhortyng theim to the repentaunt emendyng of their former life: makyng with outward baptiſyng in water, a forerproker to ỹ aboliſhyng of ſynne whiche was to come through Meſſias: and finally vnto all perſones openly ſhewyng that ſame man, whom God for this purpoſe would ſhortely after ſend into the worlde, that by him alone and only, euerlaſtyng ſaluaciō ſhould come vnto all men. This ſame Meſſias ſhal firſt come as a poore humble man of lowe degree, to thee ende that he maie conferre and geue euerlaſtyng ſaluaciō vnto all perſones puttyng their truſt and affiaūce in him. Than afterwardes ſhal he eftſons come in maieſtee to geue rewardes vnto euery one accordyng to their dedes, that is to wete, to the good and the godly euerlaſtyng life, and to the vnbeleuyng and wicked perſones euerlaſtyng death. And like as by Malachias prophecie Helias ſhalbe the forerneſſagier of his ſecound comyng, to prepare the hertes of men, by his preachyng againſt that ſame great and terrible daie of the Lorde: right ſo ſhal thy ſoonne bee the forerneſſagier of the former

Many of the childre of Iſrael ſhall he turne to their lorde God.

And he ſhal goe before him in the ſpirite and power of Helias.

Mala. iiii.

comyng, in whiche God by his soonne Messias, shall descende down into the yearth, to lure and prouoke all persones in generall without exception, by Johns preachyng, vnto the knowelage and loue of himself. And for this puincte he shall of a great maigny bee thought to bee Helias. Neither shall he without good cause be said to bee Helias, in that he shall in the spirit and power of Helias come before the comyng of the Lorde: to thende that (as the prophete Malachias hath wryten) he maie turne the hertes of the fathers to the children: whereby the Jewes, who haue so ferre growen out of kynde, and fallen frō the holy trade of theyr forefathers, maie emende, and come againe to better grace: and that the same Jewes beleuyng in the woordes of Messias (by whom God shal speake vnto theim) maie truely deserue to bee called the children of Abraham, in that thei folowe the prompt readynesse of beleuyng, whiche was in Abraham: and also that suche persones, as whyle thei cleue fast to the outward rynde or barke of the lawe, dooe not vnderstande the mynde & effectual pith of the lawe, he may conuert and bryng vnto the wysedome of the iust, whiche haue learned that vnder the vtter plaister or pergett of the lawe there lyeth hidden some higher poinct, and some holyer matier the whiche shall ere long, be vttered abrode by the preachyng of Messias, who shal perfeictely accomplishe and fulfille the lawe in the right kynde as it ought to be, but thy sonne beeyng as a way leader vnto the heauenly preaching of thissame Messias, shall prepaire the hertes of men, that he may deliuer vp vnto Messias at his comyng, a people not vtterly vntraded or vnentred i his discipline, but somwhat prepaired already, & instructed therunto with ỹ agnisyng & knowlageyng of theyr owne synfulnesse, with ỹ expectacion of ỹ kyngdome of heauē & with felyng a great misse & lacke of the Messias to come. For so was it thought best vnto almightie God, by castyng first of all, certaine entreynges & principles, to bryng man, whiche had been fallē to vtter ignorraunce and wickednesse, a lytel & a lytel by degrees, vp to the highest puinctes of godly perfection.

To turne the hertes of the fathers vnto the children.

And the vnbeleuers to the wysedome of the iust men.

To make readie a perfecte people vnto ỹ Lorde

¶ And Zacharie saied vnto the Aungel: By what tokē shall I knowe this? For I am olde and my wyfe is wel stricken in age. And the Aungel aunswered, and saied vnto him: I am Gabriel ỹ dooe stande in the presence of God, and am sent to speake vnto thee, and to shewe thee these glad tydynges. And beholde, thou shalt bee dumme, and not hable to speake vntil the day that these thynges come to passe, because thou diddest not beleue my woordes, whiche shalbe fulfilled in their tyme.

The texte.

The Aungel vsyng al thissame frendely talke, Zacharie had now put away the feare that he was in. But forbecause it wer great high puinctes ỹ the Aungel promised, and by course of nature, not credible: Zacharie bothe after the manner and vse of the Jewes, and also representyng a figure of their synagogue, requireth to haue some matier of weight to bee annexed to the promises, by some euident token, to thende that one miracle should obteine assured credite vnto an other: wherfore he aūswered, and spake vnto the Aungel in this sorte. By what present token now out of hande maie I knowe, that thissame whiche thou dooest promise to come, is a matier of perfaict certaintee: For otherwise the verai felyng of nature saieth the contrarie. For I for my part am already a verai aged man: and my wife also is already ouer ferre stricken in yeres, to haue any

By what token shal I knowe this?

For I am olde and my wyfe is wel stricken in age.

childebearyng hoped for of hir bodye. How shal that thyng now chaunce vnto me and hir, beeyng bothe of vs old and pall hauyng any fruicte, the whiche did not chaunce vnto vs whan we wer young, and in perfeict lustynesse of our bodyes. Then saied the Aungel again: If a mortall man beeyng sent from another mortal man should promise vnto the suche thynges as these, thou mightest wel, and not without good cause, doubte of the promisse. For I graunte that thissame thing, whiche I promise, is aboue mannes power, and aboue the common ordre and courle of nature. But neyther is it possible for an Aungel to bryng a message of vanitee: nor any thyng there is so vncredible emong men, but that God can easily perfourme it vnto theim, that beleue in his promisses. For I am the same Aungel Gabriel, many yeres gon, sent to the prophete Daniel, the which from tyme to tyme dode stande in the sight of God, emong the seuen principall seruitours of heauen, in a readynesse to do almanier obedient seruice at the wil and pleasure of God: and at this present tyme especially deputed and appuncted of God vnto this office, to bee the messagier betwene God and man in this present matier, then the whiche, neuer was there at any tyme any other acte dooen, more greatter, or more to be marualled at. Therfore that thou maiest not be in any manier distruste, it is God that is the maker of this promisse: and I the messagier sent from the same, to make relation of the matier vnto thee, and to bryng the glad tydynges. And sens thou doest so muche require, thou shalt haue geuen vnto the, that shal bothe be a true token of the promisse in tyme comyng to bee perfourmed, and also a punishmente for thy mistrustfulnesse at this present declared. Behold, thou shalt soodainly, euen from this instaunt become dume nor shalt not haue power to bryng any woorde out of thy mouth, vntil thy soonne beeyng borne to this worlde, shall haue discharged my credite and promisse, of the whiche there ought not any doubt to haue been made on thy behalf. For the tyme is now at hand, that the synagogue whiche is so hard to be brought to belief, shall kepe silence, and no persones shall haue toungue to speake with at libertie, sauyng onely suche as with readye towardenes to beleue, shal obeie and folowe the preachyng of the ghospel.

And the Aungel answered and sayd to hym.

I am Gabriel that do stande in the presence of God.

And am sent to speake vnto thee.

And behold thou shalte be dumme.

Becaulethou diddest not beleue.

The texte.

And the people wer awaityng for Zacharie, and marualled that he tarved in the temple. And whan he came foorth, he could not speake vnto theim. And thei perceiued that he had seen a vision in the temple. And he beckened vnto theim, and remained dumme.

And the people wer awaiting for zacharie.

And they marucilled that he taried in the temple

But whi he came furth he could not speake.

And thei perceiued that he had seen a vision.

Whyle these thynges wer in dooyng betwene zacharie and the Aungel, within in the innermoste tabernacle of the temple, all the wholle bodye of the people stoode awaityng & lookyng, that the priest should come foorth accordyng as the manter was, to execute and minister the rest of the rites that wer yet to bee dooen abrode i the presence of ỹ multitude. And truely thei wer stricken in a great woondre, that he made suche tarying in the tabernacle a longer space, then the woont vse was. At length foorth cometh zacharie, with a countenaunce in dede shewyng an vnwoont gladnesse, but the vse of his speache clene taken from him. By the whiche thinges the people right wel vnderstood, that some vision had appered vnto him whyle he was within. For the presence & beeyng together with any parte of the maiestee of God, or with any Aungel of heauen, is woont to

make

make a great alteracion in the state and moode of a mortall mannes face and countenaunce, as in olde tyme it chaunced also vnto Moses. And forasmuche as he had no power to speake with his toungue, he wrought by signes & tokens of puinctyng & noddyng with his head: whiche was, that the sacrifice had been dooen to the contentacion of God, & that God was highly pleased therewith, & that thei should therefore rendre tankes vnto him, in that he had graciously heard ỹ deuout praiers of his seruauntes. And he beckened vnto thē.

And than did Zacharie (euen dumme as he was) remain still within ỹ temple executyng his office in ministryng the sacres, vntil the noumbre of his eight daies wer completed and ended. The people of the Jewes, all that meane whyle duryng, had a prieste that could not speake, as an incling and a token of the lawe in shorte processe of tyme afterward to ceasse, and to geue place vnto hym, whiche bryngyng the trueth abrode to light, should put awaie all shadoes of thynges and make theim to vanishe. And remained dumme.

And so it was, that whan the daies of his ministryng wer expired, he departed into his owne house. And after those daies, his wife Elizabeth conceiued, and hidde hir self fiue monethes, saying: Thus hath the Lorde delt with me in the daies wherin he hath looked vpon me, to take awaie my reproche emong men.

But the ordinarie tyme of his ministryng in the temple beeyng expired, zacharie returned home to his owne house: and there vpon confidence and trust of the Aungels promisse, he enbraced his barain and aged wyfe Elizabeth. For here in this case, there was no geuyng of theim selfes to the wanton desire of the fleashe, but great lacke and desire ther was of that child whiche should bring the glorie of God to light & knowelage by his life, and his preachyng, and whiche should bee the foregoer of him, who hauyng been a long season looked for, should at last bryng perfect saluacion vnto all creatures. Chaste enbracynges of the housebande and wife it is, whiche the promisse of God dooeth couple, and not the wantō lust of the bodye: an holy compaignying together of man and wife it is, that seketh not hyng els but the fruicte of issue: & godly is the loue and desire of suche issue, as is borne, not to our owne pleasures and appetites, but to the publique benefite and welth of all creatures. Now whan Elizabeth had accordyng to the Aungels promisse conceiued she hidde hir self out of compaignie, keppyng the matter close from the sight of the people by the space of fiue monethes, in dede no lesse thā a glad womā that she was conceiued with childe: but yet (as vertuous disposicion & shamefastnesse commonly goe together) more then half ashamed, forbecause that to suche persones as did not yet knowe all thissame matter to be dooen God beeyng the worker and dooer of it she beyng now already an aged womā, might seme to had wholly geuen hir self yet stil vnto the satisfyng of the wāton lust of hir bodye. For she was not ignorant, how muche enclined ỹ moste parte of folkes are, aswel to misdeme the wurst, as also to speake naughtyly. And the prudent mynde of the woman, had also a further yie, and regarde vnto this puincte too, that there was no vaūtes ne braggues to be made emong the people, of ỹ gift of God, vntil it wer assuredly knowē to bee of certauntee, lest if ỹ thyng had afterward quailled or gon awry i any behalf: ỹ reproche of hir barainnesse should bee double, for ỹ beyng so fer And so it was, that whan the daies. &c. And after those daies his wife Elizabeth conceiued. And she hidde hir self fiue monethes.

strieken in yeres, she had conceiued suche a vain hope to haue a childe.

Saiyng: thus hath the lord delt with me in the dayes &c.

Neuertheless, whan by sondry assured tokens, she perfectely knewe hir self to be with childe, she did in suche wise at all tymes shewe hir self glad of hir happie chaunce, that all this matier euery whit of it whatsoeuer it wer, she referred vnto the onely goodnesse of God. I haue hitherto (saith she) been diffamed with the reprochful name of a barain woman, and one that neuer should haue childe, emong the people of Israel, in whose opinion the barainnesse of the bodye is a thyng of more dishonestee & shame, then naughty disposicion of the mynde. But the Lorde (I see well) hath for this purpose made a delaie of my fruictefulnesse, that a childe borne now whan noman looked for it, not onely might deliuer me from the reproche of barainnesse, but also should cause vnto me ꝑ more aumple ioye. For plainly the free gifte of God it is, who, at suche tyme as best pleased himself, hath vouchedsafe to cast a fauourable yie on me his simple hãdemaide in suche sorte, that by reason of my childe (though beeyng but one alone, and borne whan it was by the course of nature past season, yet neuertheless a childe specially to bee marked and regarded) whom I haue borne in Goddes behalf, I shall from henssurth in folkes communicaciõ bee reported to bee a mother muche happier thẽ a great many of others, ꝑ which dooe with a great sorte of childrẽ a piece, enryche their housebãdes.

In the daies wherin he hath looked vpon me to take awaie my reproche emong men.

The texte. And in the sixth moneth was the Aungel Gabriel sent from God into a citie of Galile, the name wherof is Nazareth, to a virgin espoused to a man whose name was Ioseph, of the house of Dauid, and the name of the virgin was Marie. And the Aungel came in vnto hir, and said: hail thou ful of grace, the Lorde is with the. Blissed art thou emong women.

These thynges thus dooen, it remained, that the holyer & greatter piece of this mysterie should be procured by the Aungel, that is to wete, that the soonne of God beeyng God imortal should of a virgin, beeyng a creature subiecte vnto death, be borne a man mortal: the lyke wherof neuer had afore, sens the creacion of the worlde, been heard, ne to the last ende of the worlde again should be heard. Therefore whan the tyme, from without beginnyng by God prefixed, drewe nere, that God the father would by his soonne deliuer thewholle vniuersal worlde from the tyrannie of death & of synne: he sent the selfe same Aungel Gabriel, as a broker or procurer and a maker vp of this godly copulacion and iuignyng with the said virgin. And this was dooen in the sixt moneth after that Elizabeth was conceiued with Ihon.

And in the sixt moneth was the Aũgel Gabriel sent frõ God.

Vnto this heauenly matier there was specially deputed a tendre young virgin, not set furth to the worlde with aboundance of rychesse or possessions, not by famousnesse of name, not with portlynesse of life, ne with the other thynges whiche this worlde vseth to haue in high regarde: but endewed with excellent vertues of the mynde, the whiche dooe make a manne acceptable in the sight of God: that is to sate, with puritee of life vndefiled, with maidenly demurenesse, and with godly deuocion. Hir habitacion was in an homely basse litel toune of Galilee called Nazareth, a people nothyng regarded ne setby emong the Iewes. And the virgin was espoused vnto a man of no fame ne porte i any behalf, to the worldes estimacion: but for his vertues of ꝑ mynde, a man to be accepted afore God. a

Into a citee of Galile, the name wherof is Nazareth.

carpenter

carpenter by occupacion, and his name Joleph, beeyng lineally delcen-
ded of the ſtocke of Dauid, from the whiche ſtocke of Dauid, the eſpouſed
virgin alſo had hir progenie, to the ende that the caſe might not diſagree
with the prophecie, whiche had promiſed, that Meſſias ſhould be borne
of the ſtocke of Dauid kyng of Iſrael. And the name of the virgin was
Marie. God had for the nons picked out twoo perſones of lowe degree &
of ſmall porte, to thentente that the worlde might not in this heauenly
matier, claime or chalenge to itſelf any puncte or parte therof. He had
alſo picked out perſones of moſte faulteleſſe and moſte pure behaueour,
to thende that no puincte of cryme might be laied to their charge. He had
picked out perſones coupled together in chaſte and leeful matrimonie, to
thentente partely that the priuitee of a childe to be borne by a pure virgin
might bee ſecrete vntil the due tyme therof: & partely that ỹ caſe (beeyng
otherwyſe vnbeleuable, whiche was, that a virgin had without compaig-
niyng with any man brought foorth a childe,) might not lacke a witneſſe
cõuenient. At a tyme whan this virgin was in hir contemplacion within
hir priuie cloſet (as virginitee loueth to be ſecrete) the Aungel Gabriel
apperyng viſible with muche brightneſſe came in vnto hir, & hailled hir
with a ſtraunge ſorte of ſalutacion: Reſt thou wel (ſaieth he) and reioyce
ô virgin beeyng full of grace, and highly in fauour. Thou haſt the Lorde
right fauourable vnto the, & muche thy frende. And therefore ſhalt thou
bee ſingularly renoumed, and of a laudable name emong all weomen.

To a virgin eſpouſed to a man, whoſe name was Joſeph, of the houſe of Dauid.

And the name of the virgin was Marie.

And the Aungel came in vnto hir, and ſaied: Hail thou ful of grace.

The Lorde is with thee. Bleſſed art thou emong weomen.

¶ Whan ſhe ſawe him, ſhe was abaſhed at this ſaiyng: and caſt in hir mynde, what manier of ſalutacion this might bee. And the Aungel ſaied vnto hir: Feare not Marie. For thou haſt found grace afore God. Beholde, thou ſhalt conceiue in thy wombe, & beare a ſoonne, and ſhalt calle his name Jeſus. He ſhalbe great, & ſhalbe called the ſoonne of the higheſt. And the Lorde God ſhall geue vnto him the ſeate of his father Dauid, & he ſhall reigne ouer the houſe of Jacob for euer, and of his kyngdome there ſhal bee none ende.

The texte.

But the virgin, at the ſoodain ſight of the Aungel, & again alſo at the
fourme and tenour of his ſalutacion beeyng ſtraunge and ſuche as neuer
had been heard of afore, foraſmuche as ſhe on hir owne behalf conceiued
no great opinion of hirſelf, was right muche diſmaied in hir mynde. For
that ſhe was ſore adrad at the entreyng of one in the lykeneſſe of a young
man not looked for, was a puincte of certain verai true maidenly & tendre
ſhamefaſteneſſe: that ſhe made not anſwer out of hande, but caſt with hir
ſelf in hir mynde, what thyng ſo ſtraunge & ſo high a ſalutacion might
mene, was partely a puincte of wyſedome, and partely of demure ſofte-
neſſe. But foraſmuche as the Aungel right well knewe what ſhe was
caſtyng in hir mynde, he would not ſuffre hir any longer to ſtande in
doubte or perplexitee: but bothe tooke awai hir feare with ſpeakyng ten-
tilly vnto hir, and alſo declared at large the cauſe of that his vnquouthe
& ſtraũge gretyng. Marie (ſaieth he) there is no cauſe why thou ſhouldeſt
bee afeard. The iewell of thy virginitee & maidenhood, whiche thou art
ſingularly in loue withal, is ſafe vnto the without any daũgier of leſyng
it. Neither am I come to pleaſe thee, or to ſet the agog with a vain ſalu-
tacion: but I am come vnto thee as a meſſagier of a matier bothe paſſyng
ioyful, & alſo verai great. Ponder not thine owne deſertes. Of the mere

Whan ſhe ſaw him, ſhe was abaſhed at his ſaiyng, and caſt in hir mynde what manier of ſalutacion thiſſame might bee,

And the Aungel ſaied vnto hir: Feare not Marie, &c

fauour of God it is that is offered vnto thee, & not of thyne owne merite. And euen in this verai puincte thou dooest please God, that thou standest in no conceipte of thyself. And leat this suffise thee, that thou hast atteigned grace and fauour at Goddes hande. And now herken a thyng neuer heard afore, but yet a true thyng. Thou shalt conceiue a babe in thy wõbe and shallt bring foorth a soonne, & shalt call his name IESVS, because he shall bring saluaciõ vnto his people. And although he shall bee borne in an homely place, of a maiden estemed to bee of lowe degree: yet by reason of his heauẽly giftes of grace, he shall euery waye be moste greatest: insomuche, that after he shall once be knowen to the woorlde, he shall be called, not by the name of a prophete, but the soonne of the highest. The surname shall bee greatter thẽ any other man maie haue: forbecause the chylde that must bee borne, shall ferre surmounte the common rate & degree of mortall mannes state. In this chylde certes will the Lorde God perfourme and accomplishe the thyng, whiche the prophecie, beeyng to the not vnknowen, hath promised: A man borne of the stocke of Dauid shall sitte in the throne of his father. He shall not through the aide and maintenaunce of the worlde, vsurpe or take vpon him a transitorie dominion and reigne of this worlde: but his heauenly father wyl geue hym the heauenly reigne of Dauid: and he shall reigne ouer the people of Israell for euer without ende. Neither shall there euer come any ende of this reigne, as the prophete Esai hath prophecied.

Beholde, thou shalt conceiue in thy wombe,

He shalbe great.

And the Lorde God shall geue vnto him the seate of his father Dauid

And of his kyngdome there shall be no ende. Esai. vii.

The texte. Then said Marie vnto the Aungel: how shall this come to passe, seeyng that I knowe not any man? and the Aungel answered, and said vnto hir: The holy ghoste shall come vpon thee, and the power of the highest shall ouershadowe thee. And therefore the holy that shall bee borne, shall bee called the soonne of God.

The herte of this virgin did not through these so high promisses of the Aungel, weare any whit the more hault to take vpon hir: neither did she of the highnesse of the matiers cõceiue any distrust. She conceiued not in hir minde any suche presumpciõ, that whã hir soonne should bee a kyng, she on hir partie also should bee made a quene: neither was she vnknowyng, that nothyng there was of suche high difficulte to bee dooen, whiche God was not hable with a mere becke to bryng to passe. All hir care and thought was onely for the iewel of her virginitee on whiche she had so muche sette hir loue. And therefore she dooeth not require a token of the Aungel, as Zacharie had dooen: but dooeth with maidenly shamefastenesse, & also accordyng to wysedome, no more but enquire, to knowe of the Aungel the manier how the thyng should bee wrought & dooen: & maketh aunswere vnto him in this maner: By what meane or waie shall it come to passe (saieth she) ỹ I shall bryng foorth a soonne, forasmuche as I am in suche sorte espoused to my good man whom I dooe now liue withall, ỹ yet neuertheless I haue no conuersaciõ of his bodye, suche as wedlocke requireth? For cõtinẽcie lyketh vs bothe, & this puincte of blysfulnesse, if it might bee, we would bothe of vs ful fain haue perpetually to endure betwene vs. The Aungel therefore teacheth how it should bee dooen, and taketh awaie frõ ỹ virgin all doubtefulnesse cõcernyng hir virginitee. O virgin (saieth ỹ Aungell) nothyng shall i this matier bee dooẽ or wrought after ỹ cõmõ course of nature. An heauẽly childe bearyng shall it bee, & by

Then saied Marie to the Aungel, &c

And the Aungell aunswered, and saied vnto hir, &c.

an heauenly

an heauenly weorker shall it from the first ende to the last bee executed. Thou shalt cõtinue i chaste loue towardes thy chaste spouse. Fruictefulnesse of issue the yappiest that euer maie bee, shall come to thy lotte without any detrimẽte or violacion of thy virginitee. For thou hast not an housebande geuen vnto thee for any suche purpose, either that he should make thee a mother, or els thou make hym a father: but the prouidence of God hath thought good by this meanes to make a sure waie for thy safegarde and preseruacion, for thy good name and fame, for thy virginitee and maidenhood, and for thy conuenient quietnesse. It was Goddes pleasure that an vndoubted witnesse of this straunge childebearyng should bee bothe present and assistent to the thyng: he would in no wyse, but that thou shouldest haue one, who with chaste and cõtinent lyuyng in thy cõpaignie, and with all pointes of feithfull seruiceablenesse, should geue diligent attendaunce aswel on thee, as on the childe that is to bee borne: and finally, it was his pleasure, that by this deuise and pretẽse, this mysterie should bee kept secrete from the vnbeleuyng sorte, and also kept secrete from the wicked spirites. And this holy copulaciõ of the diuine nature with the nature of mã, shall not violate thy chastitee, but shal make it altogether holy. The father of heauen hath determined, after a straũge sorte eftsons to begeatte his soonne on thee. Neither shal there any sede of a man mortal be requisite or nedefull to this diuine concepcion, but the holy ghoste shall from heauen come down into thee: and in thy wombe, (as it wer in an heauenly workehouse) shall accomplishe the weorkyng of this holy babe: and in stede of the bodily or carnall embracyng of an housebande, the highest shall ouershadowe thee, in suche wyse temperyng and qualifying his infinite power and vertue to the measure and capacitee of mannes nature: that it maie be hable to abyde the metyng together and the coniuignyng therof. Where filthie lust is in the carnal copulacion of man and wyfe, there whatsoeuer is borne, is borne vnclene, and thrall to synne. But this that shalbe borne of thee, (because it shall be conceiued of the moste holy embracyng of the highest: because it shalbe cõceiued by the weorkyng of the holy ghoste, who maketh all thynges holy: because it shalbe conceiued of a virgin moste pure, whom of all weomen God hath purposely therefore picked out, beeyng clere from all spotte of sinfulnesse:) shall immediately bee holy as soone as it shall be conceiued. And at the first, by reason of the humain bodye taken of the substaũce of thy bodye, it shall rightly be called the soonne of a virgin, & the soonne of mã: but after the mysterie of this birth once perceiued and vnderstãded, he shall not bee called the soonne of Joseph, but the soonne of God: and that truely, not after ỹ common guyse, as iust persones beyng pourged from sinnes, and iustified by the free fauour of God, are by adopcion called the soonnes of God: but he shall by a singular reason and manier, bee called the soonne of God, of whom he is in verai true dede double begottẽ: once without begynnyng or tyme, and eternall, of his eternall father: and now i tyme mortall, of a mortall mother, and a verai naturall man of a verai womã. And lyke as in this iuignyng together, the diuine nature shalbee vnited and knitte with the nature humain: so shall the childe resemble the nature bothe of the one parent whiche is God, and also of the other whiche is man. This mysterie of goddes deuises and cõueighaunce is of an higher sorte, then that it maie be perceiued euen of the verai Aungels. It is for thee sufficiẽt, to shewe a mynde beliefefull and readie

And ỹ power of the highest shall ouershadowe thee And therfore the holy that shall be borne shall be called the soonne of god.

to

to obeie. All the reſidue ſhall he accompliſhe and bryng to effecte, who is of power to dooe whatſoeuer his will is.

The texte. ¶ And beholde, Elizabeth thy coulin, ſhe alſo hath conceiued a ſoonne in hir old age. And this is the ſixt moneth with hir that is called barain. For nothyng ſhall bee vnpoſſible with God. And Marie ſaied, beholde, I am the handmaiden of the Lorde, bee it vnto me accordyng to thy woorde. And the Aungell departed from hir.

And beholde, Elizabeth thy coulin. &c. And now to the ende that bothe thy ioye maie bee more aboundaunt, and thyne aſſiaunce of the more certauntee: take a freaſhe exaumple euen verai nere at hande. Beholde, thy couſin Elizabeth, that aged womã, beeyng now a long tyme of barainneſſe vncurable, hath (euen I my ſelf beeyng the meſſagier) otherwyſe then euer ſhe hoped for, and aboue the power of nature, conceiued a ſoonne: whiche ſhall bee as a troũpette & an opener of thy chyldebearyng, hir beeyng conceiued with chylde is now a good whyle ſens of vndoubted certauntee: hir bealie is vp, and the chylde is quickened, and ſtirreth within hir.

And this is the ſixt moneth with hir that is called barain. For this ſame is the ſixt moneth, ſens ſhe is cõceiued with chylde whiche was cõmonly called by the name of barain, euen before that ſhe was ferre ſtrieken in yeres, yea & now ferther growẽ in age, then that ſhe might hope to haue any iſſue, although ſhe had not tofore been barain. This to almightie God hath ſo been thought good, to thentẽte that al creatures maye vnderſtãde, nothyng to bee ſo vnbeleuable emong men, whiche the power of God is not hable to bryng to effecte if it bee his pleaſure. As eaſily ſhall he geue concepcion to thee a virgin, as he hath geuen to hir beeyng barain, ſauyng that it hath pleaſed hym, that thy exaũple ſhould bee ſingular & piereleſſe, becauſe thy chylde muſt bee alone without piere. Certain barain weomẽ haue hereto fore by the ſpecial gifte of God, brought foorth chylde, but thei haue brought foorth nothyng but mere mẽ. Neuer hath any virgin yet vnto this daie brought foorth chylde, nor neuer ſhall any dooe after thee: becauſe that he, whiche beeyng but one perſone ſhall in himſelf comprehende bothe the nature of God, & the nature of mã, is no more but once to be borne. After that Gabriel had all this ſaied, the maidẽ made aunſwer in fewe woordes, but woordes of ſuche ſorte, as might bee a witneſſe of excedyng great demureneſſe coupled with paſſyng great affiaũce & zele towardes God. I knowe it (ſaieth ſhe) to haue been promiſed by the mouth of Eſai, that a maiden ſhould cõceiue & bryng foorth a ſoonne: & I haue no doubte, but ỹ God is hable to dooe all thynges that his will is, & ỹ he wyll not be falſe in his promiſſes. That if it hath ſo pleaſed hym, to ỹ executyng of this myſterie, to chooſe & depute me, beeyng a maiden of the loweſt ſorte & degree of all others, there is nothyng ỹ I cã hereby chalẽge or clayme vnto my ſelf, either of merite, or els of grace. It ſhall euery whit come of the goodneſſe of God: it ſhal euery whit come of the mightie power of God: I dooe nothyng but willyngly offre myſelf as an hãdemaidẽ to ỹ Lorde, (vnto whom I am for altogether dedicated) readie to bee at all his cõmaũdemẽtes. I beleue the thyng that thou dooeſt promiſe: & I wiſhe that with all ſpede it maie fortune vnto me, accordyng as ỹ dooeſt promiſe. And euẽ wh ỹ woorde ſpeakyng, ỹ ſame heauẽly cõceiuyng of chylde, was without any hir felyng or perceiuyng accõpliſhed: ſhe had in hir wõbe the ſoonne of God: ſhe was repleniſhed of ỹ holy ghoſt. And anõ ỹ Aũgell leaft hir. Of this holy cõmunicatiõ of a virgin wh an Aũgell it was ỹ will of God to begynne all ỹ matier of reſtoryng mãkynde, becauſe ỹ ſame firſte peſtiferous talkyng of a virgin wh the ſerpẽte, had brought ĩto ỹ worlde ỹ groũde & matier of mãnes cõfuſiõ & miſchief.

And the Aungell departed from hir.

Bee it vnto me accordyng to thy woorde.

And maie Marie ſaied: Beholde I am the hãde maiden of the Lorde.

For nothyng ſhall bee vnpoſſible with God.

And

¶ And Marie arose vp in those daies, and went into the mountaines with haste, into the citee of Juda: and she entred into the house of Zacharie, and saluted Elizabeth. And so it was, that whan Elizabeth heard the salutacion of Marie, the babe lept in hir wõbe. And Elizabeth was filled with the holy ghoste, and cryed with a loud voice, and saied, blissed arte thou emong weomen, and blissed is the fruicte of thy wombe. And wherof happeneth this same vnto me, that the mother of my Lorde should come to me? For loe, as soone as the voice of thy salutaciõ souned in myne eares, the babe leapeth in my wõbe for ioye. And blissed arte thou, that thou hast beleued, for those thynges shal bee performed in thee, whiche haue been told thee from the Lorde. The texte.

Marie beyng by reason of this gifte of God, become the more sad & womanly, and also the more ientil and readie to doe any thyng that she ought to doe: because she had of the Aungels woordes, learned Elizabeth to bee with childe, and this now to bee the sixt moneth therof: she leaft hir owne house, and tooke hir waie vp into the high countrey, and with great spede came into the citee of Juda where zacharie did enhabite: and entryng into his house, she offred and gaue vnto hir cousin Elizabeth woordes of gretyng, and how that she did muche reioyce and was verai glad that Elizabeth was with chylde. For true godlynesse dooeth rather reioyce at the happie foortune of an other bodye, then set the mynde to make vauntes or braggues of it owne. Virginitee loueth secrecie: it commeth not foorth of the inmoste partes of the house for any callyng, vnlesse duetie moue it therunto: and beeyng abrode it maketh haste, in dooyng any puincte of duetie it taketh more laisure. Marie in all hir iourney visited ne saluted not one bodye by the waie, vntill she was come to Elizabeth. Neither was that same a salutacion or gretyng of the cõmõ sorte. All good happe and blisfulnesse did of this gretyng either other, encreace vnto theim bothe, and the efficacie of the spirite of God, did i theim bothe the more plenteously abounde. Marie carryed with hir in hir wombe the fountaine of all ghostely giftes of grace, and through the inspiracion of the babe in her bealye, she was now altogether in case that nothyng came out of hir herte or hir mouth, but onely of God. Therefore it came so to passe, that as soone as the salutacion of the virgin Marie had once souned in the eares of Elizabeth, the babe whiche she beeyng an aged woman had than in her bealye, dyd leape and spryng, (as ye would saie) skippyng for ioye & gladnesse. Jhon not yet beyng borne, felt the diuine power of his Lorde but euen a litel afore conceiued: and within the enclosure and tabernacle of his mothers wombe dooeth with gesture magnifie hym, whom he should afterward sette foorth and magnifie with his voice. Neither did Elizabeth without fruicte perceiue and fele the holy leapyng of her litel babe within hir. Through her babe enspired from heauẽ, the mother also is inspired, and altogether is full & wholle sodainly taken with an happie and blissed kynde of infeccion. Through the voice of Marie, the heauenly power of God perceth into the babe within the wombe of Elizabeth: and through the babe with this soodain blastyng so taken, the mother too is adblasted, in suche sorte, that she on hir partie also beeyng replenished with the holy ghoste, did not now kepe in the ioyes of hir herte: (although she had afore kept hirself within doores not hauyng any talke or woordes with hir, as one that would not for shame bee acknowen to bee conceiued with childe:) but with a mightie great voice (whiche voice hir mightie great affeccion and zele did worke in hir) she cryed out, and vttered suche thynges through the mocion of the spirite, as she neither could deme of the swellyng of hir bealie, ne yet had learned of any mortall man. And euẽ as though

And Marie arose vp in those dayes.

And went in to the mountaines with haste into the citee of Juda

And saluted Elizabeth.

And so it was that whan Elizabeth heard the salutacion of Marie. &c.

And Elizabeth was filled with the holy ghost.

And cryed with a loued voice.

Bliſſed art thou emong weomen. &c.

though ſhe had heard the Aungell talkyng with Marie, thus dooeth ſhe begynne hir gratulacion. O happie and bliſſed maide (ſaieth ſhe) thou ſhalt haue and enioye the chief praiſe emong all weomen woorthie commendacion. And holy is the fruicte alſo of thy virginly wōbe, out of whiche ſhall come foorth that ſame woondrefull floure, who by the voice of all nacions, ſhall bee preached throughout all the wholle vniuerſall worlde: of whom long and many a daie gō, the Prophetes haue prophecied: and he ſhall haue the chief laude & praiſe emong all thynges, bothe that are in heauen, and that are in yearth. I ackno welage it to bee a greatter thyng and of more excellencie, then a mortall man, that thou beareſt encloſed within the chaumbre and tabernacle of thy wombe. If age or yeres onely bee eſtemed in vs twain, it is not vnmete for a young damoſell or maiden to come to an aged woman: but if the dignitee or woorthyneſſe of bothe our babes that we goe withall, bee compared: it had been my duetie in all haſte to come and viſite thee. I truely on my parte was happie and fortunate enough with this benefite of God, that I goe with a childe, the whiche ſhal in tyme to come, be a perſone of no ſmall dignitee and eſtimacion: but of what my deſerte is ſo great happineſſe chaunced vnto me, that ſhe whiche muſt bee the mother of my Lorde, ſhould thus of hir owne accorde take peines to come to me: For by an vndoubted token haue I felt the comyng hither of my Lorde. For loe, immediately whan the voice of thy ſalutacion ſouned in myne eares, I felt my young childe ſtiere and leape vp in my wombe, as one ſhewyng an earneſt deſire of gladneſſe to goe mete his Lorde, and to dooe vnto hym his boūden duetie of reuerence and homage. And thou too forſouth beeyng a mother dooeſt not vnlyke to the childe in thy bealie, for he beeyng the Lorde and maiſter, dooeth voucheſafe to come ſee his ſeruaūte, of purpoſe to ſanctifie hym, and to repleniſhe hym with the holy ghoſte: and thou beeyng ſo ferre the ſuperiour in dignitee, dooeſt not thynke it peinfull to come to me that am thyne inferiour: ſo muche the more lowely behauyng thy ſelf, as thou dooeſt ſurmounte and excelle in heauenly giftes of grace, whiche giftes, thou dooeſt verai well, in that thou dooeſt not impute theim to thyne owne merites, foraſmuche as thei are thynges geuen thee of the free bounteouſneſſe of God. And certes in this behalfe art thou muche happie, that thou diddeſt not myſtruſt the promiſſes of the Aungel, though thei ſemed neuer ſo muche vnlykely to bee beleued. Thou haſt conceiued without helpe of man, & doubte is there none, but that the reſidue of thinges whiche the Aungel hath promiſed vnto thee in the Lordes name, ſhall with ſembleable trueth & fuertie bee perfourmed vnto thee.

For loe as ſoonne as the voice of thy ſalutacion ſouned in myne eares, the babe leapeth in my wombe for ioye.

And bliſſed art thou that thou haſt beleued. For thoſe thinges ſhall be perfourmed in the. &c.

The texte.

¶ And Marie ſaied, My ſolle maguifieth the Lorde, and my ſpirite hath reioyced in God my ſaueour.

Whan Elizabeth had by the ſpirite of Prophecie ſpoken theſe woordes, Marie alſo, (who through maidely ſhamefaſtneſſe had hitherto conceled the ioyes of hir herte,) beeyng now ſoodainly rauiſhed with the holy ſpirite of God, (of whom ſhe was full and had been a good whyle erſt,) could no lōger temper herſelf ne forbeare, but that with an hymne of reioycyng and thankes geuyng ſhe muſt braſt out into the laude and praiſe of God, to whoſe goodneſſe it is to bee attributed, whatſoeuer high or eſpeciall good thyng dooeth chaūce to mā or womā of this worlde. O Elizabeth (ſaieth ſhe) not without

good

good cause dooest thou reioyce in my behalf: but yet this cometh euery whit of the gyfte of God, yea and of his free gifte, and not one iote of it there is, that I can presumptuously impute to myne owne deserues. And therefore not my tongue onely, but also my soule acknoweleagyng it owne weakenesse, doeth euen from the botome of my herte roote magnifie and exalte the Lorde with praises: and howe muche the lesse of merite it acknoweleageth in it self, so muche the more vehemently doeth it meruaille at the greatnesse of Goddes benefite. I haue cause wherefore to geue hym thākes. I haue cause why to talke largely of his beneficiall goodnesse, but cause haue I none wherefore to reioyce as though this came of myne owne self. Yet neuertheless my spirite beeyng enflamed with the spirite of God, doeth for ioye not possible to be vttered in wordes, skippe and leape within my bodye, not in it self, but in God, who is bothe to me and to all persones the onely cause and worker of all saluacion.

My soule magnifieth the Lorde.

And my spirite hath reioyced i God my sauioure.

¶ For he hath looked vpon the lowe degree of his handemaiden: for beholde, from henceforthe shall all generations call me blessed: because he that is mighte hath doone great thynges for me, and holy is his name.

The texte.

For wheras I was the moste abiecte of all women, yet he of his owne mere goodnesse, hath cast a mercifull yie on his poore handemaiden beyng of lowe degree, and hath vouchesalued to geue me suche a great and high gifte, that from this tyme forthward accordyng to the wordes of thee and of the Aungel, I shal in folkes talke, be called a womā moste happie and fortunate, not onely of the Iewes that are now at this present daie aliue, but also in al yeres and ages to come, and of all nacions of the wholle worlde, to whom a saueour shall happen to be borne of my bodye. For we maye truely bee called happie and blessed in any suche thyng as is bestowed vpō vs, not by meanes of our owne industrie, not for our owne merites, but of the free fauour of God. All the laude & praise therefore of this happie fortune, shall redounde to his laude and glorie, that hath freely conferred and geuē the same. I shalbe reported happie and blessed, but yet happie through his mere bountie & goodnesse. And what shall the nacions of the whole worlde in all the processe of yeres to come talke of me? verily that he whiche by his excedyng great power is hable to dooe all thynges, hath in me beeyng the meanest of all maidens, wrought and performed a thyng woonderous, and suche as neuer tofore hath been heard of. And therefore shall my name be noūbred emōg the weomē of good happe: but his name shall euerie where be holy, and to bee adoured & worshipped: at the whiche name euerie knee of thynges heauenly, yearthly, & also infernall shall humble it selfe and bowghe down: & through whiche name onely, saluacion shall come to the vniuersall worlde. For the profession of this name, shall perfectely geue saluacion and holynesse vnto all creatures. At the callyng on of this name, shall diseases bee driuen awai, venomes shall lese their strength, deuils shall flee, and dead bodyes shall reuiue again.

From henceforth shall all generations cal me blessed.

Because he that is mighte hath done great thinges for me.

¶ And his mercie endureth from generacion to generacion vpon theim that feare hym.

The texte.

And this also shal bee a thyng of free gifte and mere gratuitee, and not of debte or dutie: it shall bee of mercie, & not of merite: whiche he shall moste largely poure forth, not onely to ỹ nacion of the Iewes whiche hath looked for his comyng to theimselues and no mo, ne to one age alone: but his mercie shall spreade abrode euery wale, and issue frō nacion to nacion, vnto the fertheste

endes

endes of the worlde, and frō age to age vntill the last daie of this worlde. In dede the Israelites onely wer once they that looked for this saluacion whiche was promised by the Prophetes: but whatsoeuer persone (in what nacion soeuer it bee) hath forsaken vices, and begynneth to haue in hym the feare of God: the same shalbee rekoned in the felowship and brotherhood of the Israelites. This saluaciō shall extende vnto all suche, as myslykyng theimselues shall submitte theim thrōugh feith vnto the Lorde, whether thei bee Grekes, or Frenche men, or Englishe men, or Scythiās. And cōtrarie wyse, suche persones as puttyng their affiaunce and trust in their owne dedes, shall proudely sette vp theimselues against the greatnesse of God: shal bee repelled and put awai from the felowship and partakyng of this benefite, yea, though thei shal bee descended euen of Abrahams owne self, or els of Dauid. For this benefite of God is not bestowed or geuen, either for the valuacion of substaūce and rychesse, or for the estimacion of kynred, or for the weorkes of the lawe, or for any other desertes or hablyng of mannes power, but by the cōmendaciō of an humble herte, and an herte that is sorye in itself, that it is so corrupt, and suche an herte, as thrōugh syncere and perfeict feith, depēdeth on Goddes mere mercie.

The texte. The hath shewed strength in his arme, he hath scattered the proude in the imaginaciō of their owne herte.

For God beeyng in mynde and will to cast down the arrogaunt presumciō of worldely wysedome & power thrōugh his soonne beeyng now brought in state and fourme of humilitee, hath stretched foorth the strength and puissaunce of his arme: & the wysedome of this worlde he hath made foolishe: the power of this worlde he hath cast down and discountenighted: declaryng hymself euen whan he dooeth humble hymself moste lowely of all, yet neuertheless to bee of more might and puissaunce, then the highest state emperiall of all worldely power: and that same whiche in hym semeth foolishe, to bee more wyse thē any wysedome of this worlde bee it neuer so woōderfull great. yea and those persones, who beatyng theimselues bold on their owne wysedome, and trustyng in their owne power, haue sturdily lifted vp their neckes agaynst God, he hath woondrefully disperpled and scattered with their verai owne deuises and appuinctementes, accordyng as he had long afore promised by the Prophete, saiyng: I will take and entrate the wyse in their owne wysedome. For whyle thei dooe with their subtile wylynesse striue against the purpose & weorkyng of God: thei haue bothe bewrated their owne foolishenesse, & also vnawares renoumed the sapience of God. And whyle thei dooe by the mainteinaunce and supportacion of this worlde, attempte and labour to oppresse the ordeinaunce of God: thei haue declared, how muche vnhable this worlde is, any thyng at all to dooe against the puissaūce of God, whyche by their rebellion thei haue established and made strong for euer.

The texte. The hath put downe the mightie from their seate, and exalted theim of lowe degree.

So, (the course of thynges beeyng chaunged the contrarie waie,) suche persones as in foretymes sate lyke men of high estate in their thrones, puffed vp in pryde of their worldely wysedome, and to bee feared as touchyng the power and authoritee of mā: he hath plucked down out of their high seate: and suche as to the worldeward wer of lowe degree, those hath the boūteous

goodnesse

goodnelle of God, exalted vp and lette aloft. Thei that appered to bee in the toppe of the caltell of godlynelle, are manyfeltly found to bee wicked: & they that lemed to bee luche as had nothyng to dooe with God, no? God with theim: are now loodaunly made the child?en and loonnes of God.

The texte. The hath filled the houngry with good thynges, and the ryche he hath leat goe emptie. His leruaunte Iſrael he hath taken to hym in remembr?aunce of his mercie. Euē as he ſpake vnto our fathers, Abr?aham, and to the ſede of hym for euer.

Suche perſones as acknowelageyng their owne vnrighteoulnelle did houngre the iuſtice of God, thole hath god plēteouſly filled with his heauenly treaſoures of all goodnelle: and on the other ſyde, ſuche as in their owne conceiptes thought theim ſelfes to bee great ryche men and highly to abounde in good wo?kes, (and therefo?e did nothyng hungre the grace of the gholpell:) thole hath he caſt of from hym houngreſterued. Fo? circumciſion is turned into vncircumciſion: an vncircumciſion hath ſucceded into the glo?ie and honour of circumciſion. The Iſraelite bo?ne, truſtyng to hym ſelf, is ſhutte aparte & debarred frō the kyngdome of God: and the Gentiles are elected and taken to the honou? of the child?en of Ab?aham. The p?oude Pharilee is refuſed and caſt of: the harlottes, & the lowely publicane is receiued and taken in. The ſtif ſtanders, & the ſturdie holders vp of their ſnoute he hath caſt down: thole that late as outcaſtes nothyng regarded, & ſuche as wer in perrill of myſcarryng, thole he puttyng foo?th his mercifull hande, hath reiſed vp & holpē. Suche as had their ſight, he hath made blynde: & to ſuche as lamēted they? blyndenelle, he hath opened their yies. To thole that acknowelaged their infirmitee & ſickenelle, he hath geuen health: and ſuche as i their owne conceiptes lemed to bee perfeictely hole, he hath euen leaft to their diſeaſe. Thole that vaunted theim ſelfes to bee the child?en of Ab?aham, he hath plainly declared to bee the child?ē of the deiuil: & ſuche as had no puincte of kynred with Ab?aham (as touchyng the fleaſhe,) thole hath he th?ough the feith of the gholpell, made the verai true child?en of Ab?ahā in dede. Thole that vaunted theim ſelfes by the glo?ious name of Iſrael, thole hath he reneagued and put awaie from the inheritaunce of the p?omiſſes made vnto Iſrael: but whatſoeuer perſone of whatſoeuer nacīō, whether beeyng bond o? beeyng free, did willingly offre hym ſelf to the gholtely ſeruyng of God: hym hath God taken vnto hym, & in euerie ſuche hath he perfeictely ſhewed his long delaied mercie, whiche mercie he had afo?e p?miſed by his woo?de (beeyng vttred by the mouthes of the p?ophetes) to the people of Iſrael: whom as a people mo?e derely beloued and fanſied euen fo? his owne tothe, he dooeth i ỹ holy Scriptures calle his ſeruaūte. He had neuer been fo?getfull of his p?omiſſe: but by reaſon of the long delaie, as though he had fo?gotten it, deſpair had creped vpon men, but now hath he euidētely declared hym ſelf to be in no puincte vnmyndeful of his people. Fo? this is that ſame verai true ſucceſſion of Ab?aham. This is that ſame true Iſrael, whom not the nereneſſe of bloud dooeth make acceptable to God, but the ſyncerite and pureneſſe of feith, by whiche feith onely is God ſeen. And theſe thynges are not w?ought ne dooen by chaūce o? by caſualtee, but the thyng is now ſhewed in facte, whiche long & many yeres paſt, God hath p?omiſed vnto our fathers, Ab?aham: and his

His ſeruaunt Iſrael he hath taken to him.

In remembr?aūce of his mercie.

Euen as he ſpake vnto our fathers Ab?aham.

And to the ſede of hym.

succession. For to Abrahã it was saied: In thy sede shall all nacions bee blissed. And to Dauid it was saied: of the fruicte of thy bodye will I sette vpõ thy seate. These thynges, long tyme afore promised, of good men looked for, and of many an one despaired, it hath pleased God now in these daies to perfourme vnto the true posteritee of Abraham, the stocke & kynred of whiche posteritee shall neuer decaie ne faill vnto the ende of the worlde.

For euer.

The texte. And Marie abode with hir about three monethes space, and returned again to hir owne house.

All these thynges whiche wer yet to come, Marie did in the spirite of prophecie, speake foorth i plain woordes, euẽ as though it had been come to passe and effecte alreadie. And than muche lyke about the space of three monethes did she make her abode with her cousin Elizabeth, coũfortyng the olde woman bothe with holy and vertuous communicacion, and also with all louyng and frendely attendaunce. And euen but a littell before the tyme of her said cousins deliueraunce, Marie returned home to her owne dwellyng place again. For onẏ one syde to helpeto plaiẽ̏ midwifes parte at a womans labour, was no fitte nor decent office for a maidẽ that had neuer borne childe: and on the other syde, she gott her awaie from the great resorte of weomen that wer to come shortely after, to bee at Elizabethes childebearyng.

And returned again to her owne house.

The texte. Elizabethes tyme came that she should be delyuered, and she brought foorth a soonne: And hir neighbours and kynsfolkes heard how that the Lorde had shewed great mercie vpon hir, and they reioyced with hir.

And now was the full tyme come, that Elizabeth should bee deliuered of childe. And a soonne in dede borne did assuredly verifie the promisses of God. The matter was by a cõmon bruite or noise spred abrode by meane of her neighboures and kynsfolkes, whom, euen lyke as the barainnesse of Elizabeth had grieued afore, so did it now reioyce the same, that of the great mercie of God, by reason of a manchilde now borne, the name of a mother had happened vnto an olde woman of barainnesse desperate, and semyng to bee past all recouerie, to whom it had been an happie chaunce to haue brought foorth a wenche, but a muche more luckie happe it was, to had brought foorth a soonne. And euen in this puncte also appered the promisse of the Aungel, who had saied, that it should come to passe, that many an one should bee glad in the birth of that childe. For thither came rennyng many an one, and declared theim selfes to reioyce that she had well sped, and had brought forth a soonne. And good reason it was that many should reioyce in the birth of him, who had been borne to the high benefite of a verate great maignie.

And thei reioyced with her.

The texte. ¶ And it fortuned that on the eight daie thei came to circumcise the childe, and thei called hym Zacharie after the name of his father. And his mother makyng aunswer, saied: not so, but he shall bee called Jhon. And thei saied vnto hir: there is no man in thy kynsred that is called by that name. And thei made signes to his father how he would haue hym named. And he called for writyng tables, & wrote, sayng: Jhon is his name. And thei did all meruaill. And immediately was his mouth opened and his toungue also, and he spake and praised God. And feare came vpon all theim that dwelt nigbe vnto theim. And all these sayinges wer noised abrode through out all the wholle coũtrey of Jewrie. And all thei that heard the same, laied theim vp in their hertes, sayng: what manner

maner a childe trowe ye, shall this childe bee? And the hãde of the Lorde was with hym.

And now was come the eight daie after Elizabeths deliueraũce, in the whiche daie by the prescription, and appoinctemẽte of the lawe, the childe must bee circumcised, and haue his name geuen hym. Her kynsfolke therefore resorted thither, whiche by the ordre & course of kynred, thought it their partes to see that the childe wer duely circumcised as it ought to bee. And because the childes father had his speche taken from hym, (who commonly vseth at his pleasure to appoincte how the childe shall bee named,) the kynsfolkes supposyng & demyng the father to bee of the mynde, and wille to haue that that commonly is woont to bee moste to mennes contentacions: called hym zacharie after the name of his father. But his mother contrarye wyse beeyng taught that thyng by the inspiratiõ of the holy ghoste, whiche of her housebande beeyng than dumme, she could not learne, contended that he should not bee called zacharie but Jhon: wherin the holy ghoste did signifie, that he whiche was borne should bee a publisher of a newe lawe, whiche newe lawe should abrogate the tradicions of men of old tyme, and should turne the carnall vsage therof, into grace of the spirite. For Zacharias souneth in Hebrue, myndefull of the Lorde, & IHON hath his name, of grace. The righteousnesse of the lawe did cõsiste in workes prescribed and appoincted: & the righteousnesse of the ghospell cõsisteth in grace through feith. The kynsfolkes did not geue place to the autoritee of the mother, but on ỹ contrarie parte contended that he ought rather to bee called zacharie because that in all the stocke of zacharie there was not one that was called Jhon. And in any childe it is a commonvse, that the remembraunce either of the father or of the graundefather, or of the vncle by the fathers syde, or of some other nere kynsmã, bee renewed. yea and yet at this present daie, some suche there bee, whome the name of zacharie dooeth more delite, then the name of Jhon: that is to wete, suche persones as can not yet well abyde, that circumcision, newe chaunges of the moone, washynges, holy daies, fastes, choice or difference of meates, and sacrifices should bee abolished, euen as it wer men in dede and facte cryng with open mouthes: The name of Jhon, we will non: of it: our olde zacharie will we haue. For asmuche therefore as the woman that laie in childebed, and her kynsfolke could not agree, it was requisite to haue the autoritee of the father to ende this contencion. The father had not yet the vse of his toungue, although it was now muche necessarie for hym to saie his mynde. In suche sorte therefore as it might bee, he had beckes & signes made vnto him to declare by some meanes what name it pleased hym to haue geuẽ to his soonne. Zacharie as soone as he vnderstoode the matier made signes to haue wrytyng tables, to thentente he might by dum letters, in wrytyng signifie vnto theim, the thyng, whiche he had as yet no power with liuely voice to expresse.

And thei called him zacharie after the name of his father.

And thei saied vnto her: there is noman in all thy kynred, that is called by that name

And thei made signes to his father how he would haue him named.

Whan the tables wer brought hym, he wrote in this wyse: Jhon is his name, signifiyng & mening that same name to had been geuen vnto hym by the Aungell before he was conceiued. And thei did euerie one of theim muche woondre, aswell that a straunge newefound name did lyke him, as also that the mother whiche had her toungue at libertee, and the father who could not speake, did so agree vpon ỹ childes name. And now

Jhon is his name.

And immedi-

ately was his mouth opened and his tōgue also.

did the tyme drawe nere, that the lawe of Moses should begyn to speake whiche hitherto onely by figures & dum paternes had after a sorte puincted and marked out the grace of the ghospell. The tyme was now come, that belief should open the mouthe of zacharie, whiche the hardenesse of belief had accordyng to the promisse of Gabriel, shutte vp. As soone therefore as he had wryten in the tables, byanby also was the tyng of his toungue looced.

And he spake and praised God.

And the first power that he had to speake, he did of none other thyng begyn, but of praisyng God, by whose free bounteousuesse so great an heape of ioyes had chaunced vnto hym. Onlesse the Jewishe tōgue kepe silence, beeyng bothe the doctrine and auauncer of carnall obseruaunces, and also an auoucher of mannes righteousnesse: the euangelicall tōgue hath no power to speake, whiche is a preacher, and a setter foorth of grace, of feith, of charitee, and preacheth not the workes of the lawe, whiche lawe dooeth not recouer or geue vnto any man the praise of righteousnesse by his owne factes, but preacheth the righteousnesse of God by innocēcie freely conferred, and geuen through feith. But all these thynges,

And feare came vpon al theim that dweit nigh.

first, of an aged woman bearyng a childe, of the straungenesse of the same childes name, of a soonne borne by the promisse of an Āngel, of the father of the childe first made soodainly dumme where as he could afore speake well enough, and than again of a dumme man soodainly made eloquent to the praising of God: all thissame was by a bruite & a common rumour spred abrode, not now emong their kynsfolkes and neighbours onely, but also throughout all that same coaste of Jewrie, that is called ỹ hille countrey, in so muche that not onely a great woondreyng, but also a certain kynde of beeyng amased, and of beeyng in a trēblyng feare, (whiche was conceiued by reason of so many and so vnwoont miracles) did possesse the

And all thei that heard the same laied theim vp in their hertes.

hertes of all folkes in those parties. For of these preaumbles thei gathered in their myndes, ỹ this childe whiche was now borne, was lyke i processe of tyme to doo great thinges, and thinges that had afore not been heard of, forasmuche as his concepcion and birth too was so soone made notable by woondres and miracles. Thei sawe his father to bee so ferre stricken in age, that he was verai vnlyke to haue been a geatter of children: and as for his mother, besides that she was an old woman, thei sawe hir barainnesse to bee suche, that euerye bodye thought it past all hope that euer she should haue brought foorth any childe: thei considered the miracle of zacharias speche, whiche had been soodainly taken from hym, and soodainly restored again: thei had heard that the Āungell Gabriel was a worker and a dooer in the matier: thei wel perceiued the inspiracion of the holy ghoste to bee bothe in the father and in the mother of the childe: thei perceiued euerie whit of the matier to bee aboue the common rate and sorte of the birth of other children, and euerie parte therof to haue great tokens of the vertue and power of god. All these puinctes

What maner a childe trowe ye shall this child bee?

euerye bodye in their owne herte, earnestly consideryng and weighyng, saied secretely within theim selfes: whatmanier one is this childe lyke to bee an other daie? Not one of the prophetes was borne after suche a woondrefull straunge sorte. For the verai miracles of thynges that haue been wrought about his birth, dooe euidently declare all thissame geare

to bee

to bee doen by the power of god, whiche shall assiste the childe beeyng one specially appuincted by god to ỹ executyng & doyng of some veraie high thynges. Neither did thei without good cause thus reason these matiers with theim selfes. For the hande of God did in verai dede extende & shewe foorth his heauēly power into the childe, & by the childe into the parētes, myndyng no lesse thē in due tyme to shewe thynges of greatter woondre.

And the hāde of the Lorde was with him

¶ And his father Zacharie was filled with the holy ghoste, and prophecied, saiyng: Praised bee the Lorde God of Israel: For he hath visited and redemed his people.

The texte.

And to thentent that all together might bothe bee full of miracles, & also replenished with all ioyfulnesse, Jhons father Zacharie also beeyng altogether enspired with the holy ghoste, brast out into this hymne, sounyng wholly to the honour & praise and magnifiyng of almightie God.

Openly to bee shewed and spoken (saieth he) is the goodnesse of God, and with all kyndes of praisynges to bee magnified: who, wheras he is the God of all peoples, yet his pleasure was to bee of a speciall purpose called the God of Israel, not as though he wer not the Lorde of all other nations also, but because it hath pleased hym that the people of Israel shall bee a figure of that heauenly people, whiche by renouncyng & despisyng the yearthly thynges of this worlde, dooe labour to atteigne and to come vnto that eternall citee of Hierusalem, where God is wurshipped with thinges inuisible.

Praised bee the Lord god of Israel.

Of all suche, what countrey so euer thei liue in, and out of what nacion so euer thei bee borne, is God to bee praised, who after so long processe of tyme hath at last vouchesalued in suche sorte as hath not been seen afore, to visite his people beeyng now in great agonie, and almoste clene tiered with the tediousnesse of moste carefull and long continued bondage, and beeyng euen now at the veraie puincte of vtter despair. Against ỹ whiche people, Sathan, synne, and the worlde, had so mightily preuailled, that nomanier hope did now remaine, neither in the pharisees, nor in the philosophiers, nor yet i the ceremonies of Moses lawe. He hath now cast his pie lyke a mercifull lorde vpon his said people, and hath freely redemed theim from all these euils.

For he hath visited and redemed his people.

¶ And hath reised vp an horne of saluacion vnto vs, in the house of his seruaunte Dauid.

The texte.

A mightie tyrāne it was, whiche hauing a traine of an houge coūpaignie of souldiers to garde hym, did ruffle & plaie ỹ kyng ouer al sortes of men, out of whose clawes it was not possible by any power of mā to recouer ỹ deliueraūce of ỹ Israelites. Onely god beeing of more puissaūce then our ghostely enemie, gaue strēgth vnto theim ỹ wer weake, sendyng a captain most victorious, who through ỹ puissaūce of his godly mightinesse should ouerthrowe the power & strength of his aduersaries: and by ouercomyng death, should freely through feith geue vnto all persones euerlastyng saluacion. And this sure waraunte & fortresse of saluacion he hath reised vp for vs in the house & generacion of Dauid, who truely serued & wurshipped hym: vnto the whiche Dauid he had afore made sure promisse, that from his sede should this benefite assuredly come vnto all suche persones as after the spirite deserue to bee the children of Dauid, not growyng out of kynde, nor swerueng from the tender loue that their said father Dauid had towardes God. Dauid valiauntely & luckily fought against

In the house of his seruaūt Dauid.

forain nacions, and against the enemies of the people of Israel. And semblably vnder this our captayne must she fight against enemies much more pernicious & hurtefull, that is to wete, against suche enemies, as destruie and sleagh mennes solles, Sathan with his armie of wicked spirites. And suche lyke enemies be also the corrupt affections, and naughtie desires of the mynde, prouokyng & buisily stierynge me to suche thynges as are odious & hatefull afore god. Suche enemies also are those persons (what so euer thei be) whiche haue more loue & desire to ỹ thinges of this worlde, then to suche thinges as are godly: by whiche persones, as by his instrumentes & tooles, the deuil putteth his power and strength in vre.

The texte. Euen as he promised by the mouth of his holy prophetes, whiche wer sens ỹ worlde began. That we should bee saued from our enemies, & from the hãde of all that hate vs.

Euen as he promised by ỹ mouthes of his pphetes

Whiche wer sens ỹ world began

That we should be saued from our enemies.

Neither dooe these thynges by chaunce or at all auentures cũme thus to passe: but the thing that God dooeth now perfourme, ỹ same had he many a long yere sens promised by the mouthes of all the prophetes, whom he had endewed with his spirite, as many as haue prophecied sens the first creatiõ of the world. For he had made promisse, that by a captain of might and puissaunce, whiche should one daie bee sent, we should bee saued from our enemies, and should bee deliuered out of the hãdes of theim all, which did beare vs suche extreme malice, that thei did continually wrastle & labour to drawe vs vnto death euerlastyng.

The texte. That he would deale mercifully with our fathers, & remembre his holy couenaunte. And that he would perfourme the othe, whiche he swore to our father Abraham, for to geue vs, that we deliuered out of ỹ hãdes of our enemies might serue hi without feare, in suche holynesse & righteousnesse, as are accepted before hym, all the dayes of our life.

That he woulde deale mercifully with our fathers

And yet was not this of the merite or deseruyng of vs, that are nowe at these present daies liuyng, to whõ god hath perfourmed this same so high a benefite: nor yet of the deseruing of our fathers, to whõ he had afore promised thesame thyng whiche he hath now doen vnto vs. But thus hath it pleased his gracious goodnesse, bouteously to geue this so great a thing vnto vs not deseruyng thesame. Thus hath it also semed good vnto his righteousnesse, at suche tyme as best pleased himself to perfourme ỹ thing that he had promised to thentent he might therby of all creatures be perceiued to be not onely mercifull & beneficiall, but also true and iust in kepyng his promisse. For besides his earnest promise, he did also make a plain bergain & couenaunt wt our fathers. For beyng delited with ỹ wõderful affiaunce & trust of our chief father Abraham towardes him, (which was so great, that bearyng himself bold vpon goddes promisse, he made nomanier bones ne stickyng, but went in hande to offre vp his onely sõne Isaac in sacrifice,) he swore by his owne self, to thesame Abraham, saiyng in this wyse: I make an othe, & do sweare by my verai own self, because thou hast doen this same thyng, and for the respecte of me and my cõmaũdemẽt hast not spared thyne onely begotten sonne, I shall blisse thee, and I shal multiplie thy posteritie and issue, as the sterres of the skye, & as the sãdes that are lyng on the sea shores. Thy sede shall possesse the gates of theyr enemies, & through the name of thee, shall al nacions on the yearth be blissed, because thou hast been obediẽt vnto my voice. For in verai dede, this is the true posteritee & the right sede of Abraham, whiche is obedient vnto

And remẽbre his holy couenaunte

And that he woulde perfourme his othe. Gene. 22, a.

vnto God not by the ceremonies of the lawe, but by the obediēce of beleuyng in God, who, by the meane of the ghospell, doeth speake vnto the worlde. And vnto suche of vs is geuen the promised victorie ouer our enemies, as beeyng deliuered from the tyrannie of synne, deliuered from all errours, deliuered from the yoke of the deuil, haue the grace and happe to renoūce our former naughtie liuyng, to the ende that from henceforth beeyng out of al care and feare, vnder the wyng and safegarde of our captaine, we maie now serue no mo maisters but hym alone, (to whom onely we are bounde debtours for all the goodnesse that euer we haue) where in tymes paste we had been bondeseruauntes to ambicion, (whiche is the desire of worldely honour, pompe and glorie,) we had bene bonde seruauntes to the carnall lust of concupiscence, to couetise, & vnto the deuil. Therefore we must now truely serue our said captain, not as our forefathers did, with idle solēnisyng of holy daies, not with superstitiō of honouryng the first daie of euerie newe moone, not with abstei-nyng from one meate more then from an other, not with killyng of beastes in sacrifice, whiche thynges haue nothyng but an outward semblaunce and shewe of holynesse in the sight of men: but with pureneſſe of conscience, and with perfect clennesse of life, whiche is the seruice most acceptable in the sight of God, who hath no regard vnto carnal oblaciōs, but vnto the godly deuocion of the herte, as one that loueth to haue sacrifice dooen vnto hym, of his own giftes. Neither must this seruyng of God be shewed or dooen, at these or that daies by our own ordenaunce therunto prefixed or appuincted (as hitherto customably hath been vsed:) but continually all our life throughout. For at no tyme should there bee any ceassyng or slackyng from dooyng suche sacrifice as this: but loue and zele to godward beeyng ons freely geuen vs, ought with holy conuersacion, and with deuout appliyng of our selfes from tyme to tyme, to bee still more and more encreaced.

That we deliuered out of the handes of our enemies.

might serue him without feare.

In suche holynesse rightteousnesse, as ar accepted before God.

All the daies of our life.

The texte.

And thou childe shalt be called the Prophete of the highest, for thou shalt goe before the face of the Lorde, to prepaire his waies, to geue knowelage of saluaciō vnto his people, for the remission of synnes, through the tender mercie of our God, whereby the daie-spryng from an high hath visited vs, to geue lyght to them that sate in derkenesse, and in the shadowe of death, to guide our fete into the waie of peace.

Happie therefore by the free goodnesse of God and blessed are we, to whom, according to the saiynges of the Prophetes, is now thus geuen a mightie redemer, and a saliour, whom no power maie banquish or withstande. But by the free goodnesse of the same God, happie and blissed arte thou also o my litell babe, whiche art thus specially chosen and appuincted to be the foregoer and messagier of so great a captayne. For lyke as the daie sterre goeth before the arisyng of the sunne, causyng men to awake that lye sluggyng in slepe, and to loke for the clere day light whiche draweth nere: euen so the commyng of the Lorde beeyng now at hande, who hath fully decreed and entended by his onely sonne to come and visite this present worlde, whiche we are in: thou shalt goe afore him, to prepaire mens hertes to the receiuyng of suche a great saluacion, leste if the same commyng of the Lorde should fynd the hertes of men slouthfully sluggyng, and vtterly vnto warde, the health that is now offred, might percase be turned into a manifold castyng awaie & perishyng of the solle. For truely by thy baptisyng, & by thy preachyng, thou shalt bryng to passe that men shal well perceyue themselfes to bee sinners that they shal knowe theimselfes to haue neede of a Physician, and that

And ꝓ childe shalt be called the Prophete of ꝓ highest. For ꝓ shalte goe before the face of the Lord to geue knowelage of saluacion vnto his people.

For remissiō of sinnes. that they shall knowe hym to be now presente here, who alone will through the feith of the ghospel, boūteously geue vnto all persones euerlastyng health and saluacion, freely remittyng and pardonyng our sinnes, (whiche cause the death of the solle,) and frely conferryng and geuyng his righteousnesse vnto vs. And vnto al true beleuers shal this same come, not by any possible merites of men, but for thexcedyng great mercie of the Lorde our God, who would not haue thē to perishe, whom he had created. Of the almightie wer we created, and by ꝑ moste merciful are we restored. We had vtterly been lost onlesse he, accordyng to the goodnesse that of his propre nature is rooted in hym, had extended his mercie vnto vs: onlesse he in manier of the bright sunne arisyng to vs from heauen, had on euery side driuen awaie the derkenesse of our ignorance: onlesse he had put awaie the dimme myste of synne, and had enkiendled our cold hartes with the feruente burnyng fyer of his dere loue and charitie. We were lyng in derkenesse, and had no power to lyfte vp our yies towardes hym: he humbled hymselfe doune to vs, and by sendyng doune his bright shinyng beames vpon our hertes, he gaue clere and healthfull light vnto vs, where as we afore sate in the derkenesse of synne, and in despaire of any recouerie, as in the blacke shadowe of death: we wer vtterly blinded with manifold idolatries, and all derkened ouer and ouer with worldely desires, we ranne from wickednesse to wickednesse, gropyng in most foggie mistinesse, embracyng yearthly thynges in stede of heauenly, the shadowes of thynges in stede of the thynges selfes, thynges carnall i stede of ghostely thynges, pestiferous and full of poison, in stede of holsome. And loe in the botomelesse night of despayre is now arisen vp vnto vs that same euerlastyng sunne, to directe and to set the fete of our hertes into the waie of the ghospell, whiche is the waie of peace, that through feith and charitie maketh a perfect agreement and vnitie betwene God and man: breakyng the strife and enmitie that was afore betwene theim: knittyng all nacions of the worlde together in the profession of one name, and of one feith: and finally in suche wyse qualifyng and appeasyng all the troubleous affeccions of the mynde, that euery man maie be at a perfect staigh of quietnesse, and of atonement within himselfe.

Thorough the tender mercie of our God. Whereby the daispryng frō an high hath visited vs.

To geue light to theim that sate in derknesse.

And in the shadowe of death.

To guide our feete into the way of peace.

The texte. And the chylde grewe and weaxed strong in spirite, and was in wildernesse till the daie came, whan he should shewe hymselfe vnto the Israelites.

These thynges did this godly old man pronounce out of his prophetical breste: and folowyng the exaumple of the olde auncient Prophetes, did in suche a plain sort declare and sette foorth thesame thynges before thei came, as though all together had been euen at that verai presente houre alreadie dooen. And with these so wonderfull begynnynges of the matier, the procedynges of thesame did in moste beste wyse agree. For the chylde John, whiche had been after a wondreful straunge manier borne, lyke as he grew in bodye accordyng to the rate of his yeres, euen so did he through the inspiracion of God from tyme to tyme prosper still better and better in stedfastnesse, and strength of the spirite. Neither did he any long tyme kepe hymselfe at home with his father and mother in their house: but euen byanby from his childhood, withdrewe hymselfe awaie from the common haunte of people, to the entent that he might not take so muche as the leste spotte of fylthynesse that maie be, by coumpaignyng with the multytude,

And ꝑ chylde grewe & waxed strong in spirite.

And was in wyldernesse.

for as muche

forasmuche as he had been sanctified in his mothers wombe: He neuer droke wine nor any other strong drinke, wherby to be distempered, he neuer tasted of of any worldely pleasure: he neuer tasted of any worldely honour. All worldely desires and carnall appetites he passed not vpon, but vtterly refused the, and liued emong the saluage beastes with locustes and wild honey, his wede and clothyng was of Camelles hydes, and not of sylkes or veluettes: his girdle was of an hearie thong of leather: his communicacion was continually with God. And forsouth suche a lyfe was comely for hym that was ordeyned to be a preacher of repentaunce. And the place whiche he picked out, did accordyngly agree with the Prophecie, that calleth him the voice of one cryng in wyldernesse. In this place did he kepe hymself out of knowelage by the space of many yeres, here did he liue in silence, to the ende that whan his due tyme should be, he might shewe hymself, and speake with the more authoritie. He did not of his owne head hastily steppe foorth to the office of a preacher: but at suche tyme as the spirite of God had putte in his mynde to shewe forthe his lighte, and to open vnto the people of Israell how great a man he was: then did he streight waies begynne to dooe the part of a forgoer, with no small authoritee.

Untill the day came that he should shewe himself vnto the Israelites.

The seconde Chapter.

¶ And it chaunced in those daies, that there went out a commaundemente from Augustus the Emperour, that all the worlde should be taxed. And this taxyng was the first, and executed whan Syrenius was lieutenaunte in Syria. And euery man went vnto his owne citie to be taxed. And Joseph also ascended from Galilee, out of a citie called Nazareth, into Jewrie, vnto the citie of Dauid whiche is called Bethleem, (because he was of the house and linage of Dauid,) to be taxed, with Marie his spoused wife, whiche was with childe.

The texte.

THus hast thou hearde the wondrefull birthe of Jhon, whiche was as a foregoer to Christe, and as a messagier afore hys commyng: nowe shalte thou heare the muche more wondrefull birthe of Jesus Christe hymself: who should afterward be the onely Prince of all the wholle worlde, and should moue all nacions on the yearth to the profession of his name, not by meane of threatenyng or puttyng them in feare, but with benefites and with holsome doctrine. By the workyng therefore and prouision of God it was so conueighed, that vnder the Emperour Augustus, (who at that tyme was Lorde of many countreies and realmes in all partes of the worlde, and all thynges beeyng euery where in perfeict peace and tranquillitie, held and gouerned the Empire of the Romaines,) al the prouinces and countreies, as many as held of the Empire of Rome, shoulde be surueighed and noumbred by the Polles, to thentent they might acknowelage Augustus for their Lorde and king, and that (as we cal it here in England) they might be sworne to be true liege people to themperoure Augustus, and to his successours Emperours of Rome. Whiche thyng God wrought euen of purpose, that it might appere how muche wyder in circuite and larger the dominion of Christ did reache, then the dominion of Cesar: & how muche more quiete and tender Christes manier of reignyng ouer men is, (who taketh nothyng

There wente out a cõmaũdemente from Augustus the Emperour, that all the worlde should be taxed.

thyng awai from vs, & yet geueth vs heauenly thynges too) then the reigning of Ceaſar, who although it lye not in his power to geue heauenly thynges, yet neuertheleſſe catcheth awaie our worldly cõmodities, and by extort power enforceth men to take him for their kyng, wheras the heauenly Emperour Chriſt dooth ientilly allure men vnto him by his beneficiall goodneſſe towardes theim. They that are regiſtred or booked emong the ſubiectes of Ceſar, what other thyng do they, but acknowelage a verai ſtate of ſeruitude and bondage, and daily fynde their worldely ſubſtaunce pared awai and diminiſhed: But they that regiſtre themſelfes as ſeruauntes to this newe Prince, do receiue perfect freedom, with a ſure waraunt of euerlaſting ſaluacio: And, fewe woordes to make, the Emperour Octauius Auguſtus, although he was emong all the Emperours of Rome, a man of moſte good policie and conueighaunce in paſſyng all his affayres, yet many nacios there wer, whiche he could not ſubdue for all his great armies, and for all his valiaunt men of warre: where as our Captayne Chriſte hath without any force of armes, and without any garriſons of worldely puiſſaunce, gathered together into one churche, as into one kyngdome, all the wholle vniuerſal worlde, ſo many ſundry languages, ſo many ſondry rites, ſo many ſondry ſectes of ſeruyng this God and that God, of mennes owne deuiſyng, and ſo many barbarous nacions liuyng in ſondrie priuie corners. But now (to goe foorth in our matier) for the executyng of this general ſurueighe and taxe that ſhoulde bee taken in the countrey of Syria, there was ſent aſwell by thauctoritie of Ceſar Auguſtus, as alſo by a decree of the wholle Senate of Rome, one Quirinus, the rewler and lieutenaunte of that prouince. And this was euen the verai firſt taxe that euer this rewler toke in Syria, for diuerſe and ſondrie others were taken afterward in the ſame prouince, within the tyme of the ſame mannes beeyng lieutenaunt there. At the commaundemente than of Ceſar, whiche this Quirinus had cauſed to be euerywhere proclaimed, all perſons take their iourney, and goe euery one to their owne tribe and kynred that they came of, and to the citie that properly belonged to theſame tribe. And thither reſorted they euery one to acknowelage Auguſtus ỹ Emperour of Rome for their Lorde and head gouernour on yearthe, as the cuſtome was to do. And ſo it was, that Joſeph the ſpouſe of the virgin Marie, wheras he was of the tribe of Juda, and his wyfe Marie of theſame tribe alſo, yet neuertheleſſe dwelled in Nazareth: whiche was a poore litell citie in Galilee. Joſeph therefore ſhutting vp his doores and leauyng his houſe, reſorted towarde his owne tribe, that is to wete, into Jewrie, towardes a litel preatie citie called Bethleem of kyng Dauids buildyng: becauſe that both Joſeph and alſo the virgin Marie, did not onely belong to the tribe of Juda, but alſo wer by lineall deſcent come of the progenie and ſtocke of Dauid, of whoſe ſeede it was promiſed that Chriſte ſhould be. But of all theſe thinges was there no one puincte that chaunced by mere caſualtie, but euery whit of it was procured and purpoſely dooen by the prouidence and determinacion of God, to thentent that thende & concluſion of altogether, ſhould in euery behalf agree with the holy ſaiynges of the Prophetes, whiche diuided the glorie of ſo great and ſo high a matier betwene two cities, that is to wete, the kyng of the worlde to be conceiued and bred vp in Nazareth, and the ſame kyng to be borne in Bethleem accordyng to the Prophecie. To the ſame place than did the virgin Marie alſo beeyng

And this taxyng was the firſt, and executed whan Quirin⁹ was Lieutenaunte in Syria.

And euery mã wẽt vnto his owne citie to be taxed.

And Joſeph alſo aſcended frõ Galilee.

Becauſe he was of the houſe and lynage of Dauid.

With Marie his eſpouſed

beeyng great with chylde, and now euē verai nere hir tyme, accompaignie hir spouſed houſebande Joſeph. This virgin though ſhe had a great dealie, yet refuſed not to trauail ſuche a great iourney with hir houſebande: ſhe foꝛboꝛe not to be ſeē to come in the ſight of men, knowyng hirſelf in hir owne cōſcience to be clere from al ſpotte of ſynne: ſhe thought not ſkoꝛne to be obedient and ſeruice able to hir houſbande, though ꝑ tyme was at hande, whā ſhe ſhoulde be a mother and bꝛyng foꝛth God: ſhe diſdeigned not to be taken and vſed as the wyke of a pooꝛe Carpenter, though ſhe wer a woman full and wholle conſecrated to God. wyke, whiche was with chlde.

¶ And it foꝛtuned, that while thei wer there, hir tyme was come that ſhe ſhould be deliuered. And ſhe bꝛought foꝛth hir firſt begotte cōne, & wꝛapped him i ſwadlyng clothes and laied him in a maungier, becauſe there was no roume foꝛ them in the ynne. The texte.

And ſo, whyle thei by occaſion herof made their abode there foꝛ certain daies, and remained in the citie of Bethleem: it foꝛtuned that the full monethes of hir goyng with childe expired, and the tyme of hir deliueraunce was now come, whiche thing God wꝛought, to thentent it might the moꝛe euidētely be knowen and ſeen to al perſons, that he whiche was than boꝛne there, was naturally verai man in dede. The Lꝛde of heauen and yearth picked out foꝛ hymſelfe to be boꝛne in a ſlendꝛe and baſſe litel toune, in whiche neuertheleſſe he had no houſe at all: he choſe out parentes of the pooꝛeſt and loweſt ſoꝛte. It was alſo his pleaſure to be boꝛne in a ſtraūge place frō his owne home, to the entente that we ſhould be aſhamed both of our pꝛide, and alſo of our auarice, and that we might at leſte wyſe, by his exaumple, learne, that mans felicitie is not to be meaſured oꝛ eſtemed by theſe common gooddes of this tranſitoꝛie woꝛlde, whiche if they be not taken awaie from vs, yet we firſt oꝛ laſt are taken awai frō them: but the bliſſe of man to be eſtemed by ſuche good thynges and treaſures, as endure foꝛ euer: yea and that it might ferther be a leſſon foꝛ vs to gather and laie vp treaſures to that ſame countrey ward, to the ende that we maie there continually without ende, haue the fruicion of theim. Foꝛ yf we will vpꝛightely make compariſon of the matier with true iudgementes, there was moꝛe dignitie and high eſtate, moꝛe powꝛer, and moꝛe maieſtie, in this ſame moſte humble and pooꝛe birth of Chꝛiſte, then in all the pompes, triumphes, and ſolemne ſhewes of royaltie, of al the Emperours that euer wer. Thus than in Bethleem (whiche is called the houſe of breade) did this holy yong virgin bꝛyng foꝛth vnto vs, that ſame heauenly breade, of whiche who ſo eateth, doth neuer dye. And this was ꝑ ſame onely chyldebearyng of a virgin, the like pꝛeſident oꝛ enſample wherof, was neuer afoꝛe, noꝛ neuer after folowed. And the childe was to his mother hir onely ſonne, and in reſpecte to vs hir firſt begotten, in reſpect of vs (I ſaie) whom he hath in ſpirite ioyned to hymſelf, and made vs bothe his bꝛethꝛen and alſo partakers with him of his euerlaſtyng inheritaunce, becauſe he would not come alone to his father, but he, as the firſt begotten ſonne on his owne partie, would bꝛyng with hym many mo bꝛethꝛen beſydes himſelf to the felowſhip and partakyng of euerlaſtyng ſaluacion. Now whan this litell babe was boꝛne, the mother did not put it foꝛthe to the nourcyng of other women, (foꝛ on the one ſide, foꝛ tender motherly loue that ſhe bare to it, ſhe would none other nources but hir ſelfe, and on the other ſyde, by reaſon of hir pouertie ſhe had none,) but hir verai own ſelf with hir owne

Hyr time was come whā ſhe ſhould be deliuered.

And ſhe bꝛought foꝛth hir firſt begotte ſonne.

And wꝛapped him in ſwadlyng clothes.

owne hādes, lapped it vp in swadlyng bandes and cloutes suche as she had. And because that in the common ynne, where hosterie and lodgyng was kept, there was by reason of the great resort of welthier geastes, none other roume ne place voide for hir beeyng but newe deliuered of childe, she laied doun hir young babe in a māgier that was thereby, in stede of a cradle. Geue eare thou proude ryche man what euer thou be, that heapest together possessiōs & lādes vpon landes, and that art in euery corner a builder of houses, of fermeholdes, of mainours, and of palaices. Ye that is bothe the Lorde and also the maker of heauen and yearth, and to whom thou thy self hast in baptisme professed and acknowelaged thy self a disciple & seruaunte, is borne in a straunge place from his owne home, and hath not ne can geat so muche as a litel corner of good roume in a cōmon hosterie. If thou acknowelage thy soueraigne Lorde and maister, whose commaundementes thou hast by a feithfull othe bounde thy self to obey and fulfyll: leat it not grieue thee to folowe his exaumple, but rather be thou ashamed of thyne owne proude mynde.

And laied him in a maūger, because there was no roume for them in the ynne.

The texte. ¶ And there were in thesame region, shepeheardes watchyng and keepyng their flocke by night. And loe, the Aungell of the Lorde stoode hard by thē, and the brightnesse of the Lorde shone round about thē, & they were sore afrayed. And the Aungell saied vnto thē: bee not afrayed: for beholde, I bryng you tidynges of great ioye, þ shall come to all people. For vnto you is borne this day in the citie of Dauid, a saueour, whiche is Christ the Lorde. And take this for a signe: ye shall fynde the childe wrapped in swadlyng clothes, and laied in a maungier. And streight way there was with the Aungell a multitude of heauenly souldiers praisyng God and saiyng: Glory to God on high, and peace on the yearth, and vnto men a good wille.

Herken now in what sorte this humble poorenes of birth is altogether ful of all Princely royaltee. There was a toure not ferre from Bethleem, called in the Hebrue toungue the toure of Ader, (as if ye should saie in Englishe, the toure of the flocke) and it was so named, because that by reason of the good pasture groundes that laie in those parties, there was verai great store of shepe and other catal pastured there. And in dede of this toure Ader dooeth the Prophet Micheas also make mencion, lyke as he dooeth of Bethleem. There were therefore i those quarters diuers shepeherdes þ watched abrode in the night seasons for safegarde of their flockes. Veryly euen by the thyng self geuyng a good lesson, what thyng bishops ought of their bounde duetie to do for the helth of the people cōmitted to their spiritual charge, if they will folowe the ensample or steppes of Christ the Prince and head of all shepeherdes. And in the night tyme was that same moste bright soonne of righteousnesse borne, whiche shoulde on euery syde put awai the derkenesse of þ worlde. And his pleasure was, first of all to haue his birth knowen, rather to men of lowe degre, because he was borne after a poore sorte, and to shepeherdes, because hymself was a ghostely pastour, then to Emperours, to kynges, to rulers or deputies of cōtreys, to Pharisees, to Scribes, to Bishops. And loe, soodainly the Aungell Gabriel stood on high directely ouer their heades, and besides him also a certain straunge light soodainly flusshed and shone round about the shepeherdes, whiche was neither the light of the sunne, nor of the moone, ne of any candel. But although thilk same wer a thyng þ semed nolesse then to betoken some good luckie thyng to bee toward, yet the shepeherdes, by reason of the vnwoont and soodain miracle, wer all at ons throughly taken with a verai great feare. But the Aungell anon taketh awai this feare with speakyng amiably vnto them. Dooe awai all feare (saieth he) there is no cause

And there wer in the same region shepeherdes watchyng & kepyng their flocke by night.

why

why ye ſhould drede. For I am cũme to be vnto you a meſſagier of a mooſt gladſome matter, and ſuche ioye as neuer yet hath bene heard of, do I bring, not to you onely, but alſo to all the people of Iſrael. The godly mouthes of the prophetes long and many yeres gon had promiſed you a ſaluegour. Many a long yere hath Meſſias bee loked for. And this nyght is that ſame Meſſias borne, and borne he is vnto you all. And this is the verate true Meſſias, the prince and Lorde of all, a kyng & a prieſt anoynted of God from aboue. And in dede borne he is in the cytie of Dauid called Bethleem, accordyng to the holy ſayinges of the Prophetes, euẽ this ſame verate nyght. Goe ye, and enquire of him. I wyll geue you a token wherby he may be knowen. Goe ye to the common ynne, and there ſhal ye fynde the litel ſuckyng babe lapped in ſwathyng cloutes, and laied doune to reſt in a maungier. Aſſone as Gabriel had thus muche ſayd, immediately was heard a great multitude of heauenly ſouldiers, that is to ſay, of Aũgels, who are the miniſtres and ſeruantes of the Lord beyng mightie and puiſſaunt in battaill, and the whiche alſo do warre and fight for vs againſt the princes of this world. Theſe Angels with ſuche an heauenly ãrmonie and with ſuche a melodious ſwete noiſe as no tongue can expreſſe, did ſyng ſonges of praiſe vnto God, magnifyng and ſettyng furth his vnſpeakable lous towardes mankynde, and declaryng the great ioy and gladnes that they had conceiued on the behalf of the ſame mankynd, to whõ ſo great bliſſulnes had through Goddes mere fauour and mercy ſo happened. And the hymne forſouth whiche that ſame heauenly quier of Aungels with ſuche ſwete tunes ſyng all together in one charme, was this: Glorie on high to God, and on yearth peace, and in men good vville. Which ſong of the Aungels doth thus muche in effect ſignifie vnto vs, verailly, that in this matier no poinct at all of glory is due neither to the Aungels ne yet to man, but all the whole glory and laude thereof, is due vnto the onely goodnes of God, who of his mercy and loue towardes vs whom he hath created, doeth by wonderfull waies and conueighaunce prouide for vs from heauen, to the entent that we ſhould well perceiue, that whatſoeuer thing either for our honour and auauncement, or els for our helth & ſaluacion doeth happily chaunce vnto vs, it cummeth vpon vs from heauen: and that we ought here on yearth to wiſhe or deſire none other thyng but peace whiche may aboliſhe ſynne, and bryng vs into the fauoure of God, and the whiche may knit vs together with mutuall loue and charitie of one towardes another. For thiſſame is truely the peace, (not of the worlde, but of God) whiche doeth excede and paſſe all the compace and reache of mans vnderſtandyng, and ferre outweigheth all poinctes and degrees of any bliſſful ſtate that may be in this preſent worlde. And this peace is frely offred vnto vs through this reconciler and maker of atonement betwene God and man, not by any meane or helpe of oure owne merites and deſertes, but of the readie and willyng goodnes of God towardes vs, whom it hath pleaſed after this wonderfull maner to prouide for the recouerie and ſauyng of mankynde.

For vnto you is borne this day in the citie of Dauid a ſaluegour which is Chriſte the lord.

Praiſyng God.

Gloxie to God on high

And peace on the yearth, and to men good wille.

And it fortuned, aſſone as the Aungels wer gone away from them into heauen, the ſhepherdes ſayd one to another: Leat vs go now euen vnto Bethleem, and ſee this thyng that we heare ſay is happened which the Lord hath ſhewed vnto vs. And they came with haſt and found Marie, & Joſeph, & the babe laied in a maungier. And whan they had ſeen it, they

The texte.

it, they published abrode the saying whiche was told thē of that childe. And all they that heard it wondred at those thinges whiche wer tolde them of the shepeherdes. But Marie kept all those saynges, and pondred them in her heart. And the shepeherdes returned, praisyng and laudyng God for all the thinges that they had heard and seen, euen as it was tolde vnto them.

The Aungels assone as they had with their mooste ioyful and gladsome noise begonne vnto the shepeherdes with singyng this song in honour of the childes birth, returned again into heauen. This done, the shepeherdes beyng a sort of good homely plain folkes, came & laied their heades together in counsaill, not doubtyng of the wordes that the Aungels had spoken but couetyng more fully to knowe the thing that they had heard. Thus therefore spake they emong them selues, and sayd one to another: Leat vs dooe as the Aungel hath aduertised vs, leat vs goe hens euen streight to Bethleem, that the thyng which we haue with our eares heard to be happened, we may euen there presently see and behold with our iyes, to the entent, that we may with the more readie and perfeict truth & credite, speake, and declare vnto others, the thyng that the Lorde hath vouchesalued to geue vs knowlage of, by his Angels. This godly deuise liked them all. And so furth on their way go the shepeherdes with al hast, deuocion, and godly zele was a spurre to theyr heartes to pricke them forwarde: anon wer they come to Bethleem, and come thei wer into the ynne appointed. And there (euen as the Aungel had promised) they fynd Marie newly deliuered of childe, and Joseph a witnesse of the virgins deliueraunce, and the babe also bound vp in swathyng clothes, and laied there by in a maungier. These deuout and godly shepeherdes are nothing at all offended, neither with the bare pouertee of the tender young virgin, nor with her husbande beyng to the sight and estimacion of the worlde a man of the meanest and basest sorte, ne yet with the poore litell babe, whō for default of a more commodious place, the parentes wer faine to laie doune in a maungier, (which thinges would haue made the proud Pharisees and Scribes to take vtter scorne and disdaine at the matier,) but ꝑ shepeherdes are by all these thynges the better confirmed to beleue ꝑ matier more stedfastly, whan thei by witnesse of theyr owne yies perfeictely knewe and found, that it wer no fables ne lyes that the Aungel had told them tidynges of. And here may we note, that tender loue and zele towardes God, hath in all persones (be thei neuer so slender or lowe of degree) a certain wysedome and worldly cast of it owne in thynges. For these shepeherdes did not euen byanby publishe abrode the thyng that they had heard: but assone as thei perfeictely knewe the thyng to be certaine & out of doubt, than did thei not feare to talke the thing that thei had heard, abrode also emong other cōpaignies. Christ loued to haue the talke of his birth, and his commyng, first to arise and begynne of suche reporters, and publishers, as wer men of suche simplicitee & plainnes, that no mā would suspecte or mistrust any of them either of fablyng and lyng, orels of clokyng & countrefeictyng. They had no suche wit as to inuent a lye of theyr owne braines, they could no skille to deuise or to put any thing more then trueth to that that they had seen, but the thing that they had heard & seen, euen as they had heard and seen it, euen so and none otherwyse did they shewe

The shepeherdes sayd one to another.

Leat vs go now euen vnto Bethleem, and see this thing.

And they came with haste.

And whan they had seen it &c.

shewe tidynges of it vnto men of good heartes and disposicion. And among no smal numbre of menne, did the wordes of the shepeherdes finde credence, in somuche that it made a great maignie verie desirous & fain to haue sight of the childe. And here in this behalf marke thou and considre the wyse sobernes and demurenes of the holy tendre virgin Marie. She learneth of the shepeherdes what newes the Aungel told them, and what song the quier of the heauenly souldiers did syng, and she alone on her owne partie, holdeth her peace, keping close in her breste, and with diligent cõsideracion weighyng and conferryng in her owne heart, al these thinges that had fortuned aswel now at this present, as also afore whan the Aungell appered vnto her self. She kepeth secrete (vntill the due time should come to open it,) all the mysterie of her being conceiued with child, while she was yet a pure virgin, she maketh no vauntes ne braggues in compaignie emong other folkes, of her happie fortune. She had afore vnto the aũgel Gabriel promised her selfe a ready handemaiden for God to worke his will vpon, and euen like an humble handemaiden she vseth her self. She maketh no wordes at al, but depely cõsidereth in her minde, the straunge course of Goddes working and drift in this matier. She cõsidereth all thinges to be ful of straunge miracles, she seeth in euery part of it two extreme contraries mingled together, that is to wete, on ỹ worldes behalf excedyng lowenes, pouertie, and abiection, and on Gods behalf vnestimable highnes and maiestie. For a young babe is conceiued in the wombe, but an angel was the messagier that so it should be, and the holy ghost ỹ worker of it: A childe is borne, but ỹ mother of it is a maide: it is laied in a maunger, but the Aungels beyng ful of al godly reioycyng do syng from heauen in honor of it. It lyeth vnknowen in a blynde corner of no regarde, but all heauen bougheth doune to wurship the maiestie of it, allone as it is borne. Now these thiges thus beyng dooẽ, ỹ shepeherdes returne backe againe to theyr flockes, glorifiyng and praisyng God as concernyng all the thynges that they had heard of the Aungels, and for that they had truly founde euery thing euen as they had heard afore of the same Aungels.

And all they that heard it &c.

But Marie kept all those sainges, &c.

And ỹ shepeherdes returned praisyng and laudyng God, &c.

¶ And whan the eight day was come, that the child should be circumcised, his name was called Iesus, whiche was named of the Aungell, before he was conceiued in the wombe.

The texte.

But assoone as the eight day after her deliueraunce was come, at the whiche eight day, the lawe of Moses commaũdeth euery manchilde to be circumcised, that is to say, to haue the foreskynne of his flesh pared away round aboute, (for this thyng from Abraham furthward it pleased God that it should be the signe and the marke of all suche as should be reputed or taken to be of his sede and generacion) the lawe was satisfied in this poinct also, in cõsideracion that he was not come to breake or to fordoe the lawe, but to fulfyl it. Neither did he disdeigne to take the accustomed remedye appuincted by the lawe, euen as though he had been subiect to synne as his parentes wer, wheras he alone and none but he, was fre and clere from all corrupcion of synne, and he alone that should take away all the sinnes of the worlde, and should chose vnto him a newe people, which should haue an heart well clensed from all the desires of the flesshe, and

Gene xvi. b.

that not with knives of blount stone, but with the sharpe swo⁊de of the wo⁊de euangelicall, whiche pourgeth and clenseth all thynges through fayth. yea, and a name was geue̅ him too, as the custome and the manier was to do to others. Fo⁊ he was called in Heb⁊ue Jesus, whiche souneth in Englishe saluecour. And this name was not by a casual chaunce at all auentures, o⁊ els by mannes wille geuen vnto this childe, but by the auth⁊itie and commaundement of God it had been appoincted and geue̅ him afo⁊e of ꝑ Aungel Gab⁊iel, ere he was conceiued in the virgins wo̅be: whiche was done to the ende that men might euen at the first, by the verate wo⁊de of his name, bee aduertised and dooen to wete, that thissame was verate he, whiche should th⁊oughly geue vnto all persones true health and saluacion, & should in suche wyse rep⁊esent ꝑ true guide and capitain Josue, that whan his people were clene pourged from al filthynesse of vice and synne, he should conueigh and b⁊yng them into the land of heauen, flowyng most plenteously with iopes euerlasting.

His name was called Jesus. &c.

Math. i.

The texte. ¶ And whan the tyme of their purification (after the lawe of Moses) was come, they brought him to Hierusalem, to p⁊esent him to the lo⁊de (as it is written in the law of the Lo⁊d: Euerie manchilde that first openeth the matrice, shalbe called holy to the lo⁊de) and fo⁊ to offre (as it is sayd in the lawe of the lo⁊d) a paire of turtle doues, o⁊ two yong pigions.

Hitherto (that is to say vntill the circumcision of Jesus the eight day after his birth) all that was done, was nothyng but as it were makyng of signes and p⁊okes vnto the ghospel vnder certain figures, the whiche ghospell was of necessitee to be p⁊eached first vnto the people of the Jewes. On the fifth day after the circumcision, there came th⁊e Magians (that is to say Philosophiers of high learnyng in the p⁊iuitees of Astronomie, and the other sciences mathematical) and these Magians had by the shewyng and poinctyng of a certain new sterre been halfe enfo⁊ced to come fro̅ a ferre place out of the East countreyes, purposely to see this childe. They kneled doune and wurshipped the newe bo⁊ne soueraigne of the wo⁊lde, and honoured the same with mysticall p⁊esentes o⁊ giftes, signifiyng by a certayne shewe & semblaunce of thinges (suche as might be made,) that the Gentiles shoulde in tyme to come, enb⁊ace the grace of the ghospell, whan the Jewes beyng manquillers and murderers of Jesus had wilfully cast of and fo⁊saken the same. Again, whan the .xl. daie from Maries deliueraunce was cum, at whiche .xl. daie, the lawe of Moses willeth and biddeth any manchilde, beyng the fy⁊st bo⁊ne childe of a woman, to be p⁊esented vnto the lo⁊d, and ferther appoincteth a gift o⁊ a p⁊esent to be offered fo⁊ the purifiyng as wel of the childe newe bo⁊ne, as of the woman that laie in, (because the common childebearyng and deliueraunce that women haue, is not without muche vnclenes of the body) this tend⁊e young virgyn beyng one of mooste singular demurenesse and mildenes, refuseth not in this behalf, neither to seme like vnto other women whiche after the common course of nature do b⁊yng furth child⁊en. ne auoideth to do as they do: wheras in this her childbearyng there was nothyng at all defiled with any spotte of vnclenes, but euerye part of it replenished with heauenly puritee and with holynes. Fo⁊ what point of vnpurenes coulde suche a woman haue in bearyng childe, as without so muche as ons touchyng of any man had conceiued by the onely power

And whan the tyme of their purifi: cation. &c.

Leuit. xii d. Exod. xiii. a. and. xxii.

and

and vertue of God enbracyng her through ꝯ worckyng of the holy ghost. And as touchyng the childe, I pray you, was it possible for any spotte of filthynes to be in suche a childe, as beyng borne from heauen, was come into this worlde euen for this onely purpose, that he alone & onely might pourge all mankynde from al filthynes of synne? But partely it was the wille and pleasure of God by suche notable exaumples of sobernesse and humilitie as these be, to breake the pride of man: and partely it was conuenient that he whiche was come to pergette and close vp both the broke walles, that is to say, was come to iuigne & knit the people of the Iewes and the people of the Gentiles bothe together into one profession of the ghospel, should in all behalfes and in all poinctes satisfie the law of Moses, from whiche the fyrst faith and authoritee shoulde afterward procede and come vnto the ghospell. The mother therefore and Ioseph (who by the determinate and aduised worcking of God was yet still thought & supposed of euery man to be the father of Iesus) brought theyr young babe vnto Hierusalem, to thende he might in the temple there be presented in the sight of the Lorde, to whom he was dedicated and halowed: not as though God wer not lord and true owner of all thynges, but by a mysticall figure, to teache vs, that such hertes and none others, be throughly accepted afore God, as after the subduyng and vanquishyng of all the inordinate desires of the flesh, in which reigneth naught but the corruption of nice tenderenesse) do with manly strength of the spirit, stoutly set furth towardes those thynges whiche are heauenly and euerlastyng.

They brought him to Hierusalem, to present him to the lord.

The lawe of Moses menyng thilsame thyng, had prescribed and appointed, that euery male kynde, as soone as it had ons opened the matrice of the dame, and were come into the worlde, should be reputed and taken for halowed and consecrated to the Lorde, whether it wer broughtfurth by a woman or by any other brute beastes, to the entent that euen of these also the fyrst fruites should be allotted vnto the priestes, and yet vnder suche condicion, that the fyrst borne of mankinde might be redemed with a small offreyng and bought out of the priestes handes, except it wer a childe of the tribe of Leui. But the law selfe doth openly discharge and deliuer this holy childwife from the band of the law, whan it sayeth in the third boke of Moses entitled Leuiticus: If a vvoman haue conceiued, and borne a manchilde. &c. For this mother was neither properly to be called a womã, forasmuche as she knewe no part of any mans body, nor had brought furth childe by receiuyng seede frõ any other partie. And againe whan it sayeth: Euery one of the male kynde that first openeth the matrice. &c. It doeth sufficiently declare it self to mene of the cõmon manier of deliueraunce that mothers haue of theyr children, whiche mothers, by reason ꝯ the seale of theyr virginitee is broken vp afore by the man, do bring furth childe neither without muche vnclenes, nor yet without a certaine kynd of beyng put to shame. And as for this heauenly childe, neither whan it entred, nor whan it came furth, did by any meanes pollute the enclosure & tabernacle of the maidenly wombe of his mother, but rather did consecrate the same and seale it vp: that frõ henceforth neyther her bodye beyng a temple ons for euer dedicated vnto God, ne yet her soule beyng (as ye

Exod. xiii. a. and. xxii. d.

Nume. viii. b

Leuit xii. a.

Exod. xiii. a.

woulde saye) a closet for the holy ghost replenished with all odoriferous swete sauoures, might bee open to receiue any stainyng or corrupcion of worldely filthynes. He therfore whiche was the Lorde of al thinges that are both in heauen and in yearth, was presēted and offreed in the temple, as one subiecte and bound vnto the lawe. And he was agreed for and redemed out of the priestes handes againe for a smal price, whiche should afterwarde redeme all the whole vniuersall worlde with the price of his bloud. For the lawe had prescribed, that the parentes might bye out their first borne manchilde with a lambe of one yere olde, whiche was geuen to be a burnt offreyng: and than besides the lambe, there shoulde be brought a male pigion or a turtle doue for the pourgyng & doyng away of synne, if any spot therof had bene gotten, either in the carnall copulacion at the begeattyng of the childe, or els afterward. For it ought on euerie syde to be pure, whatsoeuer thyng is to be offreed vnto the Lorde. That if the penurie and lake of substaunce on the parentes behalf, coulde not well sufkre a lambe to be geuen, than in stede of the lambe there was geuen a turtle doue, or a young pigion for the redemyng and biyng out of the child, and the other birde was offred for the pourgeyng of synne. They offred therefore the gift of poore folkes. And there is no doubt but that they would haue geuē a more bounteful offreyng, had not theyr pouertie bene a lette therof. They had hertes ryche with good loue and zele towardes god, but for an ensample to be prepared for vs to folowe, their profession and open knowlagyng of their pouertie was more expedient, and serued better. And all these thinges wer by the dispēsacion of Goddes ordenaūce thus executed and doen, partely for many other causes and cōsideraciōs, and moste specially for this cause and purpose, that the veraie trueth of our humayne nature might by so many euident proufes and tokens bee declared to bee in the childe. Marie was seen with her great bealie in the ynne: within a litell space, as soone as she had brought forth childe, her great bealie was gon again: the chylde beeyng but euen new borne, was knowen and founde out by the shepeheardes: he was sought out and worshipped of the Magians: he was circumcised after the solemne custome vsed in that nacion: and eftesons brought he was into the temple, & there openlye presented vnto the priestes: by these thynges it came to passe, that neither any bodye might doubt of his byrth, and yet he by litell and litell came to ỹ notice and knowlage of mo and mo, but moste chiefly of meane folkes, yea and of none but godly and deuout persones onely. For mete it was, that suche a thing should neither with a fewe proufes bee enforced, nor yet with onely common pointes of euidence bee confirmed, the which beyng credited and beleued, should vnto all ages and tymes aswell past as to come, and to all persones, bryng euerlastyng health and saluation. and beeyng not beleued should cōtrarywyse bryng euerlastyng death. An Aungel therefore cummeth in message from God, and bryngeth worde of the thyng afore vnto Marie: her spouse Joseph is ioyned vnto her afore, to the ende he maye bee a true witnesse of the matier: Elizabeth which had liued barain till she was an aged womā, bryngeth furth childe: Zacharie, whan he had a long tyme continued dumme, is restored to the vse of his tongue, and hath his speche agayne: bothe of them aswel zacharie as Elizabeth

And to offre as it is saied in the lawe of the lorde, a payre of turtle doues, or twoo yong pigions.

Leuitic. xii. d.

zabeth are soodaynly rauished with the spirite of prophecie: Jhon leapeth in his mothers wombe for ioye: a virgin without mannes help conceiueth chylde: Magians beeyng straungiers of a ferre countrey come rennyng to haue a sighte of the childe, and doe worshyp hym on theyr knees: Shepehardes talke of hym abrode, and declare openly that he is come. By suche a great noumbre of euident tokens, and by so many straunge wonders and miracles is the new birth of this childe approued and aucthorised.

¶ And behold there was a man in Hierusalem, whose name was Symeon. And the same man was iuste and godly, and looked for the consolacion of Jsraell. And the holy ghost was in him. And an aunswere had he receyued of the holy ghost, that he should not see death, except he first saw the lordes Christ. And he came by inspiracion into the tẽple. And whan the father and the mother brought in the chylde Jesus, to doo for hym after the custome of the lawe, then tooke he hym vp in his armes, and saied. Lorde now leattest thou thy seruaunt departe in peace, accordyng to thy promise. For myne yies haue seen the saluacion, whiche thou hast prepared before the face of all people. A light to lyghten the Gentiles, and the glorye of thy people Jsraell. The texte.

Now to the entente that there shoulde bee no sexe, no age, no state or degree of men, nor no professiõ, but that Christe should haue testimonie and witnesse of euerie one of them: neither any one body left behynde, but that he might assuredly promise vnto hymselfe health and saluacion at the handes of the same Christe: there was at the same tyme in Hierusalem a certayne manne named Simeon, a man by reason of olde age colde in his bodye, but in spirite feruent hotte: of bodye feble and impotente, but of soule quiuer and lustie: of yeres drye and wythered, but in all perfecteneſſe of good liuyng as freshe as floures: that is to wete a veraie iust and and vpright man, and in veraie dede a deuout man, and ful of Godlyneſſe: not huntyng aboute for glorie and lucre at the hãdes of menne after the exaumple of the Phariseis, but right desirous and muche hungryng for the health and saluacion of al mãkynde in general: whom no delite or pleasure dyd make willyng to continue in this lyfe, sauyng onely that he myghte with his owne yies ons see the veraie selfe Messias, whõ the holye sayinges of the Prophetes had promised to come for the verai entẽt and purpose to reconforte the people of Jsrael, whiche people had been long tyme afore manye wayes in muche distresse, and dyd euen verai than liue in greuous affliccion. This Simeon (as in dede a good man he was) had assured knowelage afore by inspiracion of the holy ghoste, that the same date and tyme was now alreadie come. And wheras he had with moste ardẽte prayers besoughte the Lorde to geue hym the gyfte, that he might but euen ons with his bodyly yies beholde the Messias nowe so many hũdred yeres looked for: he had in the secrete closet of his godly breste receiued an aunswere of the holy ghoste, that he should bee sure not to departe out of this present lyfe, but that he should first see with his bodyly yies that same blessed babe, whom he had seen many a daie afore with the yies of his feith, to the ende, he might witnesse hym to bee come in dede, whõ he did nothyng doubte but that come he should: that same blissed childe (I saye,) whom for a veraie south God had syngularly aboue all other men enoynted, that he might haue & enioye both a kyngdome for euer to endure, and also a priesthood neuer to bee abrogated or abolished. Therefore whan the tyme shoulde come that the childe Jesus shoulde bee brought into the Temple (as we haue sayed,) the blissed olde man afore named, beeyng secretely warned by the mocion of the spirite, came euen a litle before

And the same man was iust and godly.

And looked for the consolacion of Jsrael.

And the holy ghost was in hym.

And an aunswer had he receiued of ỹ holy ghoste.

That he should not se death excepte he first sawe the Lordes Christ.

And he came by inspiraciõ into the tẽple.

And whan ỹ father & mo-

ther brought i theyr chylde Jesus.

before into the temple. And whā Marie the mother of the childe, and Joseph, who was yet styll beleued to bee his father, brought the babe into the Tẽple, there to execute and to doe suche thynges as vnto the accustomed rites of purification dyd apperteine: as soone as the childe was offered vp, and the priest had receiued it as the manier was, and had blissed it: the godlye zele of ỹ olde man could no longer forbeare, but that he also would nedes take in his armes the litell young babe, whom he had so greatly longed for: and euen furthwithal, his voyce (beeyng in case not long after to continue, but to fayll by reason of age,) sodaynly brast out into the praysing of God, syngyng out a moste swete and melodious song muche after the sorte (yf ye wyll so lyken it) as in the Poetes & Philosophiers it is wrytten, that the swannes vse to doo a litell before they shall dye: and thus he sayed: All my desires o Lorde are now fully satisfied. Now will I bee wyllyng and glad to dye: For now thou geuest thy seruaunt leaue to departe with a restefull and a quiet mynde, not felyng ne hauyng any ferther want at all or lacke in this lyfe, but euen delirous and fain now to passe out of this feble olde carkesse vnto the blissed coumpanie and felowshyp of the godly persones, whiche haue long afore now looked for this daie, and yet neuer had the happe to see it, but with the spirituall yies of their feith. My praiers are now more aboundauntly satisfied, who haue had the happe euen with my bodily yies also to see, and to whom it hath been geuen in myne olde armes to embrace thine onely sonne, by whom, and through whom, it hath pleased thee to geue true health and saluacion, not onely to the people of Israel, but also to all nacions of the vniuersall worlde. In this babes litell bodye (though it bee but homely and symply borne to ỹ sight of the worlde) I acknowelage, o Lorde, thy vertue and power. I acknowelage this babe to bee the lighte of the worlde promised by ỹ holy sayinges of the Prophetes. I acknowelage this chylde to bee the bright sonne, whiche it was thy holy wyll and pleasure, to haue sprung vp and arise vnto the worlde, that it might on euerie syde driue cleane awaye the derkenesse of all the Gentiles, and that thy people Israell mighte haue wherof not without good cause to glorie: thy people Israel (I saie) beeyng in true dede thy veraie owne, not after the flesshe onely, (wherhens in dede the begynnyng of this saluacion hath proceded) but after a spirituall kynred, whiche is acquired and purchased through the feith of the ghospell. For suche an one verayly is to bee called by the name of Israell, whosoeuer earnestely fixeth deuout and godly yies vpon this same lyght, and with the violence of feith, forceably breaketh into the kyngdome of heauen. In tymes past hitherto, the people of ỹ Jewes hath gloried and made great bauntes of Moses, of their Temple, and of the Prophetes: but now from henceforth the ghostely Israel, (whiche is here and there in sondry places dispersed throughout all the worlde,) shall glorie on thy sonne, whom thou hast vouchesalued to send after al the others here mencioned, as one that in greatnesse, in vertue, and in power is ferre aboue them all. Now at this presente in dede he lyeth hidden in a corner, not knowen as he ought to bee, but of veraie fewe persones: but in tyme to come the lighte of hym shall blase abrode, and he shall with his bright shynyng beames, lighten all quarters and coastes of the worlde.

Thō toke he him vp in his armes, and sa yed.

Lorde now leattest thou thy seruaunt departe in peace.

For myne yies haue sene the saluacion &c.

Before ỹ face of al people.

A light to ligh ten the Gentiles.

And the glory of thy people Israel.

And

The texte.

And his father and mother meruayled at thoſe thynges, whiche wer ſpoken of hym. And Simeon bleſſed theim, and ſaied vnto Marie his mother: behold, this childe is ſet to be the fall and vprisyng agayn, of many in Iſraell, and for a ſigne whiche is ſpoken againſt. And moreouer the ſweorde ſhall perce thy ſolle, that the thoughtes of many hertes maye bee opened.

Nowe the mother of the infaunte, and Joſeph ſeeyng all this to be ſpoken of the olde man Simeon, by the inſpiracion of the ſpirite of God, conferryng it alſo with the other thynges that had goon before, ſayed neuer a worde: but meruayled in their myndes what the olde mannes wordes myght mene. But Simeon, whan he had bleſſed the childe, and alſo had prayed God to ſend the parentes muche ioye of hym, turnyng hymſelfe vnto Marie, ſayed vnto her: This ſonne of thyne, although he had been geuen vs of god, to the ende, that he maye geue vnto all perſones euerlaſting ſaluacion: yet through the defaulte of man it ſhal ſo chaunce, that lyke as he ſhal lift vp to the hope of euerlaſting helth a great maignie, whiche ſhall willingly embrace the gyft of God: euen ſo a great noumbre of the people of Iſraell, vtterly deſpiſyng the bounteous goodneſſe of god cummyng towardes them, and offeryng it ſelfe vnto them ſhal be caſt downe vnto eternall damnacion. For whan the trueth ſhal by this thy ſonne be opened and publiſhed, many ſhal fall whiche afore ſemed to ſtād, & many ſhall ariſe vp, that ſemed to lye in the duſt. He hath ben loked for of all the Iſraelites: but he ſhall not be receyued of them all. For he ſhalbe ſet vp vnto all for a ſigne, ſuche an one as neuer hath yet ben ſet vp ſence the beginning of the worlde: but yet ſhall he be one that ſhall haue many a manne to ſpeake agaynſt him, and deny hym. The phariſeis, the Scribes, and the biſhops ſhall make muche murmuryng and praty ng agaynſt him: the vnbeleuers and heretiques ſhal make muche clamouring and rorying againſt him. And ſo muche ſedicious brablyng ſhall from euerye place be reiſed agaynſt hym: that euen thou thy ſelf ſhalt not be without ſome parte of the euilles that ſhall come. For the crueltie of theym ſhall not light vpon ſuche perſones onelye, as ſhall beleue on thy ſonne: but alſo thy verie owne harte and ſoule, ſhal the ſweord of dolour and griefe perce. Suche a ſigne hath it pleaſed God to ſhewe furth before the yies of all men, that the clere light of the trueth beyng once ſhewed furthe to ſhyne abrode, the thoughtes of menne myght and ſhould be diſcouered, whiche afore laye hidden in their hartes: and that the courſe of thynges ſhoulde in ſuche wyſe bee turned the contrarie waye, as the thyng ſelfe might playnly declare, that they wer ferre of from the true righteouſneſſe, whiche in the ſyght and iudgement of men, ſemed to ſytte euen in the highe chaire of righteouſneſſe: and ſuche to bee manifeſtlye founde wicked, as had gotten and taken into theyr owne handes, the doctrine and teachyng of true religion towarde God: and contrarywyſe ſuche as afore tymes wer reputed for men ferre out of the waye of true religion and godlyneſſe, might bee playnly declared to haue bene muche more nere vnto true religion, then the others: and ſuche as ſemed vnto the worlde to bee perſones reiected and paſt all grace or hope of recouerie, ſuche ſhoulde the vnfeigned redyneſſe of beleuing in God, admitte and leat in firſt of all to the kyngdome of heauen. The Scribes, and the Phariſeis haue continually Meſſias in theyr mouth, they haue the lawe euermore in theyr mouthe, they haue righteouſneſſe alwayes in theyr mouthe, they kepe often and muche in the temple, they tarye long in theyr prayers, they faſt often, they walke vp & downe notably to be

And his father and mother meruayled at thoſe thynges whyche wer ſpoken of hi.

Behold, this chylde is ſet to be the fal & vprisynge agayne of many in Iſrael.

And for a ſigne whiche is ſpoke againſt

And moreouer the ſweorde ſhall perce thy ſoule

That the thoughtes of manye hertes may bee opened.

ſeen

seen with theyr vrode phylacteries: but they hyde in theyr hartes a thyng ferre contrarie to that that they shew in outward semblеaunce. But the wilie and wicked thoughtes of suche, the light of the trueth of the ghospell whā it ariseth, shal plainly finde out and detecte. Publicanes, harlottes, and synners are by these countrefayters of holynesse, debarred from all sacres or holy rites of the Temple. But suche shall god receiue fyrst of all into the kyngdome of heauen. The Gentiles whiche haue been geuen to idolatrie, soodainly chaungyng their life, shal with gredie zele and affeccion embrace the doctrine of true godlinesse: the Pharisеis and Bishops, in whose hādes and power the keye of the lawe and of religion did reste, shall with moste obstinate endeuour, resiste it, and bee against it. The night hath no perfecte iudgemēt of thynges, but ofte tymes in stede of the thynges selfes, it sheweth to the yie the onelye shadowes and vaine counterfaytes of thynges: but the sonne, whan it is vp and geueth clere light, it driueth awaye al blynde castyng of mystes before mennes yies, shewyng euery thyng in his owne lykenesse, and geuyng to euerie thyng his owne colour. Al this dyd that same godly olde mā speake, reioycyng and makyng glad chere from the botome of his herte, whiche the holy ghoste had throughly enspired.

The texte. ¶ And there was a prophetysse, one Anna, the daughter of Phanuel, of the tribe of Aser: whiche was of a great age, and had liued with an housebande seuen yeres from her virgintee. And she had been a wedowe about fower score & fower yeres: whiche departed not from the Temple, but serued God with fastynges and prayers night and daie. And she came foorth that same houre, and praysed the Lorde, and spake of hym, to all the that looked for redempcion in Israel.

Now had the Lorde Jesus receiued witnesse of his comyng into this worlde, of Aungels: of the virgin Marie: of her spouse Joseph who had neuer had to doe with her: of zacharie beeyng a priest: of the young babe Jhon beeyng yet in his mothers wombe vnborne: of Elizabeth beeyng a maried woman: of shepeherdes: of wyse men called Magians: of Scribes who gaue vndoubted sentence and iudgemēt out of the Prophecie, in what place Christe should bee borne: of Herode beeyng in drede and feare leste some euill should growe to hym by Christes Natiuitee: of Simeon, who was neither priest, ne leuite, but an vpright lyuyng man and nothyng els: now remayned that he myght haue semblеable testimonye of a wedowe too. So great was the efficacie and vertue of this young babe not yet shewyng foorth his full might & power, that he rauished all thynges with ỳ spirite of God, enspiryng the humble and poore sorte with the holy ghost, strickyng the proude with sore trouble of mynde and with feare, so that of these preambles of thynges it might without any difficultee be gathered, what chaūge of the worlde was lykely in tyme commyng to bee, whan the same childe beeyng ons come to ful age, would openly vtter foorth that same godly voyce of his: and whan he should through dooyng miracles daily more and more weaxe famous: whan he shoulde dye, & arise agayne to lyfe: and whan he shoulde plenteouslye poure foorth the holye ghoste from heauen vpon all suche as beleued on hym. So then nexte after an olde man that had long tymelyued without any wyfe, followeth an old womā ỳ had many yeres liued a widowe withoute an housebande. For a certaine woman there was, called Anna, whiche had that name geuen her of the thyng that was in her, that is to saye, of Grace, for highly endued she was with the spirite of Prophecie. She was the daughter

And there was a prophetisse one Anna.

of

of Phanuel beeyng a man of good fame and muche commended, and of the tribe of Aser: whiche tribe beeyng the eyght in ordre emong the twelue, dooeth vnder a certayne priuie figure signifie the blissednesse of the resurrecciō, whiche solemnitee the doctrine of the ghospel hath added to the halowyng of the sabbothes that the Jewes did vse. For Aser in Hebrewe, is as muche to saie in Englishe, as Blissed. This Anna in that she was so ferre striken in age, semed to haue been delayed frō dying and preserued in this life for none other purpose, but that beeyng an old woman, she might (accordyng as she had afore tymes with moste feruent praters wished and desired) see the young babe, that was promised, whiche should bryng health and saluacion to the people of Israel. For the holy ghoste had put in her mynde, that he was alreadie borne, & euen by the same suggestion of the spirite of God, whiche Simeon had tofore been enspired withall, came this Anna vpon theim euen in the verai same houre, whyle these thynges whiche we haue already tolde, wer in doyng within the temple. This Anna in the tyme whan virginitee was not yet honorable, ne to be gloried of emong the Jewes, had liued with an housebande of her owne, by the space of seuen yeres from her maidenhood. So muche tyme she was content, because of ỹ custome, to bestowe in hauyng an housebande for bryngyng furth of chyldren. But all the residue of her lyfe she consecrated to the onely seruyng of God in contemplacion. For she continued in the state of wedohood about the space of fower score and fower yeres. After that she had ons assaied wedlocke, although she wer yet of lustie age, & in the verai floure of her tyme, yet had she no manier mynde ne thought to marie any more agayne, but euen as a woman beeyng dead to the worlde, and now wholy dedicated vnto God, she almoste neuer departed frō the Temple, but was there bussily doyng sacrifyce vnto hym with euangelicall oblacions, not onely in the daye tyme, but also by night, offeryng herself vnto the Lorde a liuely, a reasonable, and an acceptable hoste. For her body she offred with often fastyng, and her soule she offred with deuout meditaciōs and prayers. And euen whyle the afore sayde rites and ceremonies of purificacion wer in doyng within the tēple, in the verai houre while Simeon is in his prophetical talke, in the verai momente whyle all thynges are full of holy and godly wordes, bothe of reioycing and of thankes geuyng for this heauenly young babe: this Anna to, (euen as God would haue it) commeth in emong thē, that she also might bee a witnesse of the same childe, that borne he was, and that she might tuigne the affeccions of her hert with the ioyfulnesse of the others, extollyng and highly praysing the bounteous goodnesse of God, for ỹ he had cast so merciful an yie vpō his people. Neither dyd she whā she was ī coūpanye & presence of others, kepe secrete the thyng that she had seen with her yies, & ỹ whiche she had learned by goddes inspiracion: but she woulde euermore be speakyng and talkyng of this chylde, vnto all suche as wer in Hierusalem, and looked for the redempcion of the people of Israel. And this was enough for a woman beeyng a wedowe, onely in the Tēple to talke and to auouche that Christe was come, & the same to intimate & disclose vnto a fewe persones abrode beeyng desirous and houngrie of it. For that same tyme was not yet come, whiche was reserued for the Apostles whā they should bee replenished with the holy ghost, of ỹ whiche Apostles it is saied in the Psalme of Dauid: Into al the yearth is their soune gon foorthe, and their vvordes into all the endes of the vvorlde throughout.

The daughter of Phanuel, of the tribe of Aser.

Whiche was of a great age

And she had liued with an housebande seuen yeres from her virginitee.

Which departed not from the temple, &c.

And she came furth ỹ same houre.

And prayed the Lorde.

And spake of hym to all the that loked for redemptiō in Hierusalem.

Psalm. xix.

And

The texte. ¶ And whan they had perfourmed all thynges accordyng to the lawe of the Lorde, they returned into Galilee, to their own citie Nazareth. And the childe grewe, & waxed strong in spirite, and was fylled with wisedome, and the grace of God was vpon hym.

All thynges beeyng at the last fully and ordrely executed, as muche as the lawe of Moyses had prescribed for the purificacion of women late deliuered of childe: they returned into Bethleem where the chylde was borne. But whā kyng Herode beeyng done to wete by the Magians, ỹ there was a newe kyng of the people of Israel borne, had commaunded all the infauntes to bee slain, as many as within two yeres date, nexte afore passed, had been borne in Bethleem, and in all the circuite of the same lordeship or coūtie: Joseph beeyng aduertised and warned in his slepe so to doo, cōueighed awaie priuely bothe the childe and the mother that bore it, into Egypte, & there made their abode vntill the death of the wicked kyng. That thyng dooen, thei eftsons returned at the warnyng of an Aungel, not into Bethleem, leste some occasion of shewyng ferther crueltee might perchaunce thereby haue been geuen to the sonne of Herode, (who had at ỹ tyme succeded his father, in a porcion of his kyngdome) but thei returned into the coūtrey of Galilee vnto the citie of Nazareth, where the babe was first conceiued in his mothers wombe. For his mynde was to liue in a corner out of the waie for a tyme: and in dede kepyng hymself in the poore citie of Nazareth, it was an easie thyng for hym to beguile the crueltee of theim that dreded the arisyng of a newe kyng. And thus hitherto that same our heauenly soueraigne Lorde and Prince, who had for our sakes abbassed and humbled hymself down euen to swadlyng cloutes, to the cradle, to cryng in his swathyng bandes as other children doo, and to the strengthlesse babehood of the bodye, was preached and declared to the worlde by the onely testimonie of other folkes talkyng. But his age by little and little growyng vp, did from tyme to tyme encreace the bignesse of his stature, and the strength of his bodye: in whiche bodye as ī a tabernacle, there clerely appered a certain woondrefull towardenesse and naturall inclinacīō to vertue, euidentely declaryng that somewhat there was in hym, more then a man. The strength also of the spirite cōtinually encreaced in him, daily more and more shewyng it self foorth in his countenaunce, in his passe, in his talke, and in his doynges: in all whiche, there was not so muche as any one puincte, but it was euen full of the spirite of mildenesse and humilitee, of chastitee, of amiablenesse, and of godly zele. For he was nothyng subiect to those vices, which the yeres of childehood is commonly woont to bee encoumbreed with: that is to wete, fondenesse of speakyng, and dooyng thynges, wantonnesse, inconstauncie, and folye: but the heauenly wysedome wherewith he was replenished, not taryng for the yeres and age that discrecion ought to bee in, did euen than alreadie in suche wyse shewe it self: that wheras he was afore commended, and sette foorth by the testimonie of others, now by his owne vertues and giftes of grace (beeyng suche as fewe other men had,) he was made bothe woondrefull to all persones, & also worthie to bee loued. Wysedome, holynesse, perfeccion of liuyng, rypenesse of discrecion, beeyng in hym suche and so great, as cannot in any other man of right aunciente yeres bee found, made hym woundrefull vnto all mē: and the delectable swetenesse of his conuersacion, his ientile familiar facion towardes all folkes, and his humble softenesse, made him vnto all mē amiable.

Into Galile to their owne citie Nazareth.

And the child grewe.

And weared strong in spirite.

And was filled with wysedome.

Neither

Neither was the fauour that men did beare hym, fauour of the cõmon sorte, or for a litte season, suche as that same age of childehood dooeth ofte tymes gather through humain qualitees, (as in exaũple, for the respecte of beautie and welfauouredneſſe, or otherwyſe for aptitude and quickeneſſe of takyng ỹ is taught theim, whiche is in some childrẽ before their tyme) but in hym there shyned a certain godly and woondrefull grace, mightily drawyng all men to the loue of his vertuousneſſe.

¶ And his father and mother went to Hierusalem euerie yere at the feaſte of Eſtur. And whan he was twelue yere olde, thei went vp to Hierusalem after the custome of the feaſte daie. And whan thei had fulfilled the daies, as thei returned home, the childe Jesus abode still in Hierusalem, and his father and mother knewe not of it, but thei supposyng hym to haue been in the compaignie, came a daies iourney, and sought hym emong their kynſfolke and acquaintaunce. And whan thei found hym not, thei went backe again to Hierusalem and sought hym. And it fortuned that after three daies, they founde hym in the Temple sittyng in the myddes of the doctoures, hearyng theim, and oppolyng theim. And all that heard hym, wer astouned at his vnderſtandyng and aunſwers. The texte.

And although Nazareth was somewhat ferre in diſtaunce from Hieruſalem, yet neuertheleſſe the parentes of Jesus beeyng folkes of muche deuocio, went thither euerie yere ons, and ỹ was at the feaſtiual daie of Eſtur, whiche feaſte was emong the Jewes kept high and holy with all possible deuotion and solẽnitee. And this was the daie, at whiche that same lãbe not knowyng any manier spotte of synne, was marked and appuincted to bee offred vp in sacrifice at his due tyme. The childe also beeyng vnder the guydyng of his mother, and his fosterfather, euen than as young as he was, accuſtomed himſelf to deuout seruyng of God, for our enſaumple: puttyng all fathers and mothers in remembraunce of their dueties, who are bound to reſtreigne their children that are come of theim, from all wantonneſſe euen at the firſt daie, yea euen in their verai cradles, and the same to enure to holy conuerſacion and to earneſt appliyng of true godlyneſſe, while their age is yet tendre, and their naturall diſpoſicion yet ientile, ſofte, & plyaunt vnto al manier trainyng in vertue. The childe Jesus neded not the ſchoolyng or ordreyng of any other perſone: but it was an exaumple ordeined for other parentes how to bryng vp their children chaſtely and vertuously: and also a fourme or trade shewed vnto all young children, how thei ought to vſe theimſelfes obediente to their parentes whan thei are by theſame exhorted and aduertiſed to thynges that are holy and godly. But whan his childehood by reaſon of a more noumbre of yeres, was now growen to a litteli more ſtrength, and begoon to drawe wel towardes the ſtature of a young strieplyng, he beeyng of the full age of twelue yeres olde: and his parentes, accordyng to the auncient custome had gon to Hieruſalem at the daie of Eſtur, and the childe awaityng on theim in their compaignie: as ſoone as al thynges wer finiſhed that to the ſolemne obſeruyng of that feaſte did appertein, and the daies throughly expired, in whiche due attendaunce muſt bee geuen to the diuine ſeruice in the Temple: wheras his mother and Joſeph wer returned homeward toward Nazareth, the childe Jesus remained still at Hieruſalem: euen than before his full age shewyng hymſelf glad and readie to accompliſhe the commaundementes and meſſage of his father, for the dooyng wherof he had been ſent into the world. But his parentes knewe nothyng of his tarying behynde. But whan they ſawe that he came not home again to Nazareth, thei accordyng to the com-

And his father and mother went to Hieruſalem euerie yere at the feaſte of Eſtur.

And whan he was twelue yeres old, thei went vp to Hieruſalem.

The childe Jesus abode ſtill in Hieruſalem.

mon rate of care that other parentes take for their children, greatly mused and woondred, what had befalle. And in dede at the first, thei demed that he had hanged on the coumpaignie of some of his feloes and kynsfolkes, and by reason therof had been the slacker in commyng. Thei geat theim therefore backe again euen thesame waie that thei had come, to the mountenaunce in manier of one wholle daies iourney, makyng serche for hym emong their acquaintaunce and kynsfolkes, in coumpaignie of whom suche littell children are oftentymes woont to make taryaunce and lyngreyng, because the affectionate desire of their kynsfolke or alliaunce dooeth commonly kepe theim backe and maketh theim to tarye. But emongst all these, was Jesus not found, who taught men euen than alreadie as young as he was, that suche an one as is willyng to take vpō hym the profession & teachyng of heauēly doctrine, must renounce & clerely forsake all worldely or carnal affeccions, bothe of father and mother, & also of kynsfolkes. Their hope therefore beeyng beguiled in seekyng Jesus here emong his kynsfolkes, now ỳ carefulnesse for their child did somewhat more earnestely pricke and bere their stomakes (as in tendre parentes it wil doo) backe thei went again to Hierusalē, demyng and supposyng it to bee possible enough, that he had there remained still in the house of some frende or acquaintaunce of theirs. But whan the childe was in vain sought here also emong their acquaintaūce and kynsfolkes: after three daies space, it chaūced that his parentes whā thei had no suche hope at all, found hym in the Tēple not idle, nor playng this or that childyshe toye: but sittyng styl in the middes emōg the Doctours, whom he beeyng but a childe, dyd by course bothe heare teachyng, and also did appose: & beeyng by course opposed of theim again, did make aunswer: not for that it was nedefull for hym to demaūde of any mortall creature what to learne, but to the ende that by wysely ministryng his oppositions, he might rightely enstructe and teache theim, that professed the perfecte knowelage of the lawe, wheras in dede thei knewe not the strength, the pith, and the effecte of the lawe: and all vnder one, enflamyng vs vnto an earnest zele to take good instrucciōs: and also geuyng a good lesson, that no age is ouer young or ouer soonne put to the learnyng of suche thynges, as maie auaill or serue towardes godly perfection. For some artes and occupations there bee, whiche euerie age is not apte, but ouer young to learne: onely deuocion and godlynesse is to bee learned byanby from the cradle, and the earnest diligence in applyng thesame, not to bee slacked or releassed at any tyme, vntill the verai last daie of a mannes life. For there is in it higher degrees and higher to growe vnto, as long as a mannes life dooeth endure. And as for Jesus, although he wer vnknowē bothe to the Doctours & also to the people that stood about, yet did he make theim all to mervaill at hym, that beeyng a childe of a small age, and stature, he could in his saiynges & aunswers shewe foorth a certain woondreful wysedome: yea and ferre excedyng the wysedome of sage oldemen. They sawe the age of his bodye to be tēder, & ferre vnripe to haue any great wysdome, & thei heard a young childe with singular humilitee and sobrenesse, vttreyng foorth & speakyng suche thynges, as the great Doctours of aunciente yeres, & thei that semed now to bee as hygh in wysedome as any mē might bee, thought not tedious to learne. And yet al the while there was in hym no pride ne haultenesse, there was in hym no malapertenesse of cockyng or geuyng taūtes, there was i him no manier bostyng or vaūtyng of hymself,

And whā thei foūd him not thei went backe again to Hierusalē & sought him.

And it fortuned that after three daies thei foūd him in the temple, sittyng in ỳ middes of the doctours, hearing theim and opposing theim.

And all that heard him wer astouned at his vnderstandyng and aunswers.

hymselfe, whiche yeres are not woont to lacke in boyes whose wittes are ripe before their tyme. But he would question with theim, as one desirous and faine to learne: & beeyng demaunded any question, he would aunswer with all possible sobrenesse, yea and also with moste excellent wysedome. And on this maner taught he theim without any spice or sembleaunce of arrogancie, that is to saie, of presumpteous takyng of autoritee bpõ hym. And by these thynges it came to passe, that aswell the Doctours with whom he disputed, as also ꝑ parties that stood round about and wer witnesses of the same disputacion, wer verai muche astouned, not onely for respecte of the childes wysedome, (beeyng suche as had not afore been heard of,) whiche he in demaundyng any questiõ, and in shapyng any aunswer, did plainly declare: but also for the rare and singular sobrenesse of his countenaunce, of his gesture, & of his toungue, whiche thynges gaue a more ferther grace of acceptacion vnto his vnderstandyng. And yet is not this poyncte neither, without a fruictefull mysterie, that Jesus, who couldenot with any sekyng bee found emong his familiar acquaintaunce and kynsfolkes after the fleashe, was soodainly foũd by chaunce at Hierusalem within the Temple. For the saied citee of Hierusalem, beeyng of great name and fame, (by reason that the worlde had conceiued an opinion, that God was serued there best of all places,) did represente aswell the churche militaunt on yearth, as also triouphaunt in heauen. For this same Hierusalem is our countrey that we make all our sighyng to bee at, forasmuche as we dooe well vnderstãde, that here in this trãsitorie worlde, we liue but as it wer in a place of exile or banishemente, not hauyng a citee wherin to dwell for euer. Wheresoeuer therefore all goeth by carnall affections of man, wheresoeuer the earnest studie of the mynde is applyed vnto suche thynges as perishe and dye with this worlde: in suche a place neither is Hierusalem (whiche Hebrewe woorde is to saie in Englishe, the sight of peace,) neither a Temple dedicated to the Lorde. And therefore is not Jesus in any suche place to bee sought, who is altogether heauenly. But wheresoeuer is a breste and an herte, whiche despiseth tho thinges that perteine to the carnalite of fleashe and bloud, and panteth for haste that he maketh towarde that same blissed tranquillitee and quietnesse of mynde, whiche the bounteous goodnesse of God dooeth through the feith of the ghospell assure and warraunt euen here in this present life, and maketh perfect in the heauenly Hierusalem aboue: in suche a place is Hierusalem, in suche a place is the Temple that Jesus is delited with: in suche a place there is bothe propounyng of questions, and aunsweryng entrechaungeably, not concernyng how a round circle maie bee made iust fower square, not of that whiche in Aristotels Philosophie is called Materia prima, (as if ye should saie in Englishe, the first originall stuf wherof and out of whiche all thynges in the worlde are produced and made) nor of that that thesame Aristotel and others dooe call primum mobile (wherby thei mene hym that gouerneth the worlde, and rolleth the skye about without begynnyng or endyng, not namyng it God, but estemyng it to bee some other naturall thyng of it self) of all whiche thynges a man maie bee ignoraunt, and yet come to heauen wel enough: but in suche a place as we speake of, the oppositions and aunswers are concernyng the knowelage of holy scripture, by the whiche God sheweth vnto vs, the waie wherby we maie attaigne euerlastyng saluacion. In

suche a place are slain hostes and sacrifices moste acceptable vnto god, that is to wete, carnall luste, enuie, wrathe, desire of worldely auaunce-ment, and auarice. In suche a place there is withall godly peticions and with pure praiers, continuall burnyng of swete sauours and incense to the moste high contentacion and pleasyng of god. It is therefore ỹ parte of euerie bodye to see and prouide, that he haue Hierusalem within his owne breste, and that he there make readie a tẽple mete for the holy ghost, to the ende that he maye bee woorthie to haue Jesus to his geaste.

The texte. ¶ And whan thei sawe him, thei merualled. And his mother saied vnto him: Soonne why hast thou thus delt with vs? Beholde, thy father and I haue sought thee sorowyng. And he saied vnto theim, how is it that ye sought me? Wyst ye not that I must goe about my fathers busynesse? And thei vnderstood not that saiyng whiche he spake vnto theim. And he went down with theim, and came to Nazareth, and was obedient vnto theim. But his mother kept all these saiynges together in hir herte. And Jesus prospered in wysedome and age, and in fauour, with god and men.

And beholde, euen in the meane tyme whyle the said meruaillous childe Jesus dooeth with this foundacion and entreyng make a preparatiue to the executyng of the heauenly busynesse of restorying mankynde to saluacion, whiche to dooe he was come down from heauen: his father and mother cũmeth sodainly in place, to whom the mysterie of goddes entente and purpose, was not yet fully knowen. There was yet still remainyng in theim, some litle spiece of humain affeccion, although thei had with a naturall louyng carefulnesse, sought about for the childe. And Joseph for his parte holdeth his peace, who knewe verai well in his conscience, that he had no right ne title to the childe that his spoused wife had borne: but the mother (as she thought she might well dooe by authoritee) maketh halk a querele to hym: Soonne (saieth she) why dooe ye handle vs after suche sorte as this? why did ye priuely steale awaie from vs? loe, your father & I beeyng now by the space of twoo or three dayes in great care and heauynesse, haue been sekyng all about for you, fearyng on your behalf the daũgier and perill of all suche misauentures, as the naturall tenderenesse of parentes dooeth commonly vse to feare the chauncyng of, vnto their childeren that thei loue, whan thei bee absent from theim.

And his mother saied vnto hym.

Soonne why hast thou thꝰ delt with vs? Beholde thy father and I haue sought thee sorowyng.

And he saied vnto theim: how is it, that ye sought me?

To these woordes of Marie, whiche had proceded of an affeccion in dede right tender and naturall, but yet somewhat humain and worldely (for respecte wherof it was not conuenient to interrupte or breake the godly talke, that was than in hande) Jesus aunswered halk roughly: not that he was in any fume or indignacion with his parentes, but to shewe, that in the affaires of the ghospell (whiche to dooe he was sent of his heauenly father,) no manier authoritee of any man (what euer he bee) ought to haue place. The authoritee of parentes ouer their childrẽ hath certain due limites and boundes, how ferre it maie extende, whiche authoritee it is lawfull and also necessarie to renounce and vtterly forsake as often as any matier of eternall saluacion cometh in place. For mete it is, that thynges worldely geue place vnto godly thinges, & that the respecte and regard of god (to whom we are bounden debtours aswell of bodye as of soule, and of whose bounteous liberalitee wee looke for the inheritaũce of the life euerlasting) bee aboue theim, of whõ after the fleashe we are borne & brought vp, to succede theim but in some portion of good and substaũce worldely. In dede greatly bounden we are euen to our parẽtes too: but a great dele

more

moze are we bound to god, to whom we are bound euen that euer we had any fathers oz mothers at all. So lykewyse at an other tyme after this he made an aunlwer not all of the tentileſt manier vnto his mother, whā ſhe at a mariage ſpake vnto him, & moued him of ſome wyne foz ꝑ feaſte, & did with a certain autozitee, becauſe ſhe was his mother, require hym to ſhewe a mtracle, wheras miracles wer not to bee ſhewed but to the glozie of his heauenly father. So did he alſo at an other tyme moze ſnappiſhely make aunſwer vnto theim, ꝑ frō preachyng the gholpell called him fooꝛth of the thꝛong & preſſe of the people, in the name of his mother and of his kinſfolkes. But the aunſwer that he made at this tyme, was in manier & fourme here folowyng. What was the cauſe (q he) why ye did with ſuche penſif carefulneſſe ſeke about foz me? did ye not remēbze in your mindes, that I muſt nedes be aboute my fathers buſyneſſe, as often as he calleth me to the office and funccion appoincted vnto me? But what thyng theſe wooꝛdes of Jeſus might mene, his parētes did not euē berai well vnderſtand. Foz it eppreſſed in him a certayn excellēcie aboue the cōmon rate of a man, eſpecially at ſuche a tendze age of childehood. And albeit ꝑ of a likelyhood of thynges ꝑ had afoze paſſed, thei loked foz no cōmon trade, ne yet no meane thing at the hādes of their childe: yet foz all ꝑ did they not fully & thzoughly vnderſtād the high excellencie & maieſtie of the power of god, thei did not yet perfeictely knowe by what wōdzefull dzifte & cōueighaūce god the father had determined to redeme mankinde by hys owne ſonne. They heard in theſe wozdes of Jeſus, a namyng of his father: whereas thei berai ſurely knew ꝑ he had no father in this wozld on yerth: thei here him ſpake of his fathers affaires & buſyneſſe, of whiche affaires he had neuer ſpokē wozde ne made mēcion to thē afoze ꝑ daye. But they, (though they wer ꝑ parētes) are al huiſht, & ſpeake not a wozde, but do reuerently take ꝑ wozdes which thei vnderſtode not. And Jeſus ſeeyng this, hūbled himſelf, & ſhewed himſelf obediēt to his mother & to Joſeph his foſter father: not ꝑ he ought vnto theim any duetie of obedience, but of his owne goodneſſe he ſubmitted himſelf foz a ſeaſon to their weakeneſſe, to be rewled & oꝛdzed by them: & therwithal he alſo gaue vnto al childzē a fourme & an exaūple, wt what earneſt endeuour, & wt what great reuerēcethei ought to be at theyz parentes cōmaūdement: foz aſmuche as ꝑ childe Jeſ, who ought no ſeruice ne obediēce to any body, ſauing onely to his heauēly father, did in ſuche wiſe obei a father ꝑ was but coūtrefaicte, & his mother ꝑ boze him without any harme oz diſpleaſure of empatryng her chaſtitie & maidenhod therby. Thus did ꝑ lozd Jeſus thynke it good, in ſuche wyſe to tēper al his ſayinges & doynges: ꝑ nowe he woulde ſhewe furth, (as ye would ſay,) certai litel ſparkes of his godly power: & an other time again would he hūble himſelf to the low degree of a mā, poozely bozne into this wozlde. Uerayly his ſo doyng was expediēt foz vs, to ꝑ ende ꝑ it might by al manier waies be perſuaded vnto mākynke, ꝑ veritee & true ſubſtaunce both of ꝑ diuine nature, & of the nature of mā, to be coupled together in his one perſone. The felowſhip of a nature beyng common both to hym & vs, did greatly make foz the purchacing of loue. We do moze earneſtly & alſo moze fruictefully loue thinges ꝑ be nere to our owne nature, & familiat to dele wt: euē by ꝑ olde pzouerbe, which ſaieth: ꝑ like wil euermoze vnto like.

* Luc. viii. Matth. xii. Marc. iii.

Wiſt ye not that I muſt go about my fathers buſineſſe?

And thei vnderſtood not that ſaying whiche he ſpeake vnto them.

And he went downe & was obediēt vnto them.

 But as

But as for putting our affiaunce and truste, we doe more safely putte it in god, who, (forasmuche as lye he cannot, and is of power all thinges to doe,) maie in no manier wise be doubted of, but ỹ he wil perfourme what soeuer he dooeth promise. And in dede our loue towardes Christ doeth first spring vp of the cousinage and likenesse of our nature: but from these begynnynges it groweth better and better to the loue of thinges beeyng higher aboue vs. For like as the cõmon sorte of men, is at the first beginning by the onely seeyng of the beautie of ones bodye, enflamed and sette on fyer, to beare his good will to the partie, and shortely after, whan by keepyng compaignie and by talkyng with the same partie, the good qualities of a more beautifull mynde and solle, lyyng hidden in his beautiful bodie, are once throughly perceyued, thei begin more truely and also more ardentely to be in loue with the thyng that thei see not, then with ỹ thyng that thei see: euen so the felowelhip and equalitee of our humain nature in him, was vnto vs, as ye would saie, a lure to the conceiuyng of loue towardes the Lorde Jesus: but from this loue we growe vp more higher to the loue of his diuine power, & of his godhed. Therefore whether he hũble himself down to our weakenesse, orels mounteth vp to his owne highnesse aboue, he buisily attendeth ỹ labouryng and worckyng of our health and saluacion. So than Jesus went from the temple, and from Hierusalem: and obeiyng the gouernaunce of his parentes, returned home again to Nazareth. Leat childzen and young strieplinges whan thei heare this, be ashamed, as many as make light at the good lessons and counsailes of their parentes exhortyng them to honest waies, seyng that Jesus did for a space leaue of from dooyng his fathers buisinesse, because he would not shewe any exaumple of a disobedient soone. Leat the priuate commoners and parisheners blushe, that vse to rebell against their godly pastours, (beeyng their spirituall fathers) seeyng that Jesus beeyng the greatter in dignitie, was content to bee ordred by his inferiours, and beeyng God, submitted hymselk to the gouernaunce of creatures mortal. But ỹ mother again on hir partie, forasmuche as she perceiued & founde a certain power of the godhed to glittre & shewe forth in him, was well contẽt to folowe the mynde & ordring of hir soonne: and beeyng myndeful of hir owne wise & discrete sobrenesse, did as yet make no blabbyng out abrode of any thig, (as other weomen vse to be full of clattreyng and bablyng) ne take vpon hir to geue any sentence or iudgemẽt vpõ these matiers, whiche she did rather meruail at, then vnderstand the mysterie of it, what it ment: but al ỹ euer had chaunced from the beginning about or concernyng the childe, & al that euer was by hym saied or dooen, she gathered & conferred altogether, and laied it vp safe in hir breste: coniecturyng & castyng of these wõdrefull begynnynges, what ende of all matiers was lyke to ensue. Neither did she leaue any one puincte vnmarked, to the ende that she mighte afterward with the more perfeict trueth and assuraunce, make reporte of al thinges vnto the disciples, that should in tyme comyng preache the lyfe of Jesus all the worlde throughout. In the meane whyle Jesus beyng yet hitherto knowen but vnto few folkes, continued dweilyng in ỹ poore citie of Nazareth, liuyng as ye might saie vnder ỹ gouernaũce of his parẽtes, vntill ỹ time should come, that was sette of his father, in whiche he

But his mother kepte al these saiynges together in her herte.

should

should with miracles and with preachyng, shewe forth hymselfe abrode vnto the worlde: geuyng to vs in the meane while a lesson by his owne example, that no mã should vnaduisedly and vndiscretely, orels out of tyme & without due occasion come rushyng in, or make presse to take in hande thoffice of preachyng the ghospel, before ỹ he do through sufficiẽt groweth of yeres, through vnculpable behaueour, through dewe learnyng and knowelage in holy scriptures, and thorough Goddes vocation, gather vnto hymselfe a good autoritee to become a teacher. For Jesus vntil he was in manier ful thirtie yeres of age, neuer did any veray notable acte, sauyng that aboue the rate of other mortall men, lyke as he grewe and prospered in stature of bodye, in strength, and in groweth of yeres: so did that same heauenly wysedome, stil more & more plenteously shewe forth it selfe in hym: and so did his other manifolde giftes of grace also, through whiche, lyke as he was most highly accepted vñ God: so did he daily more and more growe in fauour and estimacion with men. An vnlyke man verily and of a muche cõtrarie sort vnto the Scribes and Phariseis, who by a countrefaicte pretense of holynesse and of wysedome, vsed to sette out theimselfes to the yies of men, wheras in the sight of god thei wer as full as thei might swarme of al filth and vncleneſſe of vice. Neither was it onely auaillable to the saluacion of mankynde, (who was to bee redemed by a straunge conueighaunce, and suche as the lyke had not been heard of afore,) but also to the good instruccion and trainyng of our life, that Jesus did by litell and litell, and by certain degrees, shewe forth to the knowelage of men his heauenly giftes of grace, that he was moste aboundauntly repleniſhed withall. For that thyng verily he did, to geue vs a lesson, that from those first preceptes and rules of righteousneſſe, (whiche we ought, euen streightwaie whyle we bee young cradle children, to drynke in,) we should with continual goyng forward, vnceassauntely dooe all our possible endeuour to atteigne vnto thynges of more and more perfeccion. For lyke as the bodye hath his degrees of growyng bygget and bygger to the full rate of his stature, & to his full strength, that is to wete, shootyng vp first from infauncie or babehood, to the stature of a young strieplyng, from the stature of a strieplyng, to the degree of a yoũg man, frõ the degree of youth to the full perfeccion of mãstate: euen so hath godlyneſſe his degrees of encreacyng, vntill we maie bee full growen vp to the perfeict substancial strength of the fulneſſe of Christe. For Christe groweth bigger and bygger in vs, and shooteth vp more and more to manstate, whan we from the first enstruccions and articles of the feith, dooe encroche forward to a more depe hidden wysedome of the scripture of God, whan we forsake the milke of the fleasche, and begyn to haue a stomake or appetite to the sound and strong meate of the spirite: whã we leaue ỹ vnsauerie lettre, & thirst ỹ mysticall sense & menyng: whã we nothyng esteme ne regarde thynges yearthly, but mount vp & take our flight to thynges celestiall. For it is euẽ plain settyng ỹ cart before the horses, if the bodye shall by the course of nature growe frõ tyme to tyme forward to better & better: & the solle shall by our sluggisheneſſe continually renne hedlong backeward to wurse & wurse. For thus dooe we see it cõmonly come to passe. Big laddes and strieplynges growe quite awaie frõ the pureneſſe of babehood to boyisshe wantonneſſe: the youth than again groweth forward apace to brableyng in the lawe, and to makyng of affraies: mãstate emendeth to ambicion & couetise. And so cometh

And Jesus prospered in wysedome & age.

And I fauour with God & man.

it to

it to passe, that euerie mā ꝑ neuer that he draweth to the state of age, so much the ferther goeth he backeward from innocent liuyng. But suche persones, as haue once put on Christ on their backes, ought accordyng to the example of thesame Christe, with all their strength to heaue forewarde vnto better and better: to the ende that thei maie bothe with the pure clenesse of the solle make theim selfes acceptable in the sight of God: and also by the vncorruptenesse of their liuyng, geat theimselfes an honeste fame and reporte emong men.

The thirde chapter.

The texte. ¶ In the fiftenth yere of the reigne of Tiberius the Emperour, whan Poncius Pilate was lieutenaunte in Jewerie, and Herode the Tetrarche of Galilee: and his brother Philip the Tetrarche of Jturia, and of the region of the Trachonites: and Lysanias the Tetrarche of Abilene, whā Annas and Caiphas wer the high priestes, the woorde of the Lorde came vnto Jhon the soonne of Zacharie, in the wyldernesse. And he came into al the coastes about Jordane, prechyng the baptisme of repentaunce for the remission of sinnes. as it is written in the booke of the woordes of Esai the Prophete, saiyng: The voice of a cryer in wyldernesse, prepaire ye the waie of the Lorde, & make his pathes streight. Euery valley shalbee filled, and euery mountaine and hille shalbee brought lowe, and thynges that bee crooked, shalbee made streight, and the rough waies, shalbee made plain: and all flesshe shall see the saluacion of God.

Thou hast heard good Theophilus wt what begynnynges bothe Jhon the forerenner, & also the Lorde Jesus made a waie, and a preparatif vnto the office of preachyng the ghospel. Now heare by what meanes, and with what successe thei enterprised and entred the matier, to the ende that thou maiest well vnderstande, that nothyng was dooē by happe or casualtie, ne through mānes wysdoome, but euerie whit by the prouidēce of God, temprеyng and ordreyng his owne matier after a newe maner of facion of his owne. For now was the tyme already come, ꝑ the heauenly kyngdome beeyng reuealed and published, the worldely kyngdome should abate and decaie: ꝑ spiritual priestehood beeyng disclosed, ꝑ shadowie priestehood, (wherein the Jewes had vntill that tyme made many glorious vaūtes & braggues of theimselfes) should vanishe clene awaie. Cesar the Emperour of Rome surnamed Augustus, had now ended his life, by whose proclamacio ꝑ whole worlde had afore been surueighed, and the names of euerie bodye within the empier registred in bookes, and in the tyme of his reigne Jesus Christe was borne. Wicked Herode also was now deceassed, who had sought Jesus beeyng an infaunte for to haue slain him. And Archelaus Herodes soonne for his behaueour ouer muche resemblyng his fathers wicked prankes, was exiled from his kyngdome into an other countrey. Tiberius Cesar had succeded Augustus in the empier. And in the fiftenth yere of his reigne Poncius Pilate a Romain was presidente of Jewrie. And Herode the brother of Archelaus by the election and appuinctement of the saied Tiberius the Emperour, had Galilee alloted vnto hym. Philip had receiued the rewle and gouernaunce of that parte of Syria, whiche is called Jturia: and it was called also Trachonitis, of the roughnesse of the mountaines, because that countrey is full of vphilles and dowonhilles, and almost no parte of it euen, or plain champian ground.

In ꝑ fiftenth yere of ꝑ reigne of Tiberius.

ground. For it goeth al alongst in hilles and dales from Libanus, and frō the mountaines of Idumea, vnto the west coaste of Syria. Thā moreouer that parte that is called Abilena, (of Abila the principall citie of thesame region,) was by assignemente come to the handes of Lysanias for his portion, who afterward chaunged the name therof, and called it Lysanion. For Augustus in his tyme, because he would sumwhat breake and enfeble the puissaunt force of that kyngdome, had made a diuision of it, and distribute it emong fower brethren, Herode, Philippe, Incipater, and Lysanias: whiche therefore wer called Tetrarches, that is to saie in Englishe, the fower Princes, or the fower head rewlers. For the name of a kyng was long afore abolished by a lawe of the Romaines, who would haue no kynges. And this was a token or rather a figure that the kyngdome of the Iewes should shortly after banishe awai accordyng to the Prophecie. But the holyest parte of Iewrie (wherein Hierusalem, and the Temple stood, and in whiche the Lorde of al was borne,) one Ponce Pilate a Romain, had the administracion and gouernaunce of: beeyng as it wer a figure plainly betokenyng euen by the verai case and thyng as it stood, that the Gētiles should breake into the kyngdome of heauen, whiche the Iewes would reiecte and vtterly despise. Likewyse the priesthood as a thyng that should soone after ceasse and haue an ende, went wādreyng and shifryng from one to an other out of due ordre, and was bought, and solde, and made euen a market matier: wherin at that tyme twoo notable vngodly men, Annas, and Caiphas had the highest & the chiefest roumes. Emiddes these matiers of diuidyng and mangleyng the countrey into soondrie rewlers handes, & in the middes of this verai troublesom state of thynges emōg the Iewes, the kyngdome of heauē, and a newe priestehood sprang vp, wherof Jhon the soonne of Zacharie was chosen and specially appuincted to bee an open preacher, and proclamer. This Jhon before laie hidden emong the wylde beastes, and passed a life of woōdreful streightnesse, cladde with a Camelles skynne, girt with a belte of a rough leather thong, feedyng vpon wyld honey and grassehoppers of that countrey, not so muche as tastyng any wyne or strong drynke, to the entente he might bee a mete preacher of repentaunce: and might teache the people by his life, before he should teache theim by his woordes: & might bee clere without all crimes hymself, who should so freely reprone the faultes & trāsgressions of other men: but now beeyng enspired with the holy ghoste, and admonished by thesame, he came out of the dēnes of wylderneste, and gat hym, not into the Temple, whiche place was reserued vnto Christe, but into all those quarters and coastes, whiche lye about the riuer Jordane, to the ende that he might haue the more plentie of water for suche as should bee baptised. And he preached that the kyngdome of heauen was at hand, exhortyng that the people should prepaire them selfes to the saluacion, (whiche approched) through repentaunce of their former liues: and that with ỹ baptisme of water, (whiche he in his persone gaue, beeyng but as a foregoer & a messagier of Christe,) thei should make theimselfes mete for the baptisme of the spirite, whiche spirite he should geue, whose comyng approched. These thynges wer thā dooen by inspiracion of ỹ holy ghoste, who long before had prophecied the same by the mouth of Esai the Prophete. For in this manier speaketh he of Jhons preachyng. The voice of a cryer i ỹ wilderneste, ỹ Lord approcheth, prepair his waies, make his pathes streight, leste beeyng offēded with

Whā Annas and Caiphas wer the high priestes.

The word of ỹ Lorde came vnto Jhon.

In the wylderneste.

And he came into al ỹ coastes about Jordan. &c.

Preachyng ỹ baptisme of repētaūce. &c.

with the vnto ward crookednesse of your condicions and behaueour, he spedily sterr backe awaie frō you. He cometh to al, all muste goe foorth to mete hym. All thynges must bee made plain and euen. Euerie valley shalbee filled vp, and euerie mountain, and hille shalbe brought down and made flatte. Thei whiche wer high emong men, because thei wer in a great opinion and estimacion of righteousnesse, or wysedome, shall abate their stately & proude countenaunce, that thei maie bee hable and apte to receiue the righteousnesse, and wysedome of God. And thei whiche as idiotes or men of no knowelage ne regarde, & as synners, wer out of all reputacion, vtterly despised as abiectes emōg mē, shall soodainly through their obedience to the ghospell bee reised vp vnto the felowship and communion, of the kyngdome of heauen. Suche thynges also, as tofore wer warped and wrieched soondrie waies, and stoode all crooked, shall in a moomente bee made euen and streight again with the squiere of the ghospell: and where places wer rough by reason of the thornes of manifolde vices, and naughtie desires and lustes, they shall now be made verai smoothe, and plain waies. For by & in suche myndes dooeth the Lorde loue to walke. And to suche extreme contraries shal the courses of all thynges at ỹ comyng of hym bee chaunged. Thei that wer in despaire, shalbee set vp in coūforte and hope again. Suche as trusted in theimselfes not caryng for any other helper or saliour, shalbe cast a waie and perishe, impossible to be recouered again. Thei that wer beforetimes estemed & reputed for wise, shall become fooles: and suche as wer accoumpted for fooles, shalbee endued with the gift of heauenly wysedome. Thei whiche tofore were idolatres, shal become true seruers and worshippers of the liuyng God: and thei whiche in outward semblaūce appered to bee true worshippers of God, shalbee found idolatres. Those that before wer wrathefull, shalbee quiete of mynde, and beneficial to others: and suche as serued the lustes of concupiscence and lecherie before, shall now loue and embrace all chastitee. Thei whiche before wer pollers & catchers awaie of mēs goodes, shall now freely without sparyng geue awaie of their owne. To this man therefore that shal make suche an alteracion & chaunge of thynges, prepaire your selfes. The Lorde will euen within a litell while bee here present in this worlde: and not onely the Iewes shall see hym, but all the nacions of the whole worlde shal with the yies of feithe, beholde hym that is the autour and geuer of saluacion: by and through whom, God maketh a free offre of the blisse of heauē, vnto al suche persones as through godly prōpterneesse and readinesse to beleue, and through correccion and emendement of their former liues, shall receiue hym whan he cometh.

The texte. ¶ Thē saied he to the people that wer come foorth to bee baptised of hym: O ye generacion of vipers, who hath taught you to flee frō ỹ wrathe to come? bring ye foorth therefore the due fruictes of repentaūce, & begyn not to saie with your selfes, we haue Abraha to our father. For I saie vnto you, God is hable of these stones, to reise vp children vnto Abraha. Now also is the axe laied vnto the roote of ỹ trees, euerie tree therefore whiche bringeth not foorth good fruicte is hewen down, and cast into the fyer.

All this had Esai so many hundred yeres before prophecied of Ihon: and nothyng there was, but in the ende it came to passe, and proued agreable vnto the Prophecie in euery behalf, and in euerie pointe. For at Ihons preaching, a great multitude of people leauyng their houses (& declaryng by thesame their dooyng as plainly as if thei had spoken it in woordes, that whoso erneslly myndeth or desireth to atteigne to saluacion, must dooe awaie and forsake the

carnall

carnall affeccions that he hath at home in ỹ house of his herte,) dyd by heapes reſorte vnto the shore of fluime Jordane, that thei might bee diepped in water by hym: not that Jhon was a forgeuer of synnes, or coulde so dooe: but because that he with this begynnyng and preaũble, did prepaire folkes hertes & myndes vnto the redempcion and saluacion that was commyng. For a good great parte and towardnesse of health it is, to acknowelage ones self to bee sicke: and a great auauntage & forederle towardes recouerie hath that persone, whiche is apte & willyng to take ỹ maie bee a remedie for his disease. And for asmuche as the first steppe & degree to emẽdmẽte springeth out of the feare of God, (so that we first feare the iuste punishemẽte at the hãdes of ỹ righteous auenger, & than loue the liberalitie of so bounteous a Lorde,) Jhon cryed out with a great boldenesse & plainnesse against the proude Phariseis, & Scribes, who tofore had euer sticked fast and continued in the steppes of their wicked fathers, & thorough the false persuasion of righteousnesse, wer puffed vp in pryde, though thei wer strong enemies vnto true religion, settyng other men at nought, & standyng highly in their owne conceiptes for none other cause so muche, as for the respecte that thei wer descended of Abraham, by the lignage & descent of ỹ fleashe, as though God estemed men after their kynred or linage, & not rather accordyng to the vertues & godly qualities of their myndes. O ye generacion of vipers (saieth he) moste vicious and corrupt children, descended of moste vicious and corrupte auncestrie: whereby haue ye perceiued and found out, that the vengeaunce of God hangeth ouer you, onlesse ye in season emende your liues. What person hath geuen you any bywarnyng or watche woorde to flee from the moste sharp punishemente & scourge of God, whiche shall spare no age, whiche shall pardone no nacion, nor shall shewe fauour to no degree or estate of men high or lowe. Lyke as remedie is offreed vnto all suche as will yelde theimselfes to be cured and healed: so doeth punishemente abyde al persones indifferẽtly without exceptcion, as many as refuse to emẽde from their olde naughtie behaueour & conuersacion. Why did not entier loue towardes God allure you hither before, as wel as ỹ feare & drede of punishemente dooeth violẽtly hale you hither now at this presente? your myndes and hertes are as yet nothyng chaunged at al. Wherefore yf ye without any feignyng or dissimulacion bee penitente & sorie for your wicked life past, chaunge your condicions, and be ye of an other sort of conuersacion, thẽ heretofore ye haue been, and declare plainly by your verai dooynges, that ye are reformed & emẽded. Ye haue vnto this daie hitherto lyke wylde trees, brought foorth ỹ soure and pestilent fruictes of euill woorkes, that is to wete, pryde, wrathfulnesse, auarice, enuie, hypocrisie, & contẽcion. Now if ye be in verai dede turned frõ euill trees into good trees, bryng ye foorthe good fruictes, suche as maie testifie your hertes to bee truely altered into a better frame. It is not here now requisite nor any thyng materiall, that ye chaunge your garmentes, or to leaue and take this or that kynde of meate: but ye must chaunge the euill lustes of your hertes. This is in verai dede the roote of the tree, whiche roote if it haue a bittur and a venemous sape, than spryng there none but euill fruictes out of the braunches: but contrarie wyse if the roote ministre and send vp a pleasaunte and holsome sape to the boughes: than dooe there growe foorth vpon the braũches those fruictes of the spirite, that are semely for God, & woorthie acceptacion: that is to wete, entier loue in stede of hatered: for bittur frou-

And he saied to the people.

O ye generacion of vipers.

Bryng ye foorth therefore due fruictes of repentaunce.

nyng,

nyng, godly ioye and lightenesse of herte: for discorde, peace: for fiercenesse, sufferaunce: for snatchyng and pollyng, liberalitee: for lecherousnesse, chastitee: for deceiptefull craftinesse, simplicitee and plain dealyng: for pe umptuous takyng vpon hym, humble sobrenesse: for superstition, true godlinesse. These are the thynges whiche declare who bee the true and vncorrupted Iewes: these be the thynges that declare who be circumcised as they oughte to bee, and who are the verai true children of Abraham in dede: these sacrifices they are, that God is delyted withall. Nowe is the lighte at hãde, leat shadowes passe awaie: the trueth is in place, awaie with all countrefaicte hypocrisie: doce awaie your vain confidence, whiche the figures of ghostly thynges haue nourysshed in you, and not the thynges selfes: as for exaumple, whan ye saie in the way of glorifyng: Hierusalem that holy citie of ours: the lordes Temple, the lordes Temple, the lordes Temple: also suche figures of thynges as here folowerh, that is to wete, slaughter of bruite beastes in sacrifice: ordeinyng and solẽne halowyng of sabbooth daies. obseruyng of newe moones: choice and difference betwene one meate and an other: brode gardes vpon vestures (whiche ye call your phylacteries) fastyng and abstinence, with heauynesse & louryng of countenaunce: and the residue of obseruaunces a great maignie, whiche either the lawe did for a tyme prescribe and appoynete as figures of thynges, to bee referred to the mynde: orels the Pharisees haue inuented for a vain pretense of holynesse: all these thynges euerie one, with circumcisiõ it self, and altogether, shall ceasse and bee abolished. And suche an one shal frõ hensfoorth bee estemed for a Iewe of the right sorte, whatsoeuer he bee, that shall confesse, and acknowelage hym, whose comyng shall now, ere lõg, bee seen to the worlde. And suche an one shalbee taken for a mãne rightly circumcised as he should bee, whosoeuer shall haue an herte pourged through feith, from al inordinate lustes and desires. Leat it therefore no more entre into your hertes to thynke with your selues vainglorioussly: It is we that are the heritage, the succession, and the children of Abraham: it is we and none els, to whom the inheritaunce of saluacion hath been promised: the lorde will not forsake vs that are his people. Naie I saie vnto you, that lyke as the wickednesse of your forefathers shalbee no thyng prẽiudiciall nor hurtefull to you, in case ye emende and take better waies: euen so shall the holynesse of your progenitour Abraham nothyng auayl you, if ye will still cõtinue in your olde vngodlinesse. ye will bee cast awaie, ye will surely bee disherited, ye will vtterly perishe to eternall damnacion, onlesse beeyng conuerted & turned to a better life, ye bryng foorth suche fruictes, as maie semely and woorthily stand with the ghospell. Neyther shall Abraham bee destitute of posteritee or succession, nor god want a people of his owne, of whom to bee condignely worshipped and serued, and to whom to performe the inheritaunce by hym promised, though ye should shrynke and fall awaie from him. For this dare I be bolde to auouche and to assure vnto you, God is not vnhable, but hath power enough, euen of these stones here, to reise vp children vnto his frende Abraham, to whom he promised issue and succession, lyke in noumber to the sandes of the sea, and to the sterres in the skye. In tyme herafter to come, the children of Abraham shalbee estemed and accepted, not after the kynred of bloud, but as euerie one shall folowe, and resemble Abraham in feith. Abraham shall acknowelage and accepte for his children, euen the Sogdians, the Gothians, and the woylde Scythians,

And beeynne not to saie with youre selues: we haue Abrahã to our father.

God is hable of these stones to reise vp children vnto Abraham.

Scythians, if thei embrace Messias, and shall coumpte and repute you for alienes and straunge borne bastardes, onlesse ye turne to the feith and beleue. God hath hitherto shewed pacience & suffraunce towardes you, though ye haue but euen soso brought forth the outwarde fruictes of the lawe, suche as thei wer: that is to saie, sacrifices, vowes, fastynges, washynges, differences of meates, and paryng awaie of the foreskyn in circumcision. But these thinges had no more but superficially an outward apparence of religion. And these are but leaues of the tree, detestable afore God, excepte the fruictes of the spirite be ioyned therwith. But now fromhensforth shal euery body be estemed a recordyng to the true treasures of the hearte and the solle, euē as they shalbe found good or euil. Now is there come a more streight and precise iudgement of God: and come heis, that seeth the botome of the diepest secretes of the herte. For now is the axe euen ready sette hard by the roote of ỹ tree, that hath so long tyme been suffred. Abrahams people shalbe hewen away from the stemme therof, and the heathen (so many as in prōpte readynesse of beleuyng shal resemble Abraham,) shalbe grafted in theyr places. Moses had no eare geuē vnto him: ỹ Prophetes wer not herkened vnto, of whom a great maignie ye slewe and put to death: at the voice of the lawe ye haue hitherto been of dul and deaf eares: now is he come whose greatter there can none be sent, and after whom there is none to be looked for. Utter perishyng for euer hangeth ouer the whole nacion of the Israelites, except ye repente betyme and growe to more goodnesse. For euery tree whiche shal not now bryng forth ỹ good fruicte of feith, shalbe felled doune, & cast into the fyer. Meane is there none, nor respecte is there none: but either through, true godlynes, to make haste vnto euerlastyng saluacion: or not so doyng remediles and vtterly to be damned for euer.

Now also is the axe layed to the rootes of the trees.

Euerie tree therefore. &c.

And the people asked him, saiyng: what shal we doo then? He answered and sayed vnto them, he that hath two cotes, leat him parte with him, that hath none, and he that hath meate, leat him dooe lykewyse,

The common multitude of the Iewes beyng sore adradde with these terrible, and manacyng wordes of Iohn, sayd vnto him: If it be so as ye say, what thinke ye than good for vs to dooe, whereby to avoide and escape the wrath of God, and to atteigne saluacion? Now beganne thei to weare somewhat curable, and toward to bee healed, when they acknowlaged theyr diseases, and earnestly desyred remedy. Iohn therfore sheweth them a remedy of perfect strength and efficacie at al assaies. For he calleth them not, ne exhorteth them to the sacrifices of beastes, and suche other Iudaical meanes of pourgeyng theyr sinnes: but vnto the workes of charitie. God is with no sacrifice in the worlde more sooner pacified, then with beneficial doyng to our neighbour. God hath no nede of any benefites of ours, but he suffreth it to be reckened as dooen to him self, whatsoeuer we bestowe vpon our neighbour beyng in necessitee or nede. He that hath two coates (saieth Iohn) leat him couer his naked brother with the one of thē. And he that hath asmuche meate, as may suffise for twain, leat him geue halfe therof to another that is hungrie. With these two examples Iohn taught the people of the grosse and blockishe ignoraunt multitude, that the most strongest and effectual meane to appeace God beeyng offended with vs, is, if we by all meanes bee franke and bountiful in doyng good to our neighbour, whatsoeuer thyng he hath

He that hath two coates. &c.

neede of: whether it bee apparel, or meate, or drynke, or harbourgh, or aide & succour against violence, or comfortable wordes in tyme of sorowe, or doctrine for his enstruction, or good exhortacion and counsail. And bounde we be to helpe the present necessitee of our brother, not onely with part of those thynges wherof our selues haue superfluitee or more then we neede, but also we ought to cut of a litel share of suche thynges, as might otherwyse stande vs in good steede for our owne vses and occupiyng, as often as our neighbours necessitie requireth present helpe out of hand. This remedie thā it was that was geuen by Jhon to the common multitude, whiche remedie neuertheless serueth for al men indifferently.

The texte. Then came the publicanes also to be baptised, and sayd vnto him, Maister, what shal we doo? And he sayd vnto them, require nomore thē that whiche is appointed vnto you.

Then came also the publicans, that is to say, the customers and takers vp of tolles, beeyng semblably striken with great feare at Jhons preachyng, wheras otherwyse they wer a kynde of people geuen to pollyng, & rauine, & geattyng al that they might for theyr owne singuler auauntage and lucre, with all other mennes losse, dammage, & hinderaunce, men nothyng passyng on religiō or on the feare of God, but more ready to obeye ỹ cōmaūdemētes of worldly princes, then the preceptes of God: whiche sorte of men, wheras they haue an euil name emong all nacions, & be cōmonly il spoken of, yet amōg the Jewes thei wer specially aboue al other sortes of mē abhorred & reputed abominable. And yet the sore sharp preachyng of Jhon had striken suche an horrible great feare into them al, that euen thei too, as euil as thei wer, came to Jhon, requiryng baptisme, and desiryng to learne how & what way thei might appease the wrathe of God. And Jhon the true foregoer & messagier of him, who would driue backe or put away no man (wer he neuer so muche spotted or defiled with synne) made a softe and a ientile aunswer euen to publicans also: if ye cannot yet (saieth he) fynde in your hertes to geue out to the pore and nedie some parte of that that is your proper owne: yet at leastwyse make ye this one steppe towardes a better life, that from henceforth ye holde your handes from pollyng and catchyng away the gooddes of other men. Ye haue an annual stipende and an ordinarie fee of Cesar: and it is rated out vnto you by a plain rule, how muche or litel ye ought to require of the people for any duetie.

The texte. The soldiers lykewyse demaunded of hym saiyng: And what shal we doo? And he sayd vnto them: hurt ye no man, neither trouble any man wrongfully. And be content with your wagies.

The soldiers likewise demaunded. &c.

After the Publicans, came soldiers also, an vnrewly and an vngodly kynde of people, hauyng no regarde ne care of any lawes, headie & hastie to do wrong, and felowes that vsed to sel theyr life and solle for money, settyng al theyr delite and felicitie, in catchyng and robbyng from other men, fierce & presumpteous through ouermuche libertee & sufferaunce. Neuertheless the feare of Goddes vengeaunce fel vpō these men too, & therefore thei also came to Jhon. Thei acknowelaged theyr wicked state of soldiership (as they vsed it,) thei desyre baptisme, & require moreouer to be enfourmed, what possible meanes they might make, to haue God appeased towardes them. It was surely in this kynde of menne a great poinct of fertheraūce towardes health, that they would acknowelage theyr disease, and wer pricked with desyre of

a better

a better life. Therefore Jhon would not at the fyrst day auenture to require in suche as these wer, that thei should shewe beneficial liberalitee towardes theyr neighbour, because he thought it to bee a steppe sufficient and great enough for the fyrst settyng forward towardes God, if suche as thei wer, would honestely refraine and kepe themselues from doyng mischief about in places where thei came. And to speake more of this sorte of men, in dede thei are wont to be noisome and hurtefull in thre poyntes especially, that is to wete, in violente oppression, in laiyng to mennes charges, and burdenyng them with false crymes, and in pielage or robbery. For often tymes the weapons whiche the princes haue deliuered vnto them for defence and maintenaunce of the publike tranquilitee, thei turne to the hurte of theyr verai owne countreymen beeyng true subiectes, and do auenge theyr owne priuate malice with thesame weapon, wherwith the safetie of the whole people in general ought to haue been defended. So that oftentymes thei goe on theuyng for booties, and spoile the countrey, thei burne, thei drieue away mennes catalle, thei rauishe weomen, thei breake vp mennes houses, thei turne the good man of the house where thei haue lodged or been entretained, thei turne him clene out of his owne doores, and poumble him about the pāte. And he sayed hurte ye no man, 16.

And because thei dooe oftentymes plaie these partes, and haue nothyng sayd nor dooen to thē for it, thei thinke thei may do it lawefully. Again, some of them promote false plaintes against honest simple men before theyr princes or captaines, for none other purpose, sauyng that a portion of the parties gooddes beyng seased as a forfaict, may come to their snapshare in rewarde of theyr false accusacion maliciously and slaundreously prepensed. And at suche vngracious prankes the princes do oftentymes winke, while thei ernestely tendre the gratifiyng of theyr seruauntes. Furthermore some of this sorte of people, whan thei prodigally consume and waste out vpō harlottes, vpon dice, or in banketting, and reuellyng at the wyne, all that euer theyr prince doeth in the name of a fee or stiepende allow them, they make vp theyr losse again with pielyng and pickyng: and do not onely leaue suche duties as thei ough still vnpaied, but also dooe by plain extorcion pull frō poore housebandemen that, that is no duetie at al: and so vndre the name and colour of warre, thei thinke nothyng what euer it be, to be vnlawful for them to do, wheras in verai dede there is a due lawe of armes seruyng for batalle and warre, whiche warre in dede is not vtterly to be disalowed, in case it be attempted for a iuste and a righful cause, that is to say, if it bee made for the defence and maintenaunce of the publique tranquillitie of a realme and countrey: if the case so stande, ỹ it cannot be auoided: if it be enterprised by godly princes: if with the consente of them, for whose behouf it is expedient or necessary that the warre should be made: if it haue been denounced or proclaimed with al rites and circumstances accordyng to the lawe of armes: if iustice and moderacion be vsed in it, that is to say, if warre be so kept, with as muche sparyng of bloudshed, as possible may bee: if as fewe be lost, as may bee, especially of them that neuer gaue any cause to the warre: if the vnaduised wilfulnes and hastynes of the soldiers be bridled by the captaines: if ther be no buckling together of the two armies, sauyng onely by suche soldiars and men of armes, as haue geuen theyr othe afore to do as thei ought to do and none other wyse: nor without a signe to be geuen by commaunde-

ment of the captain whā thei shal buckle together in fight: if euery bodye immediately holde theyr handes from fightyng, as soone as euer trompetes haue ons blowen retraicte: if also as soone as it possibly may, the warre be ended and so breake vp. Vnto this sorte of men therefore doeth Jhon nothyng but shewe, what theyr accustomed vse is to do, and what thyng from henssoorth they ought to eschew, if they mynde to escape ỹ vengeaunce of God. Strieke ne beate ye no man (saieth he) accuse no man falsely for lucres sake: but be ye contented with your ordinarie waiges that is allowed you.

The texte. As the people wer in a doubte, and all men mused in theyr hertes of Jhon, whether he wer verai Christ, Jhon aunswered and sayd vnto them all: I baptise you with water, but one stronger then I shal come after me, whose shooe latchet I am not worthie to vnlooce shal baptise you with the holy ghoste, and with fyer. Whiche hath his fanne in his hande, and he will pourge his flooze, and gather the corne into his barne, but the chaffe will he burne with fyer, that neuer shalbe quenched. And many other thynges in his exhortacion preached he vnto the people.

As the people wer in a doubte. &c. whether he wer verai Christ.

And with suche great authoritee wer the premisses handled and dooen by Jhon, that the people begoonne halfe to bee in opinion, that him selfe was the verai Messias, of whose comyng he preached vnto them. And this did a great maignie of theim with secrete thynkyng cast in theyr hertes, though Jhon on his owne behalf, by reason of his singular humilitee of herte, did as muche as he could to hide his owne greatnes. For this is the light & cockebrained facion of the common multitude, that suche persones as thei haue a special mynde and regarde vnto, thei sette more pryce by, then ther is cause or reason why: & suche as thei beare hatered against, suche do thei most slaunderously reporte, findyng faulte with all thynges in them. But this earnest good fauour and opinion of the people did wel declare verai perfeicte humilitee in this most holy man, who was so ferre from takyng vnto him the auauntage of an other mannes praise, that he stoutly refused the same beyng geuen vnto him of the peoples owne voluntarie offre. And the wrong opinion that the people wer in, did muche good for this one puincte, that the dignitee and worthynesse of Christ beeyng as yet knowen but to a fewe, was there allowed with a substancial and an open testimonie in the face of ỹ worlde. For Jhon as soone as he by inspiracion of the holy ghoste, wel perceiued the secrete thoughtes of the people, he spake in this manet: Sirs (saieth he) ye do esteme me by outward thinges that may bee seen, as for example, by the meate that ye see me eate, by my wede, and by this that I dooe ministre baptisme vnto you: but the thynges that bee not seen, are a great dele more effectual: euen after the same rate as in a man the vertue of the mynde whiche is not seen, is of muche more dignitie & worthynesse, then the power of the bodye that is seen with mennes yies.

I baptise you with water. I on my behalf, though I do baptise you with water, yet am I no remitter of synnes, I am nomore but a preparer of you to a baptisme of more efficacie and vertue, whiche ye shal receiue at the handes of him, whose commyng I preache vnto you, beeyng, as in dede I am, somewhat his elder in tyme, and somewhat afore him in order and course of preachyng: but in power a great way inferiour vnto him. For he that commeth after me, is so ferre better then I, that I (whom ye all beleue to bee some great high man of price) am vnworthy to vnbuckle the latchet of his shooes. And I am his seruaunt, not his felowe: I am a foregoer vnto him, but euen of muche

like

lyke rate, as the day sterre goeth before the sunne, and shal anon after bee derkened and drouned with the greatter light of the sunne when it commeth. And euen verai this that I haue, I haue of his bounteous goodnesse. My doctrine is but verai washe, if it be compared vnto his doctrine: my baptisme is of no vertue, if it be sette by his baptisme.

For he, because he is come from heauen, wyll teache heauenly thynges: I beeyng but an yearthly creature, dooe speake yearthly thynges and lowe matiers. I diep your bodyes in water, but he shal diep your soules, and baptise you with the holy ghoste and with fyer. And looke how muche the spirite is of more strength to entre and to perce, thē is water, looke howe muche the fyer is of more strength and effect than is water, of so muche more power shal his baptisme be, then myne is: hitherto hath it been vnknowen, who wer the true folowers of godlynes. An easie thing it is to be washed with water, a light matier it is to kille a beaste in sacrifice: an easy poynt it is to forbeare eatyng of swynes fleashe. But now doeth suche doctrine come to light, suche tymes dooe approche euen here at hande, that they can no longer be vnknowen who be good folkes in verai dede, and who be otherwyse. For he wyll come to dooe the thyng that he hath so often tymes thretened in the prophetes, whiche is, by a precise streight iudgement, to disclose a perfeict difference betwene the godly and the wicked. For he wyl haue in his hande a fanne, (for vnto this man is geuen al power in heauen and on yearth,) and with this fanne, whiche noman shalbe able to auoid, he shall make clene the flooze of his winnowyng place, and there winnowe euery creature, tryng them with the wynde of the crosse and of afflictions. And suche persones as are but chaffe, that is to say, in pretense of holynes, metely gaye, but withinfoorth voide and emptie of al deuocion, shal fligh about this way and that way, whither soeuer carnal desyre and affection shal carry them: but suche as are good wheate, hauing within thē substancial and true godlines, shal not be scattred abrode al about with the wynde: but whan the chaffe is tryed awaie, they shall declare the substancial stedfastnes of theyr mynde, whiche nothyng could moue. That tēpeste shal not make any persones euil, but shal shewe them openly to be knowen what they wer, euen when thei wer not seen, in like sorte as the clere light, where it is, doeth not make any persones blynd or defourmed, but sheweth who be defourmed or blynde. The trueth of the ghospel is bright lyght whiche they shal not abyde nor away withal, whiche did afore shewe furth theyr paincted sheathe vnder the counterfaict cloke of holines, whereas afore God they wer men of wickednes: and cōtrary wise they shall be embraced and muche made of, whiche wheras vnto the worldwarde they were reputed for abiectes, yet neuertheleſſe had a perfeict zele of godly deuocion in theyr brestes. Suche persones as at the strong force of the doctrine of god, whan they heare it, shalbe moued and stiered to dooyng of myschief, and to slaughter, shall not than first of al bee made wicked: but suche occasion beeyng geuen, it shall openly appere what manier felowes thei wer afore. For an occasion dooeth not make folkes wicked, but dooeth discouer theim and shewe theim as thei bee. Suche an one as whan the losse of gooddes is set before his yies, or whan peril of any crosse or of death is shewed hym, wyll fall from the professyng of the trueth, and forsake it, shall not euen than first of all begynne to bee wicked, but he shall at

But one stro gerthen I shall come after. vi.

Whiche hath his fanne in his hande.

And gather the corne into his barne.

suche a tyme plainly declare what manier one he was afore. Neither shall euerie one by and by that is diepped in water, endure throughout in this examinacion or tryall: but suche an one as hath fully receiued into hym the spirite of god, and he that hath throughly conceiued the fyer of charitee & loue vnperishable: suche an one shall not be moued with any stormes of mysauentures or euyls, but shall rather be the more better pourged, and the more stedfast, in lyke sorte as wheate and other graine is pourged, and made clene with the fannyng of the wynde, and as golde is scoured by the vertue of ỹ fyer. Leat therefore euerie bodye prepaire theimselues to this rigourous & precise tryall, trustyng not a whit to his noblenesse of byrth, puttyng none affiaunce in the holynesse of his auncestrie, nor puttyng no truste in the carnall cremonies of Moses lawe, but armyng and fensyng his solle with fortresses, and wardes of more pithy substaūce to truste to. It shalbee no smal
And ỹ chaffe shal he burne. poynte of the matter, what sorte euerie bodye bee found to bee of. Healthy euerlastyng, and euerlastyng damnacion shall trye out and diuide the sounde, from the lightones that are but puffes, and the right borne Israelites from the bastardes. For the well clensed corne shall he laie vp into the barne of the heauenly lyfe, and the chaffe shall he burne vp in fyer that neuer shall bee quēched. The iudgemente shall here in some piece bee shewed, but after this present life it is, that the wicked receiue the affliccion of endelesse peine and tormente. With these and many other saiynges mo, did Jhon exhorte the people to repentaunce of their former life, and to the desire of Messias, whiche was than shortely to come, now puttyng them in feare of perill, now stiryng theim to goodnesse with promisse of rewardes, and (as ye would saie) awakenyng the myndes of the people vnto the earneste zele of euangelicall godlynesse, with the gladsome newes of redempcion and saluacion.

The texte. ¶ Than Herode the Tetrarche (whan he was rebuked of hym for Herodias his brother Philips wyfe, and for all the euils whiche Herode did) added this aboue all, and laied Jhon in prison.

And this boldnesse of speakyng so plainly, the common vulgare people in consideracion of the notable holynesse of the man, could abyde veraie well: the Publicanes could suffre it wellenough: ỹ soldiers also tooke it i good parte: and all these whan they wer reproued, did willyngly acknowelage their disease, and beeyng brought in a feare, thei sought for remedie. But Herode
But Herode et laied Jhon in prison. could in no wyse awaye withall, who with his hault stomake (because he was a kyng) would haue all thynges to be lawfull for hym, that stoode with his lust or fansie. Yet did he beare veraie good fauour & loue to Jhon. He veraie well sawe and also dyd no lesse allow ỹ perfeccion of his lyfe, beyng suche as was in fewe men, yea & in many thynges would he also be rewled by the counsaill of Jhon. But yet in that poynte in whiche it had been chiefly of al expedient & behoueable to geue eare vnto Jhons saiynges, he did not onely not doo after his counsell, but also cast hym in prison for geuyng hym good aduertisemente. And brought Jhon to destruccion, whan Jhon was diligent to cal hym backe frō distruccion. Of this sorte are often tymes the hertes of suche princes, as the wysedome of the ghospell hath not throughly woonne ne recouered frō ỹ dominion of abominable lustes. Some suche mē bee lordes & rewlers ouer others, as on their owne behalfes are bondeseruauntes to their owne violent & strong affeccions: & suche thynke thēselfes euen for this poynte specially to bee kynges, that thei be slaues & bōde men to abomina-

abominacion, no mā saiyng blacke their yle. Thei many tymes call vnto their seruice to bee about thē, mē wel approued & knowen for their holynesse of liuyng, thei haue many tymes priuate cōmunicaciō wt thesame, & after ỹ coūsail or aduise of suche thei dooe many thynges: not that thei haue delite i true godlynes, but ỹ thei maie by suche a cloke purchase to thēselfes an opinion of perfeict liuyng, & ỹ thei maie some what mollifie mēnes repinyng & grutching at their naughtie dooynges: or to ỹ ēde, ỹ whā thei piele & polle ỹ people, whā thei reise wieked battail, whā thei plaie tyrānous partes towardes some ỹ beare good herte & wille to ỹ cōmon weale: thei maie seme to dooe these thynges too, by ỹ coūsail of moste approoued honeste mē. And euē in ỹ lyke sorte did Herode abuse ỹ pilche of Camels hyde, wher with Jhon was clad: in the lyke sort did he abuse the leatherne belt wherwith Jhon was girt: so did he abuse the spare diete ỹ Jhon vsed: so did he the innocētie of Jhōes whole lyfe lykewyse did he ỹ autorite of Jhon, through whiche he might dooe verie muche with the people, & altogether to ỹ maintenaunce of his owne tyrānie. And for this cause the lord Jesus dooeth afterward cal hym fore. For this is ỹ wylie craftinesse of euill prīces of this world: vnto whō if it shall at any tyme fortune right professours of ỹ gholpell to bee called to seruice, either ỹ gholpellers muste eschewe the coūpaignie & conuersaciō of suche maisters, i whose houses they shall sooner be marred & brought to naughtynesse on their owne parties, thē thei shall turne the others to better waies: or els thei must prepaire their myndes afore hande to the lyke rewarde, for shewyng the trueth without dissimulacion, that Jhon fortuned to geatte for his labour. For whan Herode nothyng growyng out of kynde frō the maniers & facions of his father & others his auncestoures, plaied many wieked & tyrānous partes pielyng & polling the people, pullyng awaie all libertee by oppression punishyng i others thesame thynges in whiche he was a cōmō offēder hymselfe, vsyng all offices of magistrates vnder him as sale ware for money, vsyng also to sell the ministraciōs of priestehood, & kepyng within his house openly in the face of all the worlde, one Herodias, the wyfe of Philippe beeyng his brother, & had by force of strong hande taken hir awaie frō his saied brother beeyng yet aliue, together with a doughter of thesame Philippe: this holy man because he could not abyde suche inceste and vnnaturallnesse of mariage in a kynges house, frō whens especially aboue all other places, it was cōueniente that exaumple of kepyng the lawes should procede, aduertised hym to refrayne hymselfe frō suche a wieked misdede. But with a deiulishe kyng, the deiulishe request of a gierle beeyng a minion dauncer together with the suggestion of a deiulishe woman, weighed more, then the holsome aduertisement of so vncorrupt a man: with the which good aduertisemēte he was nothyng the better, but remained still so ferre out of the waie from beeyng emended, ỹ vnto his hainous enormities afore past, he added one dede of myschief more, the moste vngracious that euer was: that is to wete, castyng Jhō in prisō, and procedyng so ferre at last in outragious woodnesse, that he caused the head of the moste innocent man to bee chopt of, and so gaue it to the wenche for a rewarde of hir vicious wanton dauncyng.

The terte.

¶ And it fortuned that whan all the people receiued baptisme, (and whan Jesus was baptised, and did praie,) the heauen was opened, and the holy ghoste came down in a bodely shape lyke a doue vpon hym. And a voice came from heauen whiche saied: Thou art my beloued sonne, in thee dooe I delite.

But now, (to returne to the discourse of the storie) before that the

Lorde Jesus would entre into the busie office of preachyng, whiche he entended within the coumpace of a shorte tyme to accomplishe, and bryng to a perfeicte ende, to the entente that he would leaue no one poynte of humilitee or of righteousnesse vnfulfilled: thought no disdeigne to come with the residue of folkes vnto baptisme, not to bee purified hymselfe, (whiche he neded not) but to consecrate and halowe the lauacre or founte of eternall saluacion to our behouf through his baptisme. He humbled hymselfe, but that notwithstandyng, he was as well by the voyce of Jhon, as also by the moste clere testimonie of his eternall father, openly commended in the face of all the people, to the entente that thei might knowe hym euen by the face to, and by sight, of whom the prophetes had aforetymes spoken muche by prophetie, and of whom Jhon had openly witnessed. So than, at what tyme a great noumbre of the common people wer in baptisyng, and in thesame coumpaignie Jesus Christe comyng as one emong the mo, had instauntely desired of Jhon to haue baptisme, as though he had been lyke other men subiect to synne, Jhon would haue refused to baptyse hym, acknowlegyng hym as the autour and giuer of puritie, of whom he ought rather to had been baptised hymselfe. And thissame testimonie was geuen first of Jhon to the dignitie of Jesus beeyng there personally in place, euen before all the multitude of the people: but the heauenly father did by a more euidēt marke, disseuer his soonne Jesus from the residue of the coumpaignie that wer baptised. For vnto all the rest, whan thei wer in baptisyng, there appered no signe ne token at all. But immediately after that the lorde Jesus was baptised, as he was now makyng his deuout praiers to god, (teachyng vs thereby, that whan the state of innocencie is perfeictely renewed through baptisme, we ought immediatly to conuerte and bestowe our selues to suche studies and exercises as are of the spirite, emong whiche, deuout praier hath the firste place,) heauen opened, whiche his baptisme set wyde open to vs, whereas vntyll that daye it had been shut vp from vs. And from thens came down the holy ghoste beyng of hym selfe in dede inuisible, but for ỹ tyme enuested and clad with a figure or lykenesse visible, because he should bee seen with the yies of men. And as for the lykenesse, it was of a doue, because that this birde, beeyng as a signe to represente innocencie or simplicitee, had many hundred yeres afore brought a braūche of an olyue tree into the Arke of Noe, for a token that the wrathe of God was pacified, and also a caucion or pledge of warauntise ỹ the stoudde was at an ende. And in dede the saide stoudde of Noe by whiche ỹ worlde was at ỹ time scoured & pourged of all naughtie creatures, did conteine a mysticall figure of our baptisme, whereby all our synnes are drowned vp, our bodyes & soules both, beeyng preserued in perfeict safetie. In this lykenesse than did the holy ghoste descēde down, & reste vpō ỹ holy toppe of the lorde Jesus heade, opēlye betokenyng ỹ he it was, whome God the father had plenteously enoynted with all heauenly giftes of grace: whiche giftes he would afterward poure out vpō all persones as many as by puttyng their affiaunce & truste in hym, wer or should afterward bee graffed into the brotherhood of his bodye through baptisme. There came also vnto hym besydes this lykenesse of a doue, an euident testimonie of his fathers voice, not now declared by ỹ prophetes, not by Moses, not by Aungels, but published by ỹ father self: not, that ỹ father maie in his verai owne

Upan hym.

And ꝑa voyce came frō hea-uen.

lykenesse

lykenesse as he is, bee either heard, or seen, or by any sense of the bodye comprehended or perceiued: but lyke as the holy ghoste beeyng inuisible did openly shewe hymselfe to the iyes of men in a visible signe, euen so the heauenly father sendyng down a voyce through the elemētes aboue, did sensibly pearce the eares of men. And the voyce that souned from on high, was in these wordes. Thou art myne owne onely derebeloued soōne in whō I am throughly pleased and satisfied. To none of all the holy men that euer wer in olde tyme, was there euer any testimonie of suche lyke sorte as this geuen. A doue commyng before, poynted out certainly, to whom this voyce did apperteine, to the entente that no man should deme it to bee Jhon, that was commended with the said poisee, of the whiche Jhon, a great mainie of folkes had conceiued suche an high estimacion, that thei verily thought hym to bee the Messias selfe. By so many testimonies was it the pleasure of Christ to bee cōmended vnto the worlde, ere he would adresse hym to entre the high charge of preachyng: geuyng in the meane tyme a lesson to vs by exaumple of hymself, þ no man should presse or touble hymself, into suche an high office soodainly or vnreuerently, ere he had made hym self mete for it. He had priuately had testimonie geuē hym of Aungels, of Elizabeth, of Simeō, of Anna, of þ Magians: and in the open face of the worlde by Jhon, (whose autorite was of right great weight and force emong the Jewes,) and by the holy ghoste, and by the fathers owne selfe.

Thou art my beloued sōne in the doue I delite.

¶ And Jesus hymself began to bee about thirtie yeres of age, so that he was supposed to bee the soonne of Joseph: whiche was the soonne of Heli: whiche was the soonne of Mathat: whiche was the soonne of Leui: whiche was the soonne of Melchi: whiche was the soonne of Janna, whiche was the soonne of Joseph, whiche was the soonne of Matathias, whiche was the soonne of Amos, whiche was the soonne of Naum, whiche was the soonne of Helly, whiche was the soonne of Nagge, whiche was the soonne of Maath, which was the soonne of Matathias, which was the soonne of Semei, whiche was þ soōne of Joseph, which was þ soōne of Juda which was þ soōne of Johāna, which was the soonne of Rhesa, whiche was the soonne of Zorobabell, whiche was the soonne of Salathiell, whiche was the soonne of Neri, whiche was the soonne of Melchi, whiche was the soonne of Addi, whiche was the soonne of Cosam, whiche was the soonne of Helmadam, whiche was thee soonne of Her, whiche was the soonne of Jesu, whiche was the soonne of Heliezer, whiche was the soonne of Joram, whiche was the soonne of Matthe, whiche was the soonne of Leui, whiche was the soonne of Simeon, whiche was the soonne of Juda, whiche was the soonne of Joseph, whiche was the soonne of Jonam whiche was the soonne of Heliachim, which was the soonne of Melcha, whiche was the soonne of Menam, whiche was the soonne of Mathatha, whiche was the soonne of Nathan, which was the soonne of Dauid, whiche was the soonne of Jesse, whiche was the soonne of Obed, whiche was the soonne of Boos: whiche was the soonne of Salmon: whiche was the soonne of Naasson, whiche was the soonne of Aminadab, whiche was the soonne of Aram, whiche was the soonne of Ezrom whiche was the soonne of Phares, whiche was the soonne of Juda: whiche was the soonne of Jacob: whiche was the soonne of Isaac. whiche was the soonne of Abraham, whiche was the soonne of Thara, whiche was the soonne of Nachor, whiche was the soonne of Saruch, whiche was the soonne of Ragau, whiche was the soonne of Phalec. whiche was the soonne of Heber, whiche was the soonne of Sala, whiche was the soōne of Cainam, whiche was the soonne of Arphaxat, whiche was the soonne of Sem, whiche was the soonne of Noe, whiche was the soonne of Lameth, which was the soonne of Mathusala, whiche was the soonne of Enoch, whiche was the soonne of Jareth, which was the soonne of Malaleel, whiche was the soonne of Cainam, whiche was the soonne of Enoc, whiche was the soonne of Seth, whiche was the soonne of Adam, whiche was the soonne of God.

The texte.

And vnto all the thynges aboue mencioned, there was also annexed the autorite

autoritee of full yeres, fitte for suche a purpose. For at the tyme whan the Lorde Jesus came vnto baptisme, he was well toward the poynte of thirtie yeres of age: not that the age is estemed afore god, but because it was conuenient, that he whiche should drawe all persones vnto hym, should satisfie all creatures in all behalfes, neither in suche a persone any one poynte to bee, whiche any creature might any thing lykely depraue or fynde faulte withall. The age therefore of due ryppenesse was chosen therunto and taryed for, vntil it came: because that ouer young age, (whā one is but a strieplyng towardes a young man) is not of any autoritee or regarde emong men: for the generall opinion of people is, that suche an one is vnexpert and vnskilfull: and on the other syde, oldeage is the lighter estemed and passed on, by reason that the power and habilitee of the witte, is muche decaied, and suche ones greatly suspected of dotyng. And forbecause that the bleamishe of ones linage, dooeth sore abate a great piece of his autoritee emōg the cōmō people, this poynte also was prouided for, that Jesus should for so long tyme bee berally thought and beleued to bee the soonne of Joseph, vntyll the ghospell wer throughe his miracles and preaching, sufficiently brought to light and made famous. This was a thyng for the dignitie of Christ, to be borne of a virgin: but because it was not muche materiall that the same should euen at the first date come to light and knowelage abrode, and yet though it had it would haue been a berai harde matter to bee persuaded to the worlde: he vsed ỹ wrong opinion of ỹ people an other waye to a good purpose, because nomanier thyng should in ỹ meane tyme diminishe his autoritee in his preachyng, if he might of any manier lykelyhood, haue beē saied to bee borne i aduoutrie. It was his pleasure to come into the worlde borne out of a symple meane house: but yet suche an house, as no spotte of ill name or fame had at any tyme stained. For berally to a teacher of the ghospell, not onely the faulte selfe, but also al lykenesse and apparence of the faulte must bee auoided: and a teacher ought of duetie not onely to bee a man of good commendacion for ỹ vertuous qualitees that he hath, but also without any ifeccio or sparke of suche thynges of whiche the people vseth to conceiue any mystruste of euill. For this is the common opinion of moste men, that scarcely at any tyme there dooeth of euyl parentes come good chyldrē. Therefore Christ, who shunned not the reproche of pouertie, who shrounke not to bee borne out of a meane house: yet eschewed the simple reprouke and slaundre that might haue come of his age and of his descent. And although Joseph was not the father of Jesus by nature, but by the ordre of the lawe onelye, (because he was the spoused housebande of Jesus mother:) yet neuertheless because he maryed a wyfe of ỹ same tribe & house ỹ hymselfe was of, I haue thoughte it best to begynne ỹ rekonyng of oure lordes petigrewe at hym, to ỹ ende ỹ it maye ỹ more euidētly appere, ỹ a berai mā he was in dede, on ỹ bodyes behalf naturally borne of thē, of whō ỹ forespaynges of ỹ prophetes had before his cōmyng tolde ỹ borne he should be. For after ỹ higher nature of his godhed, ỹ heauēly fathers selfe, acknowelaged & opēly protested Jesus to be his owne berai soone. Thā Joseph ỹ spouse of ỹ virgin Marie, (who was mother to Jesus) was after ỹ fourme of ỹ law, called ỹ soōne of Heli, beyng his vncle by ỹ fathers syde: but after ỹ trueth of natural generacio, he was the soonne of

And Jesus himselfe begā to bee of thirtie yeres of age.

So that he was supposed to bee the soonne of Joseph.

Whiche was the soonne of Heli.

of Jacob, which Jacob reised sede vnto his vrother Heli, being borne out of the same bealie that himselfe was, because the same Heli was decealled with out issue, and so vpon his wyfe, whom he at his dying left a widow, Jacob begot a soonne called Joseph. Helie was the soonne of Mathat, and he again had Leui to his father. Leui was borne of Melchi, who was begotten of Janna the soonne of Joseph soonne of Matathias, to whō Amos was father. And hym dyd Naum begeat, who was the soonne of Hesli, and Hesli borne of his father Naggee, and Naggee issued out of Maath, the soonne of Matathias. This Matathias was come of ꝑ stede of Semei, the soonne of Joseph, who was begotten and borne of Juda. Juda had to his father Joanna, the soonne of Rhesi, beyng soonne to zorobabel. zorobabels father was zalathiel, borne his selfe of Neri, the soonne of Melchi, who was descended of the lignage of Addi the soonne of Cosam, begotten of Helmadam.

And he was lineally descended of Her, the soonne of Jeso, who was borne of Heleazar the soonne of Jozam. And father to Jozam was Mattha, beyng hymselfe borne of Leui the sonne of Simeon, borne of Juda the soōne of Joseph. And him had Jonā begotten beyng himselfe the soonne of Heliachim, the soonne of Meleā. And he was borne of Mathatha, beyng the soonne of Nathan. This man had kyng Dauid begotten of Bersabee, by whom was restored the stocke of Salomon, which failed afore, and decaied in Ozochias. Dauid was begotten of Jesse the soonne of Obed, beeyng borne of Booz. Father to this man was Salmon, the soonne of Naasson, beeyng borne of Aminadab: to whom Aram was father, & Aram soonne to Estrom, begottē of Phares, the soonne of Juda. Juda came by lineal descente from the Patriarke Jacob the soonne of Isaac, whom Abraham beyng an aged mā had accordyng to goddes promisse, begotten of his olde wyfe Sara. And Abraham was borne of Tharra the soonne of Nachor, beyng begottē of Saruch the soonne of Ragau, to whom Phalec was father, and father to hym again was Heber, begotten of Sale, the soonne of Cainan, and Cainā the soonne of Arphaxat, whose father was Sem the soonne of Noe, & Noe the soonne of Lamech, & he the soōne of Mathusalah beyng borne of Enoch, whose father was Jareth, and he descended of Malalehel, ꝑ soonne of Cainan, who was begottē of Enos, ꝑ soōne of Seth, whose father was Adā, & begotte Seth after that he had liued an hundred & thirtie yeres. Adā was ꝑ head of al mākynde, hauyng none other authour ne progenitour of his generaciō but onely god, of whō he was created of ꝑ claie of ꝑ yearth, beeyng to him (as it wer) in stede of a mother. And forbecause that all mankynde was infected & taincted through ꝑ synne of this our yearthly father, & reseblyng ꝑ inclinacion of the same first father, it was now fallen into all kynde of viciousnesse: there was sent ꝑ lord Jesus as a restorer & a redemer of ꝑ same mankynde whā it was so extremely fallē: to ꝑ ende ꝑ the same whiche had fall & whole fallen down through ꝑ disobediēce of one, might bee reconciled again through ꝑ obediēce of one: & to ꝑ ende ꝑ lyke as all those, whiche had folowed ꝑ steppes of their yearthly father, became thereby subiect vnto death: so thei which beeyng exēpted frō ꝑ kynred of ꝑ synner through baptisme, wer grafted into the heauēly Adam, (whiche is Jesus Christe,) and did cleue fast vnto the steppes of the same: should atteigne euerlastyng life in heauen. And in dede the begynnynges of mankynde whan it fell, and of the same, at the restorying of it, dooe

in many

in many behalfes aunswer taunt pour taunt, the one contrarie to the other. For nothyng at all was there dooen in this matier by blynde chaunce or casualtee: but all the wholle processe and discourse of thynges was tempered & ordred by the wysedome and ordeinaunce of God almightie. The talkyng of Eue with the serpente whan she was a virgin, was the begynnyng of our deadly perishyng: and the talkyng of the virgin Marie with Gabriel, was the begynnyng of our health and recouerie. Eue beeyng corrupt with the lure of an applelaughing on hir, bothe cast awaie hir housebande, and also brought in death into the worlde, & Marie beeyng a virgin for euer & euer vncorrupted, constauntely despisyng all allurements of the fleashe, and with simple plain feith willingly yeldyng hir self vnto the wille of God, brought foorth the man that brought health and saluacion to the worlde.

Adam also was tempted, and ouercomen: Christe beeyng tempted, ouercame the temptour. Adam folowyng the mynde of his wife whan she was corrupted, was cast out of paradise for his labour: Christe obeiyng his father euē vnto death, sette the waie into heauen wyde open. For the sensual pleasure of tastyng an apple, was Adā made a bonde seruaunte vnto the deuill: Christe by settyng all the kingdomes and delicate pleasures of the world at nought, deliuered our enemie into our handes, to be subdued at our owne pleasure.

The one throughe the eating of an apple, lost al his posteritee and succession: & the other throughe abstinence of meate, restored theim that afore wer lost.

The one was driuen awaie out of paradise into the yearth, replenished with miserie, and liyng all deserte: and the other hath made awaie vnto heauen safe and strongly fensed from all desertenesse. Adam throughe the fain desire of proud knowelage, plucked all his succession after hym vnto death: & Christe throughe the humble obedience of feith, did restore life again. Yea, and besides all this, on bothe parties wood & tree. On the one syde the serpente by meane of the tree, ouercame and beguiled Adam: and on the other syde Christe by meane of the tree, beguiled and also ouercame the deuill. By meane of the tree came death: by meane of the tree came life. The head and chief captain of our destruccion was made out of the yearth, beeyng a virgin: and the head of our saluacion, borne of the virgin Marie. Adam was created to the lykenesse of god, and Christe beeyng the true lykenesse of God, tooke on hym bothe the lykenesse and nature of man. Adam was deceiued throughe his wife Eue: & Christe hath called backe his spouse the churche, from the deceiptefull errour of the deuill. On the one partie, a womā, whyle she semeth to bee made wyse, vttred foorth the begynnyng of al foolishenesse: & on the other partie a womā whyle she sheweth hir self void of al suche presumpcion, bryngeth foorth vnto vs the fountaine of wysedome. The first Adam while he hath more desire to bee wyse than obediente, brought in foolishenesse into the worlde: & the newe Adam wherag he was the wysedome of his father, was cōtent to bee made as a foole for our sakes, to the ende that we might bee made wyse in hym.

Throughe pride came our falle: and throughe humilitee came our settyng vp again. Adam beeyng throughe the serpente made bare of all the good qualitees of the mynde, couered hym self with leaues plucked frō the tree: Christe beeyng ryche ī giftes celestial desired no manyer thyng at all of this worldes. The figures also of the old testamente dooe verai well accorde with the storie

of the

of the ghospell. Moses guided and led the Israelites out of Egypte: and Christe hath deliuered theim from the derkenesse of ignorannce, and from the bondage of vice. Thei had their passage there through the water, and we here through baptisme haue a readie waie to saluacion and freedome. There was a pilour of a cloude & of fyer: and here the father sendeth a voice down through a cloude, & our spirite is baptised with fyer. Through the first lawe is occasion of death: through the lawe of the ghospell we are called again to life. But the olde lawe did with thoundreynges & lightenynges make theim sore afeard: & ỳ lawe of ỳ ghospell dooeth wt ientilnesse and benefites calle vs forth to saluacō. Moses was terrible to be seen, but in suche wyse ỳ cōstreigned he was to couer his face: Christe is mylde and full of courteous humanitee, and puttyng himself in coumpaignie emong the thickest of the people. Moses went vp to the hill to talke with God: and Christe came down to vs, to the entente that God should speake to vs by hym. The first Adam whyle he coueteth to bee equall with God, is compared to brute beastes void of vnderstandyng. The secound Adam whan he humbled himself from his godly maiestee down to the basseneſſe of our humain nature, wheras we wer more abiecte and vyle then euen the brute beastes are, he lifted vs vp to the participacion and brotherhood of his godhed. Now to conclude, through Iesus the soonne of Naue was their returnyng into the lande flowyng with mylke and honey: and through Iesus the soonne of a virgin is our returnyng again into paradise. Leat vs therefore goe awaie from the disposicion of our first parentes, and duely folowyng the lyfe of our Lorde Iesus, leat vs with pure myndes embrace his benefite, and leat vs with al godly zele and endeuour folowe his exaumple to the best of our powers, himself wyl aide vs thereto with his helpe, the whiche of his goodnesse hath geuen the exaumple: leat vs embrace the merciable and vnwratheful maker of the lawe euāgelical. Leat vs folowe our guide, who onely and none but he, is hable to bryng all nacions of the whole worlde home vnto ỳ same lande, whiche continually without ende, dooeth moste plēteously flowe with all kynde of ioyes.

The paraphrase of Erasmus vpon the .iiii. chapter.

The texte. ¶ Jesus beeyng full of the holy ghoste, returned from Jordan, and was ledde by the spirite into wyldernesse, & was fowertie daies tempted of the deuill. And in those daies did he eate nothyng. And whan thei wer ended, he afterward houngred. And the deuill saied vnto hym: If thou bee the soonne of God, commaande this stone that it bee breade. And Jesus aunswered hym, saiyng: It is wrytten, Man shall not liue by breade onely, but by euerie woorde of God.

Returned frō Jordan.

AND Jesus (vpon whose head the doue had lighted before at his baptisme: beeyng not a void signe, but the holy ghoste hymselfe in that lykenesse,) although he wer now full of ỹ holy ghoste, yet before he would entrepryse ỹ office of preachyng the ghospell: because he would bee in all thynges approued and tryed euen to the vttermoste, ere he would take suche an office in hande: he departed from Jordan, geuyng thereby a lesson, ỹ after baptisme, men should endeuour theimselfes to the more higher exercises of godly liuyng: he withdrewe hymself from the coumpaignie of people, with whom to bee familiar and muche cōuersaunt, dooeth many tymes corrupte a man, and also dooeth cause the autoritee of a teacher to bee the lesse esteemed and regarded.

And was led by the spirite into wyldernesse.

And by the spirite of God wherewith he was wholly rauished and possessed, he was moued and led foorth into wyldernesse, from whens Jhon had tofore come foorth emong the people. And this did Jesus euen as one that mynded to bidde the enemie of mankynde, quickely to come of and make readie all his crafftes and ingiens: verily of purpose, bothe to shewe and declare vnto vs, that the deuill, who had hetherto been as a cōquerour ouer mankynde, and had holden theim captiue, maie bee banquished and subdued: and also as it wer, with his fynger to poynte vnto vs the waie how to wynne the victorie ouer hym. A place was sought and found apte and mete for the temptours purpose, and that was wyldernesse: and occasion was ministred by the meanes of houngre. For Jesus to dooe the parte that Moses did in this behalf, now that he went about to geue vnto the worlde a newe lawe, ỹ is to wete, a doctrine of grace, whiche is the ghospell, he fasted as Moses had dooen, fowertie daies: and in all this tyme of the sayd fowertie dayes he touched no manier of meate, but passed ouer all this tyme with holy prayers vnto God: geuyng laude and glorie to thesame, and with geuyng continuall thankes vnto his heauenly father. And this was a paterne and a saumple or president of a certain rare and vnwoont vertue in man.

And in those daies did he eate nothyng.

Neither was he ignoraunt of the crafftes and subtilitees of Satan, who by all meanes possible neuer more earnestely pitcheth and setteth his snares and grinnes, then whan he perceiueth the mynde and solle of

man

man with notable endeuour to encline and drawe to wardes heauēly liuyng. And Satan had heard that one there should come whiche should discōfeight and destruie his puissaunce: and whether that mightie conquerour wer now alreadie come or no, he stood in doubte: and what man Jesus should bee, he could not tell. For Satan who had beguiled mankynde tofore by his subtile craftes and wyles: was now contrarie wyse to bee beguiled by the politique wysedome of God. He had heard Jhon openly confesse and saie, I am not Christe: Wherefore seeyng and perceiuyng many thynges in Christe, whiche were surmounted the coumpace of mans power: & on the other syde again, seeyng hym to bee an houngred, and to bee in great affliccīō through defaulte of takyng bodyly susteinaunce, (wheras it is not read that Moses and Helias after the fastyng and absteinyng from meate by the space of lyke noumbre of daies wer an houngred:) he supposed Jesus to bee nothyng els but a man, yea and suche a man, as by his craftie conueighaunce might bee corrupted. Now the wilie and subtill deuise of the temptoure was this: that is to wete, either to ouercome and wynne hym in dede, or at the leste wyse to hunt out, whether he wer that Soonne of God or no, whiche had been promysed by the Prophetes. Whiche thyng if he might haue perceiued so to bee, than would he bende all his strength and force to this ende and purpose, that by one waie or other he might hindre and lette the redemption of mankynde. But no crafte is hable to take place or effecte against ỹ wysedome of God, whiche in suche sorte tempered and ordred all hir dooynges, that it did not onely subdue and conquier that same our moste subtile and craftie enemie, but also defeacted hym of his purpose by his woordes, leauyng hym i as muche doubte and uncertaintee, as he was before. By the infirmitee of the fleasche he mocked and disappoyncted hym of his pourpose, and through the stoutnesse and puissaunce of the spirite together with the sure sense of holy scripture, he banquished and subdued hym, so that hauyng the foyle and ouerthrowe to his great shame, he was driuen awaie: and departed in as muche uncertaintee whether this wer the soonne of God or no, as he was before at his first comyng. Satan therefore laied against Jesus that same effectuall darte and artillerie, that he first vsed against the first parentes of mankynde Adam and Eue: and therewith ouerthrewe theim, albeeit he onely enticed theim with ỹ lure of a faire apple that laughed vpon theim: but here in Jesus case, houngre also, beeyng an euill that no man can endure withall, was a strong helper forewarde to the thyng, that the temptour went about.

And whan thei wer ended, he afterward houngred.

Esau beeyng compelled with houngre, sold the title and interest of his birtherighte that he shoulde haue had by eldership, he solde it for a messe of pottage. And the Lorde Jesus (if it had been his pleasure) might through his diuine power, either haue kept awaie houngre from comyng to hym, or els haue drieuen it awaie whan it was come. Neuertheless he woulde not so dooe, but it was his full pleasure and wylle to laye a bayte for the temptour to vse, wherewith thesame temptour should bee taken his owne self. The weakenesse of his bodye beeyng suche as other men had, was laied in Satans waye, as a secrete baite to vse for his purpose: but the temptour stumbled, and hitte on the hooke of the power of his godhed. He sawe the bodye of a man wyther yng and dryng clene awaie with houngre to bee in great affliccion and peine, and none other lyke but shortely

Gene. xxv. d.

to bee in the Jeoperdie and peril of death. (And mē plainly affirme that there is no kynde of death more peinfull, then to bee famished to death.) He sawe hym in the wyldernesse ferre from any towne or village, from wheris any meate might bee gotten or ministred vnto hym for his susteinaunce. Taking therefore a boldenesse of these thynges the spirite of wickednesse assaileth the Lorde Jesus beeyng replete with the spirite of holynesse: he biddeth bate, and begynneth first with hym, of whoin he was to bee subdued: he biddeth hym come foorth who was to strong and valiaūte for hym to matche with all: he attempteth to take in the snare, one ferre wyser and more warie then hym self. What nedest thou (saieth Satan) to bee thus tormented with houngre?

If thou bee the soonne of God, commaunde this stone, that it bee breade.

If thou bee that same soonne of God whiche was promised to bee sent to redeme the worlde, commaunde that this stone turne into breade for thy behouf, and that will bee an eudent token whereby for thee to declare, that thou art the soonne of God in dede. For thy father vndoubtedly will not in this behalf geue a deaf eare to his soonne beeyng thus in distresse and Jeoperdie of death through houngre. And seeyng that he created all thynges of naught, it should bee an acte of no great matier, if the Soonne of God turne a stone into breade.

It is wrytte: Men shal not liue by breade onely but by euerie woorde of God.

But Jesus beeyng not ignorant what the temptour herin hunted for, so tempered his aunswer, that he neither consented to the temptours counsaill, nor yet disclosed the nature of his godhed to his enemie, who now by a newe and a straunge conueighaunce was through the infirmitee, and weakenesse of Jesus bodye, bothe to be beguiled, and also to bee conquered. He denyeth not but ꝑ Soonne of God had power to turne stones into breade, ne disalloweth to aswage the houngre of the bodye with meate whiche was ordeined therefore, but by the autoritee of the holy scripture of God, he plainly sheweth, that there is a life of the solle muche more to bee regarded then the life of the bodye: and that there is a spiritual meate, whiche is more requisite to bee desired, then the meate ꝑ for a shorte tyme prolongeth the bodily life, whiche life neuertheless must of necessitee perishe within a shorte space afterward, eyther by meanes of sickenesse, or of age, or of some other casualtie. For the meate of the spirite geueth life for euer to endure, and this meate is ꝑ woorde of God. This first assault therefore of the deuill, Jesus auoided with this aunswer: It is wrytten (saieth he) in the booke of Deuteronomie. Man liueth not by breade onely, but by euerie vvorde that procedeth out of the mouth of God.

Deut. viii. a.

And for this purpose dooeth the Lorde now take the woorde of the diuine scriptures for his staigh: first, to teache vs humilitee and sobrenesse, that we ought not precisely to affirme any thyng without the autoritee of Scripture geuen vnto vs from God: Secoundly he declareth vnto vs, that there is no weapon of more effectual strength against all the instinctes and motions of wicked deuils, then the autoritee of the holy Scriptures. Out of the said Sciptures is the true meate of the solle to bee sought and gotten, if a man bee of mynde and wille to liue to godward, to whomward who so liueth not, the same is alreadie but a dead man, yea although to the yie he appere to bee aliue. The first parentes Adam and Eue did eate, and thei dyed for their labour. That if thei had geuen the temptour that same aunswer, whiche the Lorde Jesus here at this present tyme gaue hym,

and

and had more regarded the lordes commaundemente (the due kepyng wherof geueth like euerlastyng,) then the appetite and luste of that morrall apple: thei had not endaungered bothe theimselfes and all their succession after theim to death and damnacion. And thus muche ferther dooeth the exaumple of our saluеour teache, that miracles are not to bee shewed for the luste or pleasure of men, but at suche tymes onely, whan the glorie of Christe dooeth call for it, or els charitee and loue towardes our brother, dooeth necessarily requyre it. For either to worke or to feigne sightes of woondres for a vainglorious boastyng, (as who should sate, this can I dooe:) or to satisfie the curious luste and pleasure of the lookers on, whereby neither goddes glorie is aduaunced, nor any profite groweth vnto our neighbour, is nothyng els, but the propertie & condicion of witches and Iuglers, as for ensaumple, a brennyng fyerbrande to bee diepped into the water, and not quēched therewith: or the fearefull lykenesse of Hector or Achilles to bee made appere to the sighte, or the rushes and strawes to goe crallyng about the house, semyng to bee snakes. Iesus at no tyme shewed any miracle, but that bothe the glorie of his father was sette foorth thereby, and also the necessitee of men relieued, or els that for a tyme the vnbelief of men should thereby bee moued and stiered to feith. Whan the multitude of people wanted wherewith to bee fedde, he so multiplied a fewe loaues, that thesame suffised to many thousandes: but in so muche would he not vouchesalue to fede the yes of Herode with any miracle, that he would not so muche as open his lippes to speake vnto hym. And for the lyke purpose and consideracion, dooeth he at this present denye a miracle to Satan.

And the deuill tooke hym into an high mountain, and shewed hym all the kyngdomes of the worlde, euen in the twinckelyng of an yie, and the deuill saied vnto hym: All this power will I giue thee euerie whit, and the glorie of theim, (for thei are deliuered vnto me: and to whomsoeuer I wil, I geue it:) If thou therefore wilt fall down before me, & worship me, thei shall bee all thyne. Iesus aunswered and saied vnto hym, hence from me Satan. For it is wrytten, Thou shalt worship the Lorde thy God, and hym onely shalt thou serue. The texte.

The deuill, though he wer vanquished at this first bickeryng, yet ceassed not from tryng maisteries with Iesus, to our exsaūple, leste that we beeyng ons conquerours, should geue our selfes to sittyng still, void of all feare or care: but that we should haue euermore from tyme to tyme, a mynde readie and well armed and fensed against his newe assaultes. Suche as haue profited and growen to a meane degree of euangelicall Philosophie & doctrine, doe easily contemne the disease or vice of gluttonie and riottous excesse, as a thyng beeyng bothe filthye and beastely. Albeeit euen in this temptacion also afore goyng, there wanted not the gryn and snare of mouyng Iesus to presumpteous vsurpyng and takyng vpon hym, whan Satan said: If thou bee the Sonne of God. For suche as of nature are arrogaunt & proude, and desirous of glorie, dooe ofte tymes attempte to teache to suche thynges as are ferre aboue their powers: because thei will not leese any parte of the opinion and estimacion that menne haue of theim: and so by a craftie coulour and countrefaict glosse, thei take vnto theim the thyng that is not in theim, huntyng for glorie and fame emong men. After that sorte dooe many by deceiptefull and craftie feactes vsurpe vnto theimselfes the giftes of Prophecie, whiche thei haue not: and many make vaūtes

and crakes of hauyng visions of Aungels, whiche thei yet neuer sawe. But the Lorde Jesus contrarie wyse: although he wer greatest of all the worlde, yet he will not be ackno wen of his greatnesse, but hydeth it, shewyng foorthward no countenaunce but of infirmitie and weakenesse of the bodye, ne at any tyme sheweth he foorth his godly power, but whan so to dooe is expediente for the health of man, to the ende that the fathers glorie maie bee renouned and troumped abrode by the soonne. Satan therefore (as he is malicious, & will neuer haue dooē ne bee in reste,) dooeth ekt sons inuade the Lord, & sette vpō hym, with the same darte ẏ he hath dooen afore, but in a soondrie matier, assaiyng, whether he ẏ could not bee ouerthrowē with hoūgre, might possibly bee corrupted with the rychesse & honoures of this worlde. For ambicion (whiche is the desire of honour & aduauncemente) is a sore & a myschief bothe pestilent and also in manier vnpossible to bee ouercomed. It is an euill that stealeth on a man euen in moste excellent vertues and qualitees, crepyng in and acquaintyng it selfe in hertes that labour to clyme & to mounte vp vnto thynges of high difficultee: so muche that, whō neither aduersitee, nor pouertee, ne sickenesse haue been hable to breake: whom neither any riotous excesse, or lecherie, hath been hable to corrupte: theim dooeth the earneste desire and affeccīō of glorie, ouerthrowe and bryng quyte vnder foote. For what thyng is there so mischeuous or so wicked, whiche mortall men will refuse bothe to dooe and suffre, if thei maie thereby beare rewle, and bee in autoritee? Is not ofte tymes the croune of a royalme bought with poisonynges, & murdreyng of the nereste kyndred, with incestuous mariage within the degrees forbidden by goddes lawe, and with other vilanies not to bee named? With the slaughter and murdremente of how many persones is the seignourie of some one citie now and than gotten into mennes handes and possession? Honour is swete: a gaie thyng it is to be a rewler: and a royall matier to excelle and passe others. And reignyng dooeth vtterly i all behalfes seme to be a certaī poincte of Godhed emong menne. With this same swete flatreyng poison wer ẏ first parentes Adā and Eue caught. The lure of the flatreyng apple was delectable to their yies: but the high perfection of knowelage falsely promised vnto theim by the Serpente, and the dignitie of beeyng equall with the state of Goddes: was muche more delectable to their myndes. With this engiē therefore did the temptour assaille Jesus, and he not a whitte throunke backe from the vnrestefull malaperteneste of the same temptour: to the ende that he would banquishe hym to our behouf, and would teache vs the facion how to geat the ouerhand of hym.

And the deuill tooke him into an high mountaine, & shewed hym all the kyngdomes of the worlde.

The deuill than tooke Jesus vp into an high mountaine, & out of the same mountaine as out of beakon or an high place of spyall, he soodainly in a monente laieth all the kyngdomes of the worlde before his yies (for a wicked spirite by the permission and suffreaunce of God, maie so muche dooe, as to represente vnto mennes yies a liuely semblaunt of thynges, after a certain straunge and woondrefull manier:) and euen in the same momente also, looke whatsoeuer poincte of high estate or royaltee, the route & ruffleyng of great kynges and princes hath within their courtes, or otherwyse belongyng vnto theim: the same dooeth Sathan by a certain sleight as it wer of a iugleyng cast, sette before the yies of Jesus (as for exaumple,) rychesse, seruauntes, palaices, armies, troumpettes, seruice, and attendaunce of menne crouchyng

and

and kneelyng vnto theim, shewes of royaltee wh̄ thei goe abrode, triu̇phes, aimba Lades, power to commaũde and to haue all thynges dooen at a becke, and other thynges a great maignie, wherewithall the flaterie of all peoples, dooeth worshyp and exalte mortal Princes of the worlde beeyng ofte tymes bothe foolishe and vngodly, or howsoeuer other thynges bee, ỹ wisse fraill, & not hauyng any long tyme to liue: yet the people vse theim as verai Goddes: yea and the Princes selfes beeyng sette in a pryde through the prosperous fortune of thynges transitorie, thynke theimselfes better then God almighties felowes. A certain spectacle of all these thynges woondrefull to beholde and imagine, did that same craftie iugler soodainly in a momente represente beefore the yies of the Lorde Jesus, who cānot bee deceiued with any sleightes of iugleyng, forasmuche as nothyng is hidden or vnknowen vnto hym. And vnto this royall shewe of thynges, did the liyng and malapert Satan sette out a peincted sorte of wordes more stately and glorious, then the thynges selfes wer. All these same thynges (saieth he) so godly, so ryche, and so full of royaltee, bee deliuered to my power and disposicion, to geue and to graunt vnto whomsoeuer me lyketh. For the soueraigne & the God of this worlde, I am. That if thou wilt acknowelage my soueraigne godly power, and fallyng down flatte at my knees wilt bough and kneele vnto me, the whole vniuersal power and possession of all these realmes and kyngdomes that thou seest, will I deliuer vp into thy hādes. Thou seest how great ỹ name of Ceasar is euerie where: and yet how small a portiō of the worlde is it, that acknowelageth hym for their Lorde and soueraigne. And ỹ alone shalt haue & enioye theim euerie one without exception, & shalt bee wurshipped as a God here on yearth, so that thou wilt acknowelage me for the autour and geuer of so great a blisfulnesse. Thou knowest here (I am sure) good christen reader, the moste liyng and moste presumptuous saiynges of hym, who saied once vnto those vnfortunate firste parentes of mankynde Adam and Eue, ye shal in no wyse dye: but ye shalbee as Goddes, knowyng good and euill.

All this power will I geue the, &c.

For thei bee deliuered vnto me, &c.

If thou wilt fall down bee fore me, &c.

Hence frō me Satan.

Here the Lorde Jesus dāpned the wicked woordes of Sathā, with woordes of Goddes holy scripture, saiyng: Auaunt Satan with al thy deceiptefull promisses. An hurtefull gaine it is, & full of hindreaunce, that is bought with the losse of due loue and deuocion towardes GOD. The thyng that thou wouldest couenaunte and endēte to haue, is wicked, and the thyng that thou promisest is in vain. For wrytten it is in the boke of Deuteronomie: The Lord thy God shalt thou vvurship, and hym onely shalt thou serue. God will not suffre his glorie to bee putte ouet from hymself to an other: nor will not suffre to haue any partener in it. He is the true God & Lorde of al thynges whatsoeuer there is in heauen or in yearth. And vnto all that are true wurshippers of hym, he freely promiseth the enheritaunce of the kyngdome of heauē. His saiyng must men bee rewled by, rather then by thyne, who, lyke as thou dooest wickedly require to haue to thy self, the honour that is due to God alone: so dooest thou promise not onely thynges of vanitee, and thynges that shal not any long tyme endur, but also perteinyng to an other manes possession, & not to thyne. The Lorde Jesus might haue aunswered: wherefore dooest thou promise me that is myne owne alreadie: with what face dooest thou require me to fall down at thy knees, sence that I am God, the whiche created ther, the whiche expulsed thee for thy pryde, and cast the down

Deu. vi. c. x. d Thy Lorde God shalte ỹ wurshyp, and him onely shalt ỹ serue.

out of heauen, and readie and hable euen now to cast thee down into helle as soone as I shall so thinke good. Ouer these verai kyngdomes whiche thou offreest me, no power ne title it is that thou hast, if the wrong iudgemente and vngodlynesse of mortall people did not geue thee power and autoritee ouer theim. By their holpe it is, that thou arte of any power. True loue & deuocion towardes GOD, shall reuiue again: and where shall thy kyngdome than bee? Thus might Jesus haue saied: but Satan was at that present to bee beguiled, and not to bee enstructed, ne taught.

Neither was he woorthie to bee tolde of his faulte, forasmuche as he could by no manier meanes bee reformed. But for our behouf was all this pageaunte plaied: we it wer to whom this lesson was geuen, that whatsoeuer thyng hath the dishonour of God ioyned with it, how profitable so euer it seme to bee, is with great stoutnesse to bee refused and defyed: not as though rychesse are of theimselfes euill: or that to bee a kyng is of it self euill, or to bee a publique magistrate or in high autoritee is of it self euill: but for that in manier no man maketh hymself a waie to these thynges, but by naughtie meanes and conueighaunce: and for that the thynges are not enioyed ne possessed without sore daungier of forgeattyng the bounden duetie and loue towardes god: and because thei are subiect to the hasarde of ieoperdies and perilles innumerable. And truely whatsoeuer person beeyng corrupted with inordinate desire of suche thynges as these, dooeth make light of goddes commaundemētes, vseth fraude and falsehood, stealeth, forsweareth, sleagheth, vseth right and wrong as al one, suche an one hath euen now alreadie kneled down and dooen worshipp to the Prince of this worlde, & hath denyed God, by a league made with Goddes aduersarie. And as often as the mynde of a Christen man is enticed, that for encreacyng of his substaunce, or for obteinyng rewle and autoritee, or for purchacyng of glorie and renoume, the trueth maie bee forsake, and wickednesse receiued in the place therof: Let hym by this exaūple of Christe his Captaine, make aunswer without feare. Auaunt Sathan with all thy deceiptefull premisses: onely GOD is to bee worshipped and bought vnto: and who so hath hym his good Lorde, the same is Lorde of all thynges with hym.

The texte. ¶ And he carryed hym to Hierusalem, and sette hym on a pynnacle of the Temple, and saied vnto hym, If thou be the sonne of God, cast thy self downe from hens. For it is written, he shall geue his Aungels charge ouer thee to kepe thee, and in their handes they shall beare thee vp, that thou dashe not thy foote against a stone. And Jesus aunswered & saied vnto hym: It is saied: thou shalt not tempte the Lorde thy God. And as soone as all the temptacion was ended, the deuill departed from hym for a season.

Neither dooeth the endelesse malapertenesse of Satan, although it wer thus also putte of from his purpose, not yet neither geue ouer, or surceasse to tempting. He setteth vpon Jesus yet once more, as an enemie ofte to bee banquished: to the ende that we should vnderstande our selfes to haue in this life a continuall fight with the same our aduersarie, neither any thyng to bee so muche against all godsforbod, wherunto he dareth not presume to prouoke and entice the true seruauntes of God: but yet that good men nede not to feare, to whose behouf Christe Jesus hath banquished hym, and who haue dartes & weapons enough, of moste strength and vertue out of the holy scriptures, wherewith the malaperte importunitee of the temptour maie in a moomente bee out faced and quailled. For al the auātage that he geatteth by tempting,

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is to none other poynct, but by ministryng suche a good occasion, to make the vertue of the good men greatter & better tried. He therefore ledeth a waie the Lorde Jesus from the high mountain vnto the citie of Hierusalem, and there sette hym euē vpon the vppermoste pinnacle of the Temple: and eftsons prouoketh hym by temptatiō, to the ende that either beeyng ouercomed with vainglorie he should cast hymself downe headlong & so breake his necke, or els by that tokē he should descry hymself to bee the soonne of God. And a defense to maintaine his fraude withal, he stole out of the holy scripture, albeeit vnderstanded and taken in a wrong sense, and not applyed to suche purpose as it ought to bee. For by suche like meanes dooe the wicked persones and heretiques many tymes abuse the scripture of God, and deceiue the vnwarie, whā thei depraue and turne by a wrong sense, the rule of Goddes woorde to their owne affeccions. Here (saieth he) declare thou, whether thou bee the soonne of God, or not. Cast thy self downe headlong, and in case thou shalt haue no harme at all thereby, it maie than bee open and euident vnto all creatures, that thou art the soonne of God. Neither is there any daungier of any misauenture to befalle thee. For it is written in the Psalmes, as touchyng the soonne of God, that he shall geue charge to his Aungels concernyng thee, that thei see thee preserued, and that thei shall vvith their handes beare thee vp, that thou maiest not stumble vvith thy foote at any stoone. This Prophecie was not shewed directely of Christe alone, but of any godly man what euer he bee, that trustyng boldely on goddes mightie helpe, ought not to bee afeard on his owne behalf from any euils of this worlde: accordyng as the Lorde Jesus hymself bidde his Apostles to bee out of all feare or care i their hertes, for not so muche as an heare of one of their heades should perishe, contrary to the mynde and pleasure of their heauenly father. But Jesus makyng no countenaunce, al this while, that he was naturally the soonne of God: onely made this aunswer folowyng, whiche might haue been made of any good man whatsoeuer he had bē: and with a texte of holy scripture rightly alleged, he conuinced the texte of scripture whiche Satan had falsely cited, as if one should haue driuen out one naille with an other in a bourde. But contrarie wyse (saieth he) it is written in the booke of Deuteronomie: thou shalt not tempt the Lorde thy god. His helpe shalbee readie, whan any casualtie or whā any matier concernyng goddes cause, shall bryng theim into daungier: but not whan thou shalt for a vainglorie or a braggue prouoke and require the high power of God to bee shewed. Neither dooeth the tenderenesse of God towardes vs, serue to maintaine the glorie, or the carnall pleasure of mā: but he at suche tymes as his will is, declaryng his owne glorie in mā, dooeth succour manne beyng destitute of the ayde & helpe of the worlde. But vnworthie is that persone of goddes helpe, who for his owne vainglorie dooeth wilfully cast hymself into a manifest daunger of his life. Neither is it the propertie of a true godly man to appoynct vnto God, whan or how he ought to deliuer vs from perils, forasmuche as certain we are that whether he deliuer vs, or deliuer vs not: that thyng is entended and wrought by hym, that is moste for our health and safegarde. Oftē tymes it is more for our benefite, a good happe to bee sicke, thē to be in health: to dye, thē to liue: to bee in afflictiō, thē to haue prosperitie. It is present godlynesse to depēde of hym w a syngle herte: & a wicked thyng it is, with mānes curious searchyng, to tēpte what his power

And sette him on a pinnacle of the Tēple.

For it is written: he shal geue his Aūgels charge ouer thee.

Psal. xci.

And Jesus aunswered, & said: it is said thou shalt not tēpt þ Lorde thy God.

power maie extende to doo. For he is of power to doo all thynges, but he will not doo but what is best. With these and other waies mo, did our head and maister Jesus, suffre hymself to bee tempted of Satan immediately in maner after his baptisme: to the ende that we should not thynke it to bee sufficient, that all our synnes haue been forgeuen vs through the lauacre of baptisme: but that we must take in hand & entre a sharpe battaill with our enemie Satan, who will leaue nothyng vnattempted, for to draw we vs backe again into our olde bondage. At our baptisme we moustre to the behouf of our captain, and we promise to warre vnder his banners against the armie of Satan. And as for men of this worlde we haue nothyng to do withall, in the waie of any querele, forasmuche as Christe commaundeth vs to loue, yea euen our enemies too: but we haue to doo with the wicked spirites, who fight against vs from on high, with fierie dartes, and with muche policie.

But Jesus our soueraigne hath once discoūfeighted al their powers, & therefore hath deliuered thē into our handes easie enough to bee vanquished: yea & wil eftsons subdue them in vs, if we will folowe the same trade of fightyng, whereby Christ brought theim vnder subiecciō. Thei assaulte vs some whyles by thēselfes, puttyng vngodly thoughtes in our hertes: many tymes by ciuill men, as their souldiers thei assaill vs, whā they procure and make out messagiers that maie prouoke vs to all sensuall voluptuousnesse, that with brallyng and with raillyng woordes maie moue and stiere vs to wrathe and manslaughter. And baites wherwith to catche vs thei somewhyles fette of this worlde, the promocions, ryches, & pōpes whereof thei doo by heapes cast into our yies. And many tymes euē out of our owne selfes thei take baites for vs. For there be in vs certain affeccionate pāgues of nature, whiche we are not hable to cast awaie frō vs, onelesse we should vtterly shake of our humain nature, as for example, apperite to meate and drynke, desire to fulfill the luste of carnal concupiscence, after that nature hath made vs of full age thereto. And although moderately to vse carnall copulacion with the lawfull wyfe is none enormitee: nor against the high pleasure of God it is, to allaie thirst and hoongre with meate and drynke: yet in this behalf dooeth our subtill and wylye enemie lye in awaite for vs, that either we maie geue these affections the bridle in takyng more then for the sufficiaunce of nature is necessarie, or els appeace the rage of theim by suche waies as is not cōueniēt. Of whiche sorte for exaumple these that here folowe maie bee: as if one should touche an other mannes wife, or vse his owne wyfe immoderately, or dooe the acte after facions vnsemely: or if one should with offendyng his Christen brother, eate of thynges offreed vnto Idolles, whan he maie avoid that slaundre, and yet otherwyse wel enough relieue the necessitee of the bodye. There bee also in euerie of vs certain speciall inclinacions bothe of the bodye and of the mynde to certain vices, whether it so bee, that thesame wer first taken of our parētes, & so haue sticked still in vs, or whether thei haue been taken of a custome, or els whether thei haue by any other meanes, come vnto vs. As for exaumple: one man is of nature more prone to couetise, an other to gluttonie, another to leacherie, an other to wrathe, an other to ambicion. Of all these dooeth our enemie leaue not one thyng vnwatched, whereby he maie drawe vs to damnacion. But we must against al his lyng in awaite, bee bothe stout, and also diligent in watchyng. The spirite of Christe shal geue vs bothe strength and

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witte against all his ingiens: and the holy Scriptures shall ministre vnto vs armoure and weapon enough. He that suffreeth vs to bee tempted, wil not suffre vs to be ouercomed: but will so ordre ỳ fight, that the ende of ỳ field & batail shall turne to our benefite. Our ennemie beeyng putte to the wurse, will not ceasse to haue enuie at vs, but he will at length ceasse to inuade: & the oftener he shall come, so muche the more often discoũfeighted and weakened shall he at all tymes departe again. For how the case should afterward stand with vs, Christe did now expresse by exaumple of himself. For after that the deuell had despeched and spent out all the feactes and craftie poynctes that he could against the Lorde, and yet sawe that he was neuer a whit the nerer of his purpose, beeyng not onely ouercomed, but also deluded and defeacted in woordes, he departed awaie: howbeit but for a season, that is to saie, to returne again to temptyng whan he might seeke & procure an occasion thereto. For sens the tyme that he could not great out of Jesus to professe that he was the soonne of God, whom he was not hable with any goodly shewe of thynges to corrupte: he afterward laboured through the healpe of his soldiers the Phariseis, the Scribes, and the prieستes, to putte hym to death. Yet euen in this behalf also did Jesus by a godly policie, mocke and defeacte the wylinesse of his aduersarie, for the thynges ỳ Satan with all his strẽgth laboured to bryng to passe to our castyng awaie: the same did Christe turne into our saluacion. Yea, & then moste especially of all did Satan perceiue his tyrannie to be clene ouerthrowen: whan he assured himself of most vndoubted victorie. First came baptisme, whiche geueth the state of innocencie: than afterward came wylderneſſe, and continuall praier, fastyng, and there withall battaill with Satan, against whõ we are moste chiefely armed with auoydyng the coumpaignie and resorte of people, emong whõ there is in no place wantyng matter enough to prouoke & stiere weake myndes vnto vices mo then one. Praier kenseth and gardeth the soule: Fastyng abateth the strength of the bodye, and encreaceth more strength to the soule.

And as soone as all the tẽptacion was ended, the deuil departed frõ hym.

¶ And Jesus returned by the power of the spirite, into Galile. And there wẽt a fame of hym throughout all the region. And he taught in their synagogues and was commended of all men. The texte.

There was now nothyng remainyng, but for Jesus to addresse hymself to the office of teachyng. And this is the verie true office moste specially belongyng to bishops, whiche office no man dooeth after a right sorte take in hande, onlesse he bee many waies tryed and proued, onlesse he bee found a cõqueroũr and a subduer of all naughty appetites, whiche doue corrupte and perishe the worde of God, so that he may bee hable to teache others too, by what meanes they may resist Satan. For it is not enough that a teacher of the ghospel be pure frõ vices, but he muste also be stout and incorrupte, that neither for lucre, ne for any sensuall pleasure of the bodye, ne for abiciõ, ne for the feare of any euils, he wyll decline frõ the vpright streightnesse of ỳ trueth of ỳ ghospel, whiche trueth Satã dooeth not at anye tyme ceasse to assault by suche persons as loue this worlde more then they loue the glorie of God.

And this the Lorde Jesus beeyng mynded to teache vs, after the premisses all finished and dooen, returned now again into Galilee in great power & vertue of the spirite whiche he was replete withal. For of the temptacion afore sayd he had gathered strength of the spirite, not that any spiece of any

And Jesus returned by the power of the spirite into Galile. &c.

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newe power had growen vnto hym more then he had afore: but for that the thyng whiche he had in his mynde, did more vtter and shewe forth it selfe, settyng out vnto vs therewhyle, as it were in a plaine picture, what the charge & care of an euangelical teacher ought to bee, and what he ought to looke for. It was his will and pleasure to begynne his first preachyng of the ghospel in Galile, beeyng the moste abiecte and basse region of the Iewes: partely, to agree iustely with the Prophecie of Esai, in whiche it was foresayd, ỹ about the coastes of Zabulon and Neptalim, that is to saie, nere to Galile of the Gentiles, the light of Goddes trueth shall spring vp: and partely to the entẽt that no parte of the prosperous procedyng of the ghospell, should bee imputed to the aide or mainteinaunce of this worlde, in case the ghospell had been taught or brought to light by learned mẽ, by riche folkes, or by mẽ of power or in case it had sprong vp out of a regiõ beeyng any thyng famous. For God did of a purpose choose and picke out all thynges vile and abiect in worldely estimation, to thende that all the whole glorie of so meruailous a matier should redound vnto himselfe. And euen now already was the fame of Iesus not vnspoken of emong the people of Galile, with whom, by reason of some myracles priuately shewed ỹ all the worlde knewe not of, he was come in knowelage to many, yea, euen before his baptisme, a fewe disciples euen at that tyme gathered vnto hym, whom it was his pleasure to haue as witnesses of all his whole life and doctrine. And euen at thesame verey tyme he by lytle & lytle withdrewe hymselfe frõ the affeccionate willes of his kynsfolkes, because he would by his so doyng teache vs, that kynsfolkes also dooe oftẽtimes hurte the syncertee and pureneſſe of doctrine.

And there wẽt a fame of him through out all the region.

But after that Iohn was cast in prison (for duryng the tyme of Iohns preachyng, Iesus did in manier altogether holde his peace, because there should no spice of contencion growe or aryse betwene the Disciples of the one and the other whether should haue the preeminence) he with a great courage entreth the busy office of preachyng the ghospell openly in the face of the worlde. For it was now tyme, that the lawe beeyng restreigned and kept vnder bandes (the figure wherof Iohn did beare) the libertee of the ghospel should putte forth the head, and shewe it selfe. For emprisonyng and fettres was moste mete for the lawe beeyng full of shadowes, and beeyng derkened with mystical doubtefull saiynges: but mete it was to sette the light of the ghospell vp on high, to the entente it might bee open in sight to all regions and coastes of the worlde without exception, aswell to the greattest as to the leste, aswell to the learned as to the vnlearned.

Than as soone as the Lorde was returned into Galile through the power of the spirite of God, with whom he was filled, (whiche power was now aswell by his doctrine, as also by myracles, partely vttered:) the fame whiche had before (as ye would saie) flighen abrode but emong a fewe persones in comparison, concernyng Iesus, was than published and bruited abrode throughout al that region. For vnto a teacher of the ghospell, a famous name is requisite: not for that suche an one ought to seke glorie emõg men, but for that an honest opinion of the teacher dooeth purchace vnto thesame bothe credite and authoritee. But the sayd honest opinion, as it is not to be desired, so is it not by allmanier waies to be acquired and gotten.

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Leat a teacher of the ghospel accordyng to the exaumple of Jesus so lyue, that where as he maketh no vaunte ne boste of him selfe: he maie yet neuertheleſſe be aduaunced by the teſtimonie of the heauenly father, by the power and vertue of the holy ghoſte, and by the voice of Jhon, that is to saie, of euery honeſt and good man ī whom the grace of God reſteth: leat him so liue, that he may through the perfection of his liuyng & behaueour turne the iyes of all folkes vpon him. And to bee short, leat him be of suche feith and constaunt affiaunce in God, that if the caſe should so require, he may glorifie God euen with shewyng myracles too, howbeit (as the worlde now is) it is a miracle great and great enough, if suche an one neither with richeſſe, neither with ſenſual pleaſures, nor with worldly promocion, ne with the dredfull offreyng of tormentes, ne with the feare of death it ſelf, wyl not any whit at all be turned from the pureneſſe of the veritee euangelical.

And he taught in their ſynagogues.

Now emong the Jewes it was a custome, that often ſeaſons, but moſte ſpecially on the ſabboth daies, the people aſſembled together into the temple, or into their ſynagogues, to thentent that the tyme of reſtyng whiche the lawe enioyned them from all filthie & ſecular worckes, ſhould not bee ſpent on dycyng and cardyng, on harlottes, on banquettyng and reuellyng, on chydyng & brallyng, and other verai naughty vices: but to bee beſtowed about thynges pertaignyng to the ſolle. And in ỹ ſayd temple or ſynagogues there was talkyng of one with another, not concernyng triflyng matiers of the worlde, but about the lawe of the Lorde, about Meſſias to come, who was with moſte ardent praiers loked for of all good and godly folkes. And what euery man could, he conferred and declared amongeſt all the preſence, of what ſtate or degree ſoeuer he wer. And whoſoeuer made any countenaunce that he had what to teache vnto the people, there was deliuered vnto him a booke of the lawe of God, wherhens it is the parte and duetie of a teacher of the ghoſpel to fet out wherwith to fede the ſolles of the people, and not out of the dreames of men. And whatſoeuer thyng was in this place and audiēce dooen, could not bee priuie or hidden, becauſe there flocked thither a great multitude of al ſortes and degrees of people.

And was cōmended of all men.

Jeſus therefore willyng his doctrine to be knowen vnto all creatures, as he walked throughout the cytees of Galile, he vſed accordyng to the laudable custome of the Jewes, to cōme into their ſynagogues, ſhewyng forth euery where the ſame wonderful and pithithie doctrine of the kyngdome of heauen, beeyng of ſo muche more power & force then the doctrine of the phariſees (who preached naught but the vtter rynde of the lawe & the conſtitucions of men,) as wyne is ſtronger of herte & of operacion thē water. Neither did there lacke emong the people of Galile, ſome myndes apte & deſirous to learne, whiche marualled at this newe kynde of doctrine, & whiche did reuerence the wonderful teacher therof highly praiſyng and magnifiyng him.

The texte.

And he came to Nazareth where he was noureed, and (as his custome was) he went into the ſynagogue on the Sabboth daie, and ſtode vp for to reade. And there was deliuered vnto him the booke of the prophete Eſai. And whan he had opened the booke, he found the place, where it was written, The ſpirite of the Lorde vpon me, becauſe he hath enointed me, to preache the ghoſpel to the people he hath ſent me, to heale the broken herted, to preache deliuerance to the captiue, and ſight to the blynd, freely to ſette at libertie them that are bruiſed, and to preache the acceptable yere of the lorde. And he cloſed the booke, and gaue it again to the miniſtre, and ſate doune.

And hitherto verily the ghospels cause did sufficientely well procede vntil he came to his kynsfolkes, and to the knowelage of his familiar frendes and acquaintaunce, because we should vnderstande, that he whiche teacheth heauenly thynges, ought as muche as he may, to estraunge him selfe from the flesshe, and from the bloud of his kynred. For whan he had passed through certain litel tounes & cyties of Galilee, at the last he came to Nazareth, in whiche place (by reason that he had been ther brought vp of a young nource childe, and had long tyme liued there with his parentes and kinsfolkes,) he was supposed of many to had been borne, and for the same cause was also commonly called a Nazarean. And to thentent the Nazareans should not fynde them selues grieued, that he had thought skorne of his kinsfolkes and alliaunce, as one that had more mynde and desire to goo huntyng about for glorie emong people of straunge parties where none of his kynne dwelt: he came thither also to Nazareth, beeyng now a man of great fame, and muche spoken of, wheras he had tofore had no suche fame in those quarters. And because he would declare that he had now renounced and geuen vp al priuate busynesse and affaires of the worlde: he came accordyng to his accustomed manier into the common synagogue. For no where ought suche a man to bee more conuersaunt, then in the temple, who so is consecrated to the profityng of all folkes in general. And when he heard others treactyng and reasonyng of Moses lawe, he also arose vp, signifiyng by that gesture (as others vsed to doo) that he also beeyng enspired with the holy ghoste, had somethyng in his mynde that he was willyng to speake before the multitude beeyng there assembled. Whiche custome euen at this daie endureth in the churches, by the ordinaunce of S. Paule, that men shal speake and heare by course: And in case any man haue anythyng opened vnto him by reuelacion, worthie or mete to be knowen, he that speake afore, shal leaue of, and shal geue place to the partie that succedeth him, because that no troubleous noise, and confusion of speakyng, so as one may not be heard for another, shall arise in the holy congregacion, in whiche it is decent, that all thynges bee dooen with peace and tranquilitee.

And he came to Nazareth wher he was noureed.

He went into the synagogue, &c.

And stood vp for to reade.

The booke was deliuered vnto Jesus, & that accordyng to the custome and vsage, for vs to bee enstructed and taught therby, from whens the doctrine of saluacion ought to procede, that is to wete, not out of the inuencions of men, not out of the posicions of Philosophiers, but out of the booke of holy scripture, whiche haue been reueled vnto vs by the secrete instincte and operacio of the spirite of God. Jesus, in whom all the treasoures of knowelage & wysedome wer hidden, had no nede of any booke, but yet he tooke the booke, because he would comende vnto vs the earnest settyng of oure myndes on the readyng of holy scripture. The ministre of ꝑ synagogue reacheth foorth the booke vnto him, but he tooke it him shut. Jesus, who alone hath the key and openeth that is laied vp hidden in the olde lawe, whā he had taken the booke, openeth it, & turneth it. For Jesus him self laye secretely hidden, and diepely hidden in the lawe. And truely mete it was, that the Jewes selfes should geue the thyng, wherewith they should anon after be conuinced. And the booke that was deliuered vnto Jesus, was not at all auentures, as though it forced nothyng what booke it wer: but it was the booke of

And there was deliuered vnto him the booke, &c.

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the prophete Esai, then whom, neuer did there any man either more clerly, or els more euidently prophecie of Christ, and of the doctrine of the ghospel. Neither did the thyng by a blynde chaunce so happen: but it was so conueighed by Goddes prouidence, that the booke beeyng opened abrode, and a leafe turned, that same veraie place came chiefly first to hand the which did moste clerely and plainely talke of Christ, and in the whiche, Christ by the mouthe of the prophete speaketh of him self in this manier: The spirite of the Lorde is on me, because he had enoynted me: to bryng glad tidynges to the poore, by preachyng of the ghospel hath he sent me: to heale the contrite, that is to saie, throughly broken in herte: to preache remission and free deliueraunce to suche as are in captiuite, and sight vnto the blynd: to set frely at libertee suche as are al bruised: to preache the yere of the lorde bothe acceptable and muche to be wished for: and to preache the daie of retribucion.

Of the prophete Esaie.

And when he had opened the booke, &c.

Wan the Lorde Jesus had with his owne voice pronounced these wordes standyng vpon his feete, he redeliuered the booke shutte together again as he had receiued it, vnto the ministre, signifiyng by his so doyng the obstinate vnbeleif of some of the Jewes, who sittyng still beatyng on the lettre of the lawe, did neither vnderstande, ne would acknowelage Christ beeyng the solle and the life of the lawe. Now immediatly after this, he taketh on him the parte and office of a teacher, & satte him doune quietly about to expoũde the sentence that he had read. As touchyng that he read the texte of the prophete standyng on his feete, it was a thyng dooen for the autoritee of the scripture of God, whervnto it is mete that al dignitee of man dooe reuerently humble it self. As touchyng that he taught sittyng doune, it is for a declaracion, that an expouner and preacher of Goddes holy scripture, ought to be voyde and altogether clere from the troubleous vnquietnesse of all carnall and worldely desires.

And he closed the booke.

And sate doune.

The texte.

And ỹ yes of all them that wer in the synagogue, wer fastened on him. And he began to saie vnto them: This daie is the scripture fulfilled in your eares. And all bare him witnesse, and wondred at the gracious woordes, whiche proceded out of his mouth. And thei saied: Is not this Josephes sonne? And he saied vnto them: ye will vtterely saie vnto me this prouerbe: Physician, heale thy selfe. Whatsoeuer we haue heard dooen in Capernaum, dooe the same here likewyse in thine owne countrei. And he saied, Verailie I saie vnto you: no prophete is accepted in his owne countrey.

But partely the newe fame whiche had now already begone to be spred abrode of Jesus, and partely the autoritee of a teacher, whiche he now first of all tooke vpon him, and finally a certaine heauenly grace shynyng in his verai countenaũce, didcause, that the yes of all the people, whiche wer then present in that congregaciõ, wer earnestly fixed on him, for suche an audiẽce doeth ỹ Lord Jesus loue, as kepe their sabboth, restyng frõ all troubleous desires & affeccions of this worlde: suche as with mutual cõcorde one with another are gathered together into one place, suche as haue the yes of their mynde lokyng none other waie, but streight vpon Jesus, but streight towardes euerlastyng saluacion. For he dayly speaketh vnto vs in the mystical scripture of God: he speaketh by euangelical prophetes that is to saie, by the enterpretours and expouners of the holy bookes of scripture. But happie and blissed are they, to whom the Lorde Jesus speaketh, thei geuyng

And the yes of al in the synagogue wer fastened on him.

And he begonne to saie vnto thē: this daie is this scripture fulfilled in your eares.

suche an ernest iye & eare vnto him. For to suche dooeth he vouchesaue to opē the mysterie of the depe hidden sense. For as soone as he sawe the iyes of all the presence caste full & whole & fixed on him alone, he begonne to saie vnto thē: Ye haue now heard the prophete Esai by the inspiracio of ỹ holy ghoste promysyng vnto you a certain excellēt & mightie teacher, who should, not out of a worldly spirite teache constitucions of men, or vain fables seruyng to no good purpose, but beeyng aboundauntly enoynted & replenished with ỹ spirite of God, should bee sent frō thesame, to bryng the glad and wishable tidynges of saluacion to suche as are meke & poore in spirite: & by reasō therof are apte to receiue ỹ holsome doctrine of heauen: And which teacher should bee of power & habilitee to perfourme the thyng whiche he should bring tydinges of, as one endewed with heauenly vertue & power: whiche teacher also should freely bring saluacion vnto al creatures, as many as acknowelagyng their owne naughtynesse & offences, did wishe for saluacion: whiche teacher moreouer (all manier symnes beeyng freely pardoned) should helpe al suche as had theyr heart corrupted with many soundrie diseases of vices & of naughty lustes: whiche teacher furthermore should preache deliueraūce & settyng at libertie vnto al persones, that either beeyng geuen to Idolatrie wer kept fast of the deuil as captiues & prisoners, or els beyng as thral to ỹ superstitiō of ỹ lawe, might not reache ne atteigne to the libertie of ỹ spirite: whiche teacher besides al this, should through feith opē the iyes vnto suche as wer blynd in folle, & abode in a moste diepe myste of manyfolde errours, in suche wise as with their fayd iyes they should be hable to beholde & looke vpon the light of the eternal veritee accordyng to the prophecye, whiche the same Prophete wrote in another place: where he saieth: The people that satte in darkenesse hath seen a great light. Whiche teacher ouer & aboue ỹ premisses, should restore vnto their first state of fredome, all suche persones, as semed to bee al crushed and bruised to pieces by Satan with all kyndes of euilles: and whiche teacher finally should declare in open preachyng, that the true Jubilee of the Lorde was now come, a tyme lyke as to bee hertily wished for of all creatures, euen so with moste ardent myndes to bee accepted and enbraced of all people without exception. Moses gaue a tradicion of a sabboth of daies, in whiche he commaunded that euerie seuenth daie thei should al rest from sloumbreyng or vnclenly occupacions: he gaue also a tradiciō of a sabboth of yeres, in whiche he enioyned that euery seuenth yere it should bee rested from tillyng of the yearth, neither any thyng to bee required of the same, sauyng what it would bring foorth of it owne selfe. He gaue furthermore a tradicion of a yere, called ỹ restorer of the fyrst state of libertee, vnto whiche, (of the propertee of the thyng) was geuen the name of Jubilee, emong the Hebrewes. This yere of Jubilee came about in course again after .vii. tymes seuen yeres, & was euermore the fiftieth (for seuē tymes seuē maketh .xlix.) And this yere of Jubilee was moste hertily to be wished for of all the Israelites, that either with bondeseruice, or els with debte, wer any thyng oppressed. But lyke as the sabboth of Moses refreshed mennes bodyes onely with beeyng at rest and quiete: so did the seuenth yere onely prouide for the restyng of the yearth from tillage. But now there is shewed vnto your knowelage a perpetual sabboth, neuer to be interrupted

or

or broken: in whiche the mynde and solle beeyng free and bacaunt from al trobleous vnquietnesse of euil desires, ought wholly to attende to ỹ quiet appliyng and exercise of heauēly thinges, and not now with pensif carefulnesse to prouide altogether for yearthly thynges, forasmuche as to them that loue God, no manier thyng at alis wantyng. Yea, and moreouer the Jubilee of moses did not helpe any others but onely the Jsraelites: it gaue neither free deliueraunce, ne yet ful deliueraunce, yea and that same verai thyng whiche it did geue, extended no ferther thē to the bodye, and endured but for a shorte tyme.

But this yere of the Lorde, dooeth vnto all persones, whosoeuer are endebted to the deuil through synne, whosoeuer bee as bondeseruantes subiecte to euill spirites, whosoeuer through ignorannce of the truethare blind, whosoeuer bee in all kyndes of naughtynesse so farre past, that thei are vnhable to euery good worke: vnto al suche doeth this Jubilee of the Lorde bryuge perfect and free remission, deliueraunce or lybertee, sighte, healthe, & complete perfection in euery behalf. So muche the more therefore ought ye with prompt zeles and endeuours to embrace that is offred. For the thyng ỹ ye haue hearde promised by the prophecie, ye maie now if ye will in the dede selfe kynde to be true. Ye haue heard it with your eares, but ye haue nede of readie and desirefull hertes, if ye will bee apte to receiue so greate a blessfulnesse. It is euen the highest thing that possibly maie bee, where of this free offer is made vnto you. But woe vnto theim, that shall despise the bountyfull & gracious goodnesse of God, so willingly offreing it selfe vnto theim. It is the yere of Jubilee, frely offreing deliueraunce and saluacion vnto all suche as with mekenes of submission and with readinesse of belieuing, shewe theimselfe willing to be taughte, and apte to receiue healyng. But after this yere of Jubilee must succede and folowe the yere of retribucion & redresse: whiche shall adiudge and ministre euerlasting peines in helle vnto all suche as shall haue refused the goodnesse of god. By these woordes did the Lorde Jesus in an humble and sobre manier signifie hymselfe to bee the same man, of whom the prophecie of Esaie did make promysse: wheras the moste parte belieued the said place of the prophete not to concerne Messias, but to concerne Esai hymselfe. For whan Jesus was in baptisyng, the holy ghoste flyyng downe from heauen in the visible lykenesse of a dooue, and lyghtyng vpon his heade, did all the people to wete, that thissame was euen verai he, whom the prophecie had ment of. Enoynctyng betokeneth a certain mylde & tentyll still thyng: For there is nothyng more tentill, supple, or caulme, then oyle: wherof was euen that name of Messias geuen him, whiche is in Greke Christon, in Latine, Vnctum, in Englishe, the enoyncted. For as for the preachyng of Jhon, it was sharp, and soure, and full of threatenyng: but Christe did with myldenesse, with courteous familiaritee, and with beneficial good turnes contynually moue and praie the people to receiue saluacion. Whan Jesus did with moste high autoritee and no lesse myldenesse speake & treate of the premisses, many had him in great estimacion therefore, & maruailled at his talke beeyng verai ferre vnlyke to the talke of the Pharisees: that is to wete, caulme, mylde, and meke, amiable, poudred with muche grace, hauing in it no spice of haultenesse or pryde, no poynte of soure looke, or of prescripteous takyng vpō him, & yet neuertheless of suche sorte, ỹ it conteined in it con-

And all bare him witnesse. and wondred at the graciouswoordes which proceded out of his mouth.

digne autozitee. Foz the woozdes of ỹ Pharysees, because thei issued foozth from an herte cozrupted with ambicion, with auarice, with enuie, and with many other naughtie affeccions, did moste tymes smacke of the spring that thei gusshed out of. But the woozdes whiche proceded from the mouth of Jesus, because thei welled foozth from a brest replenished with the heauenly spirite of God, were not onely amiable and sweete vnto all good folkes, but also pithithie and effectuall toward saluacion. Yet neuertheless some there were emong these Nazareans, in whose myndes & opinions the meanesse of Jesus kynred and familie that he came of (to the outwarde acceptacion of the worlde) made the autozitee of the heauenly doctrine to bee theleſſe regarded. Foz in consideracio that they euery one did yet al this while beleue him to bee the soonne of Joseph and Marie, and that the slender habilitee & substaunce aswell of Joseph and Marie bothe, as also of their allyaunce & kynsfolkes was not vnknowen: in consideracion also, that thei had seen him many yeres euen from his childhood to had learned at none other schoole, sauyng onely his fathers occupacion of carpentrye: ne at any tyme to had haunted ỹ schooles of the Pharisees & of the expert lawiers, (who taughte the misteries of the holy scripture bookes with muche high solemnitee and haultenesse of countenaūce:) thei did muche maruaill where and how he had sodainly gotten so great vertue & power, which he had tofozeshewed furth in other citees by diuerse & sondrye miracles: thei mused where he had gotten that same woundrefull knowelage of diuinitee bookes: thei wondred where he had gotten so great eloquence to speake after that sozte with autozitee.

And he saied vnto thē. &c.

Foz thei did not yet vnderstande, of how muche moze power and effecte the enoynetyng of the spirite of God is, then the doctrine of the Pharisees. & stemyng him therefoze by the thynges whiche thei knew in him after the flesshe, thei saied: Is not this same felow the soonne of Joseph ỹ carpenter: foz thei knewe not the heauenly father, who than wzought by his soonne. And bycause that Jesus wzought ferre fewer miracles in the citee of Nazareth then he shewed in other citees: certain of his kinsfolkes beeyng halfe i a fume and indignacion therewith, detracted & repzoued him, as though that eyther he had not his power ready to serue him euery where, ozels that he oughed his owne kinsfolkes suche despite, ỹ he would shewe no miracles emong theim, wherin thei hūted foz a certain woozldely prayse & glozie to theimselfes warde by suche a matier, the glozie wherof was altogether due vnto God. The vngodly murmuryng of these persones, did Jesus rebuke and alaie with suche saiynges as here folow. Because ye haue heard (saieth he) that I haue elswhere emong others healed all kyndes of diseases: verily ye wyll saie vnto me, that is woonte to bee said in a comō prouerbe: Thou physicia heale thyne owen selfe. We haue heard saie, that thou hast wzought certein woondzeful thinges aboue the course of nature in the citee of Capernaum, where thou wer but a straungier not hauing there any that are nere of bloud oz kynred vnto thee. But conuenient it wer, that thou shouldest bee beneficiall moste chiefly to thyne owne kynsfolkes: what thou dooest to thy countreymen and kynsfolkes, thesame thou dooest vnto thine owne selfe. Therefoze if this vertue and power of thyne, be appzopziate vnto thee, and contynuall in thee, than whatsoeuer thou hafte dooen emong the Capernaites & straungiers, dooe euen here lykewyse emong thyne owen kynsfolkes beeyng

What soeuer we haue heard dooen in Capernaū &c.

moste

moſte nere vnto thee: and dooe it here in thyne owne countreye. Unto the wicked murmour of their hertes beeyng now diſcloſed & vttreed, the Lorde anſwered in this manner: I am in dede a phiſician readie to heale al ỹ diſeaſes of all creatures, if any partie shewe hymſelf apte to bee healed. For no phyſician (bee he neuer ſo well learned, ne neuer ſo well willyng to dooe good,) is hable to helpe or cure the ſicke, if they caſt the medicine awaie from theim, when it is offred theim, and myſtruſte the faithfull phyſician.

No prophete is accepted in his owne countrey.

And in dede this is the affection of the moſte commō ſorte of men, that thei eſteme the phyſician ſo muche the more, that he is come a man vnknowen, out from ſome ferre countrey or region: and in ſuche a place doeth he fynde more truſte & affiaunce to bee put in him, where he is eſteemed by none other thing, but by his arte & by the name of a phyſician. And in dede as touching his cunnyng whiche he carryeth about with hym where euer he goeth, he is at al tymes and in euery place one manier a man: but where he fyndeth men full of myſtruſtyng and contemners, he cannot by his cunnyng dooe good to ſo many, not for ỹ he hath in ſuche a place any leſſe will or els power on his owne behalf, but becauſe the parties, whom his mynde and will was to relieue, will none of the benefite of health for deſpite & grutche that they beare to their owne ſelfes. And the ſame that chaunceth to the phyſicians, dooeth, muche more chaunce vnto the ꝓphetes. For the cunning of phyſiciās dooeth oft tymes helpe ſome, yea, whether thei will or no. But the prophete becauſe he dooeth moſte chiefly cure ſolles, hath it not lyyng in his power, though he would, to helpe ſuche as refuſe ſaluation whan it is offered. And refuſe it he dooeth, who ſoeuer myſtrusteth. And many for none other cauſe myſtruſt the prophetes, but becauſe thei eſteme the ſame, not of the power of God worckyng by them, but of the weakeneſſe of body, whiche thei ſee in theim lyke as in other mortal men. Turne ye the ſtories of the old prophetes ouer and ouer, and ye ſhall fynde it to bee a thing of moſte vndoubted certaintee that I now ſaie vnto you: whiche is, that neuer was there yet any prophete had in price within his natiue countrey and emong his owne kynſfolkes: not for that thei bee leſſe hable or willing to dooe good to their owne frendes, then to ſtraungiers, or frō perſones, but becauſe the vnbelief of the kynſfolkes maketh theim vnwoorthie of ſuche benefite at goddes hande.

The texte.

¶ But I tell you of a trueth: many wedowes wer in Iſrael in the daies of Helias, whan heauen was ſhut three yeres and ſix monethes, whan great famiſhement was throughout all the lande: and vnto none of theim was Helias ſent, ſauyng into Sarepta beſydes Sydon, vnto a woman that was a wedowe. And many lepres wer in Iſrael in the tyme of Heliſeus the prophet: and none of theim was cleuſed, ſauyng Naaman the Syrian.

Many wedowes wer in Iſrael, in the dayes. &c. iii. Re. vii. b.

For the benefites of God are not geuen for ỹ reſpecte of kynred, but for ỹ good herte of a mā: not to the couſinage of ỹ fleſhe, but to ỹ prōpteneſſe of ỹ ſpirite: not to ỹ natiō but to ỹ feith. For this I affirme vnto you for a matier out of doubte: ỹ in the tyme while Helias was lyuing, whan by the continuall ſpace of three yeres full, and ſix monethes, there had fallen do won no rayne from heauen: and the barayneſſe of the yearth by reaſon therof, had oppreſſed all the quarters there about with great famine, there wer many wedowes in the nacion of the Iſraelites: and yet the ſaid prophete beeyng nere at the poynte to periſhe through hounger, he was not ſent to any one

of theim all to bee fedde, but vnto the wedowe of Sarephtha in the countrey of Sydon. Why was he not rather sent to the wedowes of Hierusalē there to multiplie the steane of meale, and the pitcher of oyle: or to shewe a notable miracle to some one of theim, by restoring a dead childe vnto life agayn? Forsouthe because that emong the Israelites there was not one of all the wedowes, that coulde equally matche or compare with the synere feith and affiaunce in god of the said heathen and barbarous woman. She beeyng desired, gaue him water readily without any stickyng: and whan he promysed that hir steane of meale, and hir pitcher of oyle shoulde not waste, she beleued, and made hym pottage as she was bydde to dooe. This was forsouth a mynde and hert of an Israelite, in a woman beeyng no Israelite: so ferre is the good herte more regarded & estemed afore god, then is þ blonde or kynred. And did there not a muche lyke thyng befal in the tyme of Heliseus the prophete, who succeded Helias? For no doubte there is, but that emong the Israelites there wer many Lepres, þ whiche found a great mysse of theyr bodely healthe. Why than was neuer an one of theim made cleane by Heliseus but Naaman of Syria, beeyng before that tyme an Idolatre, & an aliene borne to the nacion of the Israelites? Could not the prophete haue been hable to dooe the same emōg his owen countreymen, that he was hable to dooe on an aliene and heathen man? Was he (trow ye) more quicke & readie to dooe good to suche as wer not of goddes religion, and yet borne in a foreyn countrey to, thē to men of his owne people and nacion? No. But the feith of the man deserued that benefite of goddes hand. For he had a sure feith þ God was hable by his true seruauntes to dooe as great a thyng as that. And whan he was bydden to plounge himself seuen tymes in fluime Iordan, he obeied and did it. Yf the lepres of Israell had had the same feith with theim, euen thei should haue felt the beneficiall goodnesse of god to.

And many lepres wer in Israell, in the tyme of Heliseus. 2. iiii. Reg. v.

Naaman the Syrian.

The texte. ¶ And all they in the Synagogue (whan thei heard these thynges) wer filled with wrathe, and arose vp, and thrust him out of the Citee, and led him euen to the edge of the hill (where on their Citee was builte) that they might cast hym down headlonge. But he departed and went his waie euen through the myddes of theim.

Whan Iesus had with these saiynges, playnly without any flaterie or colour laied to his countreymen of Nazareth their vnbelief, for the respecte wherof thei made theimselfes vnworthie of goddes benefites: and all vnder one did geue half a significacion, that thēde would bee, that the free gifte of the power of the ghospell should passe awaie and remoue, not onely from his countreymen of Nazareth beeyng vnbelieuers that would not turne to the feith, but also from all the Iewes in generall, vnto the wedowe of Sydon, that is to saie, to the churche of the Gentiles, and to Naaman of Syria, that is to saie, to the Gentiles who afore that tyme wer idolatres and worthyppers of false Goddes: the enuious grutchyng and murmur of the Nazareans turned into manyfest indignacio and fumyng. For the hertes of theim euery one wer brought so ferre out of pacience, because he had been so bolde to speake suche woordes in the open Synagogue, (preferryng the peoples of Sydon and of Syria before the Israelites, whereas the said people wer men vttrely abhorred and detested emong the Iewes:) that makyng a plain bproze and sedicion, thei droue hym out, and banished hym the cytee of Nazareth. And not beeyng therewith satisfied, they brough hym euen

nen to the brough and edge of the mountaine, vpon whiche, the same tytee was buylded, verily mynding and purposyng to toumble him down eue there headlong. O vnnaturall countrey men: O fauour of the waueryng mynded people, into how great a madnesse so dainly chaunged. And after all this is dooen, they marueill ỹ saluacion cometh not to theim, wheras theim selfes dooe banishe awaie from theim the wooker and geuer of saluacion. Thei dil deigne to haue the godly beliefulnesse of the heathen to ber praised, and yet dooe they not all the while emende their owne wicked vnbelief: They did verai eagrely desire to haue a phisicia: and yet cannot they abide to swallowe down the holsome pille of the veritee beeyng bittur in their mouthes. Thei will nedes haue their bodies made hole, nothyng regarding the diseases of the mynde. And the medicine of the solle beeyng sicke, is true and plaine speakyng: whiche because it is true, is thought sharp & bitzyng. Thei haue more mynde to pleasaunt flatteing poison, though it worke deeth, then to a bittur medicine that might bring theim health. Thei require to haue miracles shewed emong theim for vaine glorie of the worlde, whiche Christe neuer shewed but for the health of men, and to goddes glorie. Neither was his comyng into the worlde purposely to heale the bodies, whiche should within short space after decaie and perishe: but to cure solles that should liue for euer. And now consider me here, how peruersely and ouerthwartely the Nazarrans worshipped and serued god. It was the Sabboth daie, and thei reckoned it a thyng against al godlinesse on that daie to sewe a seame in a shooe: but whan a countreyman of their owne identily calleth theim vnto saluacion, thei accoumpte it no wicked dede at all, seditiously with all their force to driue hym before theim to a place where he might breake his necke. Forsouth Satan did his busie cure by these instrumentes to accomplishe the thyng that he had tofore by his owne selfe tempted Jesus vnto. And here found he baillifes or seruauntes, more graceless and mysheuous, then himself. For Satan for his parte durst not presume any ferther, but to moone Jesus that he would cast hymself down headlong frō the high pinnacle of the temple: but these felowes swarmyng together in a plumpe, hale and drawe to a stiep edge of an high mountaine and as muche as in theim lyeth dooe toumble down at the same place a countreyman and tounesman of the same citee that theimselfes wer of, beeyng knowen emong theim: and one that had dooen theim all good. Their wicked will did asmuche as euer it was hable: but their wicked will had no suche power as to dooe it. For the tyme was not yet come in whiche it was expedient for vs that Jesus should dye, who in dede was come to suffre death for vs, but not till his owne tyme that his heauenly father had appoynted, nor any other kynde of death, then whiche he had specially chosen. Nor euerie Sabboth did lyke hym for ỹ purpose, but the Sabboth of Estur, in whiche it was semely, for the lambe that should redeme the worlde, to bee offreed vp in sacrifice: neither was a stiepe edge of a rocke or a mountaine for his purpose, but the high exalting vp on the crosse. Lucifer was toumbled down headlong out of heauen for his pryde, and therefore is he a busie prouoker of others to soodain ruine and downfallyng. The soonne of God had of his owne disposicion leat himselfe faire and softely down into yearth, to the ende that beeyng hoigheed vpon the crosse, he might drawe vp all thinges vnto himself, and might by exau-

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ple of himselfe lift theim vp into heaue through humilitee, whom that same prince and head captaine of pride laboured to roumble down headlong into hell through presumption and vnbelief. Neither was Nazareth a place conuenient for the executyng of that sacrifice: but Hierusalem. Jesus therefore suffred hymselfe to bee driuen out of the Cytee, to auoide besto wyng of his preachyng vpō people vnworthie (which selfe same thyng to dooe he taughte his Apostelles also:) But to bee roumbled downe the rocke headlong he would not suffer because it pleased him willyngly of his owne accorde to suffre death. Wo what than did he? He turned not hymselfe into a birde or a serpente, or any other lykenesse made by somme sleight of inglyng or legerdemayne, to thentent so to escape: but without any hurte at al, passed he faire and softely through the myddes of theim which tofore had violētly, haled and pulled hym to cast him down headlōg: wherin he openly declared the malice of man to haue no power on hym, vnlesse he would willingly of his owne accorde, delyuer himselfe to bee taken of theim, and to bee putte to death. And with this onely kynde of auengemente was the moste mercifull Lorde Jesus contented, that is, to forsake and leaue them whom he perfectely knewe to bee vnworthie. Otherwise (if it had so pleased him) it laie? his power euen with a mere becke to haue driuen theim all to breakyng theire neckes who had haled hym thyther for the same purpose. But his desire was rather to haue theim lyue, that emendyng theim selfe by contynuaunce of tyme, they might of malefactours be made innocent: then to cast theim awaie at the wurste whan thei were offenders. For oftetymes yt mē be restreigned of their benefite that thei maie not haue it at their wylles whan thei would so readie as thei haue hadde, it maketh theim the better to fele the mysse and lacke of hym that is readie for to dooe theim good. Certes by this miracle thei might haue been moued aswell to reuerence & acknowelage his power, against the vertue wherof the cōspiring of the furious multitude was not hable any thing at all to dooe, as also to loue the goodnesse of him who whē thei had attempted the vttermoste mischief agaynste hym that laye in their powers, yet was rather willyng to reserue theim to a tyme of repentaunce, then to cast theim awaie at the wurste to eternall punishemente.

The texte.

¶ And he came down to Capernaum (a citee of Galilee) and there taught theim on the Sabboth daies. And thei wer astouned at his doctrine: for his preachyng was with power. And in the Sinagogue there was a mā, whiche had an vncliene spirite of a deuill, and cryed with a loude voice, saiyng: leat me alone, what hast thou to dooe with vs, thou Jesus of Nazareth? Art thou come to destroye vs? I knowe thee what thou art, euē the holy of God. And Jesus rebuked hym, saiyng: holde thy peace, and come out of hym. And whan the deuill had throwen hym in the middes: he came out of him and hurt hym not. And feare came on theim all, and thei spake emong theimselues, saiyng, what manier a thyng is this? For with autoritee and power, he commaundeth the foule spirites, and thei come out. And the fame of hym was spred abrode throughout euerie place of the countreye round about.

And he came down to Capernaum.

Jesus therefore, forsaking the proude citee of Nazareth beeyng rebellious against the doctrine of the ghospel, came down and tooke his waie toward a citee of Galilee called Capernaum, beeyng a citee of great rychesse, and therefore drouned in all riottous excesse, in all voluptuousnesse, in ambition, in pryde, and in the other vices whiche customably are compaignions to rychesse. But here, because of their voluptuous sensuall liuyng he vsed no fami-

familiaritee of carnall conuersacion emong theim: (whiche familiaritee hath euermoze been a breder of contempte, and hath vsed to make mennes autoritee the lesse regarded.) Wherefoze here also in Capernaum, as his custome was eiſwere to dooe, he wente into the temple vpon the Sabboth daie, and preached. Foz the wickednesse of the Nazareans (beeyng so great, that thei had gon about wilfully to murdze hym, beeyng their best frende,) could not so weighe hym, that beeyng offended with so hainous a dede of myschief as that was, he would forsake the countrey of the Iewes, and foorthwith putte ouer the gifte of the ghospell from theim vnto the gentiles: but now he fulfylled in dede thesame thyng, whiche he afterward taught in woordes to his disciples: whiche is, that whan thei wer dzieuen out of one citee, thei should flee vnto an other, not settyng their mynde, ne deuisyng how to auēge their iniurie, but how to sette foorth the ghospell ferther and ferther, in suche wyse, as the malice of those that dzoue theim awaie out of their tounes, might profite to the expedicion of settyng forewarde the profession of the ghospell. And the Capernaites (although thei wer mē all geuē to worldely affaires, noz muche abhorred from the maniers of the heathen, emong whō, by reason of the trade of biyng and sellyng that the one vsed with the other thei wer often conuersaunt:) he found muche moze ientill & honeste i takyng oz interpzetyng his woordes, and dooynges, then he found his owne countreymen the Nazareans: to whom neuertheleſſe foz his well knowen, and thzoughly tryed, and continuall perfeccion of life, he ought to haue been moze derely beloued.

Foz the Capernaites verai greatly woondzed at the doctrine of Iesus: consyderyng that it was no waſhe miengled geare, noz paincted and glosſed as was the doctrine of the Pharisees, of waihynges, of truely paiyng the tithes of mint and rue, of caſtyng giftes into the offryng boxe of God, and of suche other lyke thynges, whiche rather conteined superſtition then vertuous doctrine, and whiche wer laied vpon the simple people to maintyane the glozie & lucre of ỹ Pharisees: wheras they theimſelfes that taught theſe thynges kept not so muche as the chief commaundementes of the lawe: but the doctrine of Iesus was found substanciall and full of autozitee. Foz first, whatsoeuer he taught, was moste certain trueth, and also agreable with naturall reason. Secoundarily, it was of it self muche materiall vnto true godlineſſe, and to eternall saluacion. Ferthermoze, his singular perfeccion of liuyng causeth his doctrine to bee regarded accozdingly. And ouer & besides all this, many a miracle was there wzought and shewed by hym, with suche powēr and vertue as had neuer been vsed ne seen there, whiche euidently declared the doctrine that he taught, to bee of God, and not of mānes spirite. Foz the lozde Iesus did his miracles not foz lucre oz vain glozie, but first with theim he succoured the wofull necessitee of suche persones as wer in extreme distresse, to the ende that by dooyng theim benefites, he might winne their hertie loue: and secoundely the miracles wer foz a tyme shewed to the bodily iyes, to the ende that by thesame miracles thei might learne to beleue those thynges, whiche though thei wer inuisible, yet wer moze earnestly then any corpozal benefites to bee desired: lastely thei wer a figure & a repzesentaciō of those thynges that wer wzought in their soules. It was

Thei wer astouned at his doctrine.

Foz his preachyng was with powēr.

now

now the Sabboth daie: and the people religiously and with great deuocion rested from the weorkes forbidden, whiche yet of theim selfes wer not euill, as for exaumple, to goe a iourney, to kiendle a fyer, to grynde their corne, to presse their wynes or to botche vp their garmente beeyng broke or seamerēt. Withoutfoorth indede it was Sabboth daie, that is to saie, ỹ daie of reste, but within in their myndes there was great trouble & vnquietnesse, whiche the spirite of Satan did there reise, who woondrefully tossed and vexed their myndes with diuerse mocions of couetise, of pride, of wrathe, of auengeyng displeasures, and of enuie. For there and no where els is the true Sabboth, where the spirite of the Lorde quieteth the mynde to reste from all vicious and inordinate lustes. And of this thyng there was euen than present a certain figure in their Synagogue, whiche was a certain man, whose bodye was possessed with an vnclene deiuill, and this exaumple was to vs halfe a warnyng and a puttyng in remembraunce, in how muche more miserable and pieteous case thei are, whose myndes are possessed with eiuils of vices, yea more foule and ilfauoured, then that deiuill was. For what deiuill is more vnclene or more noysome then lecherous concupiscence, then wrathe, then ambicion, then the gredie desire of money, then enuie, then hypocrisie. With these deiuils and suche others lyke, wer the Jewes for the moste parte possessed, who dwelt in the Synagogue, whiche synagogue had not as yet receiued the spirite of Christe: but was vexed with so many deiuils as there reigned vices in theim. Neither wer thei hable to receiue the moste mylde spirite of the ghospel, vntill the lorde Jesus expulsed and droue out from theim, that euill spirite of Satan that held theim in his possession. Wherefore the said partie so possessed with Satan, beeyng not hable to abyde the newe vertue of Jesu, whiche priuely vttreed it selfe, began to crye out horribly rorying.

And in the synagogue there was a man whiche had an vnclene spirite of a deiuill.

Oh out out, what hast thou to dooe with vs thou Jesus of Nazareth? Art thou come to destroye vs before the tyme? We knowe what tormentes abydeth vs at the last daie. But now thy presence tourmenteth and vexeth vs before that daie. We require no saluacion of thee, we aske no releasse of peine, but onely praie thee to delaie or differre it vntil than. We neuer felt the lyke of these tormentes by the presence of any other Prophete. Wherupon it is not vnknowen to vs, who thou art. For doubteless thou art that same onely holy of God, that shall conquier all vngodlynesse, and drieue out of the worlde all vncleneesse. The lawe hath his holynesse, the lawe hath his clenesse: but thou art he onely, whom God had sanctified and declared holy with heauenly holynesse.

What hast thou to dooe with vs thou Jesus of Nazareth?

The lorde Jesus would not suffre hymself to bee praised or spoken of by that wicked spirite, but would all the glorie of his praise to bee referred to his father onely, and to come from hym, knowyng right well that this confession of ỹ deiuill came not foorth of a syncere feith, but of a malicious wille & purpose. For he professeth Christe to bee Jesus, & to bee the soōne of God, onely to geat hym to confesse the same of hym self, & playnly to vtter what he was to his harmes, dooyng the selfsame thyng by the mouth of this man, that Satan the temptour of hym had tofore gon about to dooe, & had laboured in his owne persone: he professeth Christe of a subtile & craftye mynde:

And Jesus rebuked hym.

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not that hymselfe might atteigne saluaciō, but that he might leat & hyndre the saluacion of others. Neither was it loue that caused hym to vttre that voice: but feare of punishemente. Wherefore as an euill and malicious vile slaue of a desperate mynde vnpossible to bee recouered to grace, he deserued to heare these thankes for his confession.

Holde thy peace thou vnclene spirite, and departe from that man, whom by tyrannie thou dooest possesse: I am come to saue men. And whan the deuil had throwen hym in the middes, he came out of hym, and hurte hym not. At this emperiall and almightie voice of Jesus commaundyng hym to departe, the vnclene spirite whan he had throwen downe the mā vpon ỹ yearth and vexed hym, he departed from hym: so that no harme appered dooen vnto the man beeyng now safe and clene deliuered. That he threwe hym down, it was an euident signe of his peruerse wille, and a tokē that sore against his mynde he forsooke that same his dwellyng place. That he hurte hym not, it proueth plainly, that the wicked spirites can hurte none of theim, whiche dooe wholly committe theimselfes vnto the saluedour. For the goodnesse of this one Jesus onely, is of more strength to saue man, then the malice of innumerable deiuils to destroye or hurte the same. Other men whan thei labour to deliuer mēs bodyes from noysome spirites, are woont to take for the purpose, and to vse all possible kyndes of remedies, and thynges of vertue and strength to putte awaie that euill: as are (for exaumple) certain prayers specially prescrybed and appoyncted therefore, and made with certain woordes apte for that purpose: burnyng of frankincense: sprinclyng of holy water, or other thynges accustomed: certain herbes hauyng a vertue and propretie to expell theim: with many other kyndes of ceremonies not vnlyke the feacte of sorcerie, and witchecrafte. And yet right seldome is it seen, that those thynges expell an euil spirite. That if at any tyme he dooe departe out of hym, he leaueth behynde hym some tokens and markes of his manifest malice: either tearyng awaie some membre and lymme of his bodye, as a legge or an arme: or els leuyng behynd hym some disease and sickenesse vncurable.

And saide: holde thy peace, & come out of hym.

And whā the deuil had throwen him in the middes he came out of him and hurt him not.

But whan the people sawe that at the mere woorde and sharpe cōmaundemente of Jesus, the euill spirite soodainly departed from the man, so that he was perfectely healed, and not so muche as the leste marke or signe that could be of his euill remained, thei all that sawe this dooen wer astouned and beganne to woondre. And thus thei talked emong theim selfes of Jesus: What a straunge case is this, that we see now suche a thyng dooen, as the lyke hath not been read ne heard. For he hath the vnclene spirites vnder his rewle and obeisaunce, and commaundeth theim. And his commaundementes are of suche mightie power and autorite: that thei byanby, acknowelageyng hym more of power then theimselfes, dooe forsake a man in suche wyse, that after thei bee gon out of hym, perfect healthy returneth in place of sickenesse.

And feare came vpon theim all.

What maner a thyng is this.

For with myghtie autorite & power he commaundeth the foule spirites.

Thus the sight of this so woōdrefull a miracle, caused that the name and fame of Jesus bruited and spred abrode this acte, not onely in the citee of Capernaum, but also throughout all that region, euen vnto the synagogue of the Jewes, whiche lackyng the spirite of Christe, made an vprore and a stiere through the spirite of Satan, against the trueth of the ghospel: through the

And the fame of hym was spred abrode.

inspiracion of whiche Satan, the Nazareans attempted to murdre the saluetour as is afore saied.

The texte. ¶ And whā he was rysen vp and come out of the synagogue, he entred into Simons house. And Simons mother in lawe was taken with a great feure: and thei made intercession to hym for hir. And he stoode ouer hir, and rebuked the feure, and the feuer left hir. And immediately she arose, and ministred vnto theim.

Than departed he from the synagogue, and entred into the house of Simon, to whom the name of Petur was afterward geuen: whose mother in lawe was holden with a verai sharpe feuer. This womans kynsfolke and allyaunce besought Jesus, that as he vndesired had expulsed and drieuē out the deiuill from the man, (as is afore saied) in the synagogue: he would bee so good, at the desire of a great mainie frendes, as to heale this woman of her feuer, and the rather, forasmuche as she was of the allyaunce and affinitee of Petur, a disciple of his owne, whom he entierly fauoured. Than Jesus to shewe and declare hymself readie to dooe good bothe priuately, & openly, aswell to his acquaintaunce, as to those that wer straungiers vnto him, yea and vnto all ages, young or olde, to all sexes, men or weomen, and to all states and degrees, ryche or poore: he came nigh, and stādyng hard by the woman, he threatened the feuer, commaundyng it to departe.

And immediatly she arose & ministred vnto theim. And foorthwith at the Lordes commaundemente, the sickenesse went quite awaie, and the strength and lustinesse of hir bodye returned again, not by litell and littel, as it commonly doeth in those whiche are cured at the hādes of phisicians: but the sickenesse beeyng soodainly drieuen awaye, the wholle strength & lustinesse of perfect health, with a cherefulnesse of moode, was in suche wyse restored, that she arisyng out frō the bedde where she had lyen sicke, dressed the supper for Jesus, and his disciples, and serued theim whyle thei sate at the table.

The texte. ¶ When the sunne was down, all thei that had sicke, taken with diuerse diseases brought theim vnto hym: and he laied his handes on euerie one of theim, and healed theim. And deiuils also came out of many, cryyng & saiyng: thou art Christe the soonne of God. And he rebuked theim, and suffred theim not to speake: for thei knewe that he was Christe.

When the sunne was down. And so readie was the Lorde to dooe good and to helpe all men: that he neuer did so muche as laie for his excuse the importunitee or vnseasonablenesse of tyme, to any that of a simple and mere feith, and truste in hym, required his helpe and succour. For the matier beeyng now openly blowen abrode throughout all the wholle citee: as many as had any sicke folkes in their house, whiche wer troubled with diseases of diuerse sortes, brought their sicke folkes to the doore of the house where Jesus lodged. And he beeyng a moste ientil saluetour neither laied for his excuse that he was now from the people within doores where he ought of reason to haue quiete reposyng of hymself from labour: ne that it was night, and therefore an vnseasonable tyme for suche dooynges: but vpon all that euer wer brought vnto hym, he laied his handes that wer euermore geuers of health and helpe. And all kyndes of diseases did he bothe easily and freely putte awaie from all persones, as one that mynded by this exaumple to teache all men, that suche as will bee free from the diseases of the myndes, thei must flee to none other but to Jesus onely, whiche is euermore readie freely to

And he laied his hādes on euerie one of theim,

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pardone and forgeue how grieuous soeuer the offense committed hath been: so that with sincere feith thei turne wholly vnto hym beeyng the onely autour of true saluacion. For there is no kynde of sickenesse so incurable, so rooted to sticke by a man, so deadly: but at his touche and commaundemente it maie bee healed. And here is by the waie, sette foorth a paterne or exaumple to bishops, & pastours, or curates that succede in Christes place, with what mildenesse thei ought to receiue synners that are desirous to emende from their vice and sinfulnesse. For if the Lorde Jesus, in whom there was not so muche as any one litell pziente or marke either of sickenesse or of vice, would neuer turne awaie his face from any disease, wer it neuer so ougly or lothely to see: but that he would receiue theim to hym, but that he would touche and handle theim, and also would heale theim, how muche more than dooeth it become those persones the same to dooe, whom the benignitee of Jesus hath tofore pourged from the sickenesse of the mynde, and who yet neuertheless in the meane tyme are not all free from all faultes: especially for as muche as it is not thei that take awaie the sickenesse: but thei are onely ministres of the gifte that cometh from heauen, and haue nothyng but the office of exhortyng and stiryng others to aske and desire health, and of bryngyng theim vnto that mightie physician, and mouyng the same to mercie by their intercession, that he will vouchesalue to touche their hertes and myndes with his handes, and so to heale theim. And not onely sickenesse fledde at the commaundemente of his voice, and at the touchyng of his handes: but also the deiuils not beeyng hable to abyde the godly power of Jesus, byanby ere he commaunded theim, willingly fledde out of the bodyes of those miserable creatures whom thei had long tyme tofore possessed. So great a piece of felicitee and blisse it is to come nere vnto Jesus. And nere to wardes hym dooeth that persone drawe and come, who myslykyng hymself, is desirous and fain to bee made better, and the whiche conceiueth an assured confidence and feith, that all his synnes, bee thei neuer so hainous and grieuous, yet by the vnspeakable mercie of Jesus are freely and clerely forgeuen. There bee in the bodyes diuerse kyndes of sickenesses: and neuer a whit fewer diseases of the solle, yea and these of the bothe more perillous: except perchaunce ye will thynke that there are fewer kyndes of intemperancie and mysgouernaunce, then there are kyndes of feures: or to bee a thyng of more ieoperdie and daungier that the bodye boyle in a feure, then it is perillous for the solle to rage or renne mad in lecherous lustes. And emong the diseases of the bodye, some are so foule and lothely to see, that a mans next frendes cannot abyde to come nere hym, as for exaumple, to bee eaten with lyce: some again are so contagious and infectiue, that a man shall bee in ieoperdie to come nere vnto suche as haue theim, as the lepzie, in especiall and the pestilence: albeit, (the trueth to speake) fewe sickenesses or diseases there bee, but that one waie or other thei are infectiue. Again some diseases there are, either so strong and sore vpon a bodye, or els of suche long continuaunce, that thei ouercome and passe all cunnyng and cure of the physicians. But the power of our physicia is so great, that there is no sickenesse whose greatnesse is aboue it, or to bee compared vnto it: more is his purenesse, then that it maie bee stained with any synnes or eiuils of any mortall creatures: greatter is his mercie, then that it

And deuils also came out of many.

 can lothe

can lothe or abhorre any mannes ougly filthynesse. He receiueth all men to hym, as one of moste singulare goodnesse: he toucheth all men hymself beeyng moste purest: he healeth all men as one moste mightiest. But on no diseases of the bodye are the physicians lesse hable to dooe any cure, then vpon those sickenesses whiche corrupt the tabernacle of the mynde and reason, as for exaũple, the frãsie, the forgettefull lepie disease, called of the physiciãs letharge, albeeit in dede men possessed wt deuils are more incurable then either of bothe these, because the wicked spirites beeyng more stronger then mannes nature, dooe tosse and turmoyle bothe their soules and bodyes, & vexe theim at their pleasures. Neither is it the custome to bryng suche vnto physicians that are but men: but thei are lefte to the heauenly helpe of God. For so great is the strength and power of this euil, that euẽ to beholde theim is a pieteous matier. But peraduenture thei seme not miserable (although in dede thei are more wretched caitifes) that through the desire of reignyng or bearyng a rewle ouer others, are drawen to poisonyng or to witchcraftes and nigromancie, to sleaghyng yea the nereste of their kynne, to sacrilege, and other mo dedes of myschief, more hainous then these: and suche persones also whom wrathe carryeth violently out of the right waie to the spoilyng of inculpable poore men, to the murdre of innocentes, whiche haue nothyng deserued: to makyng of warre, to burnyng, to settyng the wholle worlde in a rore, how litell a portion is that euill that the partie aboue said (whose bodye the deuill had possessed) dooeth, or suffreeth, if it bee compared, with how great furies suche an one is vexed, or how great confusion a Prince bringeth to the wholle worlde, if he bee sette in a rage through the spirite of tyrannie. The violent force of this sickenesse and myschief ouercometh mannes power to cure it. But the spirite of Christe is stronger then it, whiche if the mynde of mã haue once conceiued, it cannot bee chosen but that all the vnclene spirites ẏ would possesse hym, (bee thei neuer so many,) must auoid and bee gon. Whan this shall so bee brought to passe, then shall he soodainly be made of a tyraunt, a father: of a cruell man, a moste mercifull gouernour: of a poller of the people, a relieuer and succourer of the oppressed: of a furious warriour, an enseuer of peace, of a bryber and extorcioner, a liberall dooer and a geuer of benefites: of a glorious craftyng Thraso, a sobre and prudente prynce of great experience. Onely leat hym bee brought to Jesus, and bee ledde awaie from the worlde.

Whan the sunne was down, al thei that had sicke &c,

For euen than about the gooyng down of the sunne, no small noumbre came vnto Simons house, (that is to saie) vnto the Churche or congregacion of Christe where the ghospelle is preached: and by the power of Christes spirite the vnclene spirites, came oute of theim all, openly protestyng that there was one come, whose goodnesse was mightier then their malice. For whan thei departed out of menne, thei cryed and saied: Thou art that same verai soonne of GOD. But as yet the tyme was not come, whan the Lorde would bee knowen vnto all menne that he was that same Messias the verai soonne of God: and though he had been so mynded, yet would he not that the vnclene spirites should bee the troumpettes of his glorie: either for that their confession was not simple and of good purpose, but subtile and craftie: or because there was ieoperdie in it, leste if their witnesse should haue been of any weight or estimacion in this so great a matier, thei should also

Thou art Christ the sõne of God.

And he rebuked theim, &c.

also haue been credited or beleued in other thynges, wherein thei would (as their delite and felicitee was) beguile menne with their false lyes. For Satã in verai dede, forasmuche as he is of nature a lyng merchaunte, although sometyme he speaketh the truthe, yet dooeth he it onelye to this ende, to deceiue menne thereby, an other tyme & waie. And doubteleſſe this crafte haue some menne learned of hym, who intermeingle godly thynges emõg vngodly: true thynges with false: puttyng as it wer, deadly poiſon into holſome meates, that thei maie allure the mo menne to damnacion: Wherfore Jeſus teachyng vs that it becommeth not ſuche menne as haue once conſecrated theimſelfes vnto the holy ghoſte, to haue any thyng at all to dooe with wicked ſpirites: he rebuked their clamouryng and criyng, and ſore threattenynges added he withall, to putte theim to ſilence. For thei felt a woondrefull ſtrength and vertue to procede from hym, and therof ſuſpected that he was Helias the ſoonne of God, euen theſame that was promiſed.

The texte.

CAs ſoone as it was daie, he departed and went into a deſert place, and the people ſought hym, and came to hym, and kept hym that he ſhould not departe from theim. And he ſaied vnto theim: I muſt preache the kyngdome of God to other cities alſo. For therefore am I ſent. And he preached in the Synagogues of Galilee.

And as ſoone as it was daie he departed, & went into a deſerte place.

But Jeſus truely, who was not come of moſte ſpeciall pourpoſe to heale the bodyes, but to cure the ſolles: nor to one citee onely, but to all coũtreis of the worlde: whan he had by ſhewyng many ſoondrie miracles, and with the holſome doctrine of life well begoonne the caſtyng abrode of the ſede of the euangelicall philoſophie: verai crely euen at the breake of daie before that ỹ multitude ſhould ekſtons flocke thither to hym, as people whiche came more to gaſe and woondre at his miracles, and to ſeke bodily health, then to ſeke the ſaluaciõ of their ſolles: he leaft Capernaum, and withdrewe hymſelf departyng into wildernieſſe or places ſolitarie, as one ỹ would fain be awaie from the great preſſe and throng of people bainly reſortyng vnto hym: teachyng vs a leſſon by the waie, that miracles are not to bee wrought to a vain oſtentacion or braggue of our ſelfes, nor yet at the wyll & pleaſure of the people for their fanſies and appetites: but ſo ferre onely, as thei maie auaill and growe to mennes ſaluacion, and to Goddes glorie: but the ſuſpicion of vainglorie euermore at all tymes to bee vtterly avoided. That he healed all men, it was an exaumple of goodneſſe beeyng prompt and readie to bee ſhewed vnto all menne: that he priuely withdrewe hymſelf, it was an exaumple of humilitee and meakeneſſe, fleeyng vain praiſes and vauntyng of hymſelf.

And thei ſought hym, & came to hym,

And kept him that he ſhould not departe from theim.

And whan it was now brode daie lighte, there reſorted thither again, as thei had dooen, a great noumbre of all ſortes of people, allured by the greatneſſe of thynges dooen on the daie before. But whan thei knewe that Jeſus was gon, many byandby folowed after hym. And whan thei had foũd hym, thei entreacted hym to tarye with theim, and not to leaue their citee, but there with theim to take an houſe, to thentente he might bee a continuall dweller emongſt theim. This mynde and affeccion of theirs towardes Jeſus was in dede not vngodly: but yet muche more bliſſed ar thei, whiche ſuffre not the Lorde Jeſus to departe fro the litell houſe of their hertes, but whan he addreſſeth to bee gon, dooe w muche praiers call hym backe again.

Not withstandyng at that present season, the dispensacion and state of the fleashe whiche Jesus had taken, did require, that he often and many tymes chaungeyng places, might by that occasion from daie to daie spread ferther & ferther abrode ỹ preachyng of the ghospel, beeyng as yet but a newe doctrine and but of late cũmen vp. For he was the sedelower sent into the worlde, to sowe and cast abrode in all places the doctrine of the ghospell, although it should not in all places lyke prosperously cum vp and prove in growyng.

And he saied vnto thẽ. &c.

Wherefore to theim that willyngly desired hym to returne again to Capernaum, & there to enhabite himself, he tentilly and coldely made this answere: The benefite that hath bee freely bestowed vpon you, take it well in worth. I dooe not myll yke your entreteinmente or harbourgh, ne despise to bee a sojourner emong you. But I must of necessitee preache the kyngdome of God to other citees too, as I haue dooen to yours. For truely my father hath sent me for this ende and purpose, not to preache to one citee onely, but that I should calle and bidde all men to the felowshipp and brotherhood of the heauenly kyngdome. And the same that Jesus now did hymself, he taught afterward his disciples also to dooe, whiche was, that thei should trauail ouer & ouer the whole yearth, and teache all nacions. And this iourneiyng frõ place to place was not the disease of ficlenesse or of vnstablenesse: but it was the earneste affeccion to do good vnto all men. So to flitte from place to place, is no poyncte of lightenesse of man: but an euident signe of the charitee, that suche as folowe the steppes of the Apostles ought to haue. Yea and in places where ỹ doctrine of the ghospell is rief enough: yet a good watchyng shepeheard will not so leaue to walke to and fro round about his cure, as one that is carefull for his flocke committed to his charge and custodie: to the ende he maie calle again the shepe whiche was gone a straigh: heale that is scabbie & sicke, deliuer that is in daungier of the woulf: see to the curyng of the tome or wounded: cõfforte and cherishe with good kepyng, that is tendre and weake. For thei are not made pastours or heardmen, to see to one or two householdes and no mo: but that thei should continually watche for the behouf of all. This excuse thus made, and the Capernaites therewith satisfied, Jesus went about from one to an other of all the billages, cities, and tounes of Galilee, preachyng, as his accustomed woont was, in their synagogues, and through the miracles whiche many tymes & often he wrought, purchacyng credite vnto his doctrine emong the Jewes, who wer so hard herted, that without miracles thei could beleue nothyng.

For therefore am I sent,

And he preached in their synagogues of Galilee,

The fifth chapter.

¶ It came to passe, that (when the people preſſed vpō hym, to heare the woord of God) he ſtoode by the lake of Genezareth and ſawe twoo shippes ſtand by the lakes ſyde, but the fiſhermen wer gon out of theim, and wer washyng their nettes. And he entred into one of the shippes, whiche pertemed to Simon, and praied hym, that he would thruſt out a litell from the lande. And he ſate down and taught the people out of the shippe. The texte.

AND now forasmuche as the fame of Jeſus was daily more and more bruited abrode emong all folkes: ſo great was the reſorte of people ſekyng vnto hym, that to bee emongſt theim, or to leate theim haue free acceſſe vnto hym in the Synagogues, in the ſtretes, and in the townes was not enough: but into whatſoeuer place the Lorde at any tyme withdrewe himſelf, thither would a great multitude bothe of mēne and women one emong an other, byanby come rennyng. A maignie of theim ẏ deſire of bodyly healthy had occaſioned ſo to dooe: a good noumbre, the ſtraungeneſſe of miracles did moue: and verai many did the vertue and power of the heauenly doctrine drawe vnto him. The deſertneſſe of the countrey lyng waſte and ſaluage, did nothyng feare theim from cōmyng to hym, the peinfull climyng of mountaines did nothyng diſcourage theim, nor the ſhame of forceable breakyng into this or that mannes houſe, could kepe theim from hym, in caſe he had any where by occaſiō kept hymſelf ſecrete within doores. Shorte tale to make, come thei wer at laſt to a great pooles ſyde, and yet whā Jeſus ther addreſſed him to take bote, thei could not fynde in their hertes to leaue hym ſo neither. Thei gathered to hym by flockes, thei letted for no ſhouldryng ne thruſting to geat to hym. Thei forbeare not to breake in parforce to places where he was, thei hāged ſtill on hym and would not awaie, thei ſpared not in manier to beare him downe afore theim with importune preſſyng to hym. And here now o frēde Theophilus in any wyſe opē me the yies of thy mynde, to the ende that thou maieſt in ẏ rectyng of a thyng dooen but after the fleaſhe, (that is to ſaie by theim that did not yet perfectely knowe what that ſpirite was) verai plainly ſee a liuely repreſentacion of the churche, bothe as it firſt ſprouīg vp, and alſo as it grewe in tyme to a paſſyng great noumbre. Jeſus was ſtandyng on the ſhore euen harde by the poole called Genezareth, whiche poole (becauſe it ſhooteth forth a great waie bothe in length and bredth, and by reaſon of muche wynde that ariſeth of the poole ſelf, it laboureth to and fro verai often, with many rough ſourges) the Hebrues dooe ofte tymes call by the name of a ſea. It ſemed to their thought, that he minded to take bote and to bee gon. But the vnrewely multitude flockyng about hym, wer euermore at the verai heles of hym with importune throng, and preſſed ſtill vpon hym, for fainneſſe to heare the woorde of God out of his mouth. For as for the Phariſeis talke and preachyng, a great maignie of theim wer euen than alreadie cloyed withall, and werie of it, becauſe it ſauoured altogether carnally and worldely, & nothyng els. But this importune facion of the people did nothyng diſpleaſe the moſte meke and patient Lorde Jeſus, but as one compelled and beeyng at a narowe ſtreight, (becauſe on the one ſyde, the thicke preaſe of the people made importune thruſtyng,

He ſtoode by ẏ lake of Genezareth.

The people preſſed vpon hym. 15.

styng, and on the other syde the water was in manier euen vpon hym,) and seeyng the place, to be but solo cõmodious for one to preache the ghospel in, (forbecause that neither ỹ people thrusting still to and fro, and bearyng forewarde one on an others necke, could well fynde sure footyng to stand quiete in a doũghtill place: and a voice that souneth from a verai lowe place, commeth to a fewer noumbre: yea, and moreouer it is conuenient that a man while he teacheth the ghospell, maie stande quiete and safe from pestreaunce of the people: cloustreyng and throngyng together at auenture:) he withdraweth hymselfe into a place somewhat more quiete. And euen as God would, there wer lyng at thesame shore twoo fisherbotes. And the fishermẽ selfes beeyng gon out of their botes, wer washyng of their nettes, to haue theim in a readinesse against the next fishyng tyme. Jesus when he had espyed these fisherbotes, he entred into the one of theim (and that was Simon Peturs bote) and prayed hym to launche a lytell from the lande. Whiche beeyng dooen, whan he was by that meanes somewhat remoued from the pestreous throngyng of the multitude, he sate hym down quietely: and out of the bote, as it had been out of a Doctours chaire, taught the people stãdyng on ỹ shore. Our Lorde had afore called fishers to the office of preachyng the ghospell: and euen thesame that Jesus now did out of the bote, was to fishe for men: the poole was the worlde, wauyng vp and down with sondrie troubleous mocions of thynges: Simons shippe, was the churche, beeyng first gathered of Jewes: of whiche churche, Simon Peter should afterward bee instituted the chief spirituall ministre, (and the woorde SIMON, is to saie in Englishe, obediẽt,) for the Jewes, thei required to haue woondres shewed theim, and putte all their affiaunce & hope of saluacion in the workes of the lawe: the Philosophiers on the other syde, did with naturall reasons & argumentes of mannes braine holde great disputacions about a thyng that thei called in their terme, Summum bonum, (as if ye should saie in Englishe, the highest, and most perfect good thyng, that could be) and thereby did thei measure & esteme the felicitee of man, (whiche we call heauens blisse:) wheras the doctrine of the ghospell promiseth vnto all men saluacion, through feith. And feith is a kynde of obedience: for an obedient persone he is, that beeyng bidden to beleue, dooeth beleue without any stickyng, and without any reasonyng: and whiche beeyng bidden to hope, dooeth hope, dependyng altogether of his mere pleasure, to whose feith he hath once yelded hymselfe.

And he sawe twoo shippes standde by the lakes syde,

And he sate downe, and taught ỹ people out of the shippe,

The texte. ¶ Whan he had leaft speakyng, he saied vnto Simon: launche out into the deepe, & leat slip your nettes to make a draught. And Simon aunswered, and saied vnto hym: maister we haue laboured all night, and haue taken nothyng, neuertheleſſe at thy commaundemente, I will looce foorth the nette. And whan thei had this dooen, thei incloſed a great multitude of fishes. But their nette brake, and thei beckened to their felowes (whiche wer in the other shippe) that thei should come and helpe them. And thei came: and filled bothe the shippes, that thei sounke again.

Thou hast heard o Theophilus, the first foundacion and commyng vp of the churche: heare now the growyng and encreace of thesame, whiche shal cõsequently ensue of this euangelical fishyng. whan the euangelical sermõ was ended, the Lorde Jesus spake vnto Simon that was maister of the bote, saiyng: rowe the bote awaie ferther frõ the lande, & haue it foorth into ỹ depth, and there shoote ye foorth your nettes abrode to take some fishe. Here Simõ, (accordyng to the terme or woorde of his name,) aunswereth in this wyse:

Maister,

Maister, all this night long haue we laboured in fishyng, and haue taken nothyng at all: & therefore beeyng out of all hope to take any fishe at this tyme, we haue washed our nette, and made it readie to laie vp: yet at thy biddyng, I will once moze shoote it foorth. I shall (as my parte is) bee obedient to thy biddyng: the prouf and lucke thereof shall reste in thy handes. The Lorde Jesus commaundemente was obeied: the bote was had awaie to the depth of the poole: the nette was cast abrode of a great coumpace: within whiche there was euen byanby enwrapped and caught suche a great multitude of fishe, that the disciples nette beeyng a great dele to slendre for the burde of the fishe, did breake, & the one of the botes was not sufficiet to holde the draught that thei had taken. In the other bote were Simons felowes, to whom thei made signes not in woordes, (because thei wer ferre of) but by other meanes, that thei should come to theim in the other bote, and helpe theim in dischargyng their nette of his great burden. Thei came, and thei holp theim, & there was found suche a mightie great quantitee of fishe, that bothe the botes wer filled verai full with the luckie spede of that one nette, in so muche, that by reason of beeyng ouerladen with the burden, thei wer within litell in daungier of synkyng. Thou hast here in Simon the fourme and Image of a preacher of the ghospell. The prope and moste speciall office of suche an one is, to cast abrode the nette of euangelicall preachyng, not out of the Pharisеis snares, not out of the Philosophiers sophisticacions, but directely out of the rewles of holy Scripture bokes, so knitte and made of the actes and sayinges of Christ, that it maie enwrappe verai many, & not leat theim escape out again after thei are once in. This worlde also hath nettes of it owne, and Satan hath fishers of his owne too: who dooe with flatreyng enticementes allure the miserable solles of men, and towle theim into the were and nette of damnacion, and so bryng theim at last to perishyng forever. But happie & blissed are those solles, whom the nette of the Apostles hath wound in, and draweth theim vp from the diepe dongeon of sinnes and of errours vnto a more open aier, out of derkenesse, into lighte, out of filthie mudde, to a more purer life, out of wandreyng affeccions, to a constaunte zele and endeuour of continual liuyng vpright ly without offense. For thei are not drawen to murdremete, but to health and saferie. Thei are so wound in, that thei would not by their good willes escape out, and in case thei do escape out, thei perishe. Thei are on euerie syde encopaced with ỹ knottes of the trueth euangelical, thei acknowelage their owne miserable state, & reioyce that thei are drawen to the shippe of the churche. And forbecause ỹ the nette of preachyng dooeth at tymes drawe, and catche within his coumpace fishes of soondrie kyndes out of all parties, it cannot bee chooseu, but ỹ some euil are miengled emong the good. Therefore through the faulte of the euill, the nette dooeth breake: but yet dooe not the good fishes therefore slippe out. Heretiques do attepte & labour to cutte in soundre the doctrine of the ghospell: but Christe on euerie syde kenseng those ỹ are his, turneth the deiulish attemptates of the others, to the profityng and betteryng of the porcion that is vncorrupted. Some lade & trouble ỹ shippe with their troubleous disturbaūce, beeyng burdenous & heauie with ỹ affeccions of this worlde, & also couetyng to returne to the mudde ỹ thei had leaft, but the shippe drowneth not whiche Christe hath once vouchesalued to looke vnto. And although there is no mo but onely one churche throughout al the

Nevertheles at thy cōmaūdemēt I will loose foorth the nette.

worlde:

worlde: yet dooeth the figure therof for this cause conteine two botes, that we should vnderstande, that the churche is congregated of two peoples, the Jewes, and the gentiles. The beginnyng of our saluacion proceded first frō the Jewes. And there emong thē did Petur first of al men, nexte after Christ, cast the nette of Apostolical preachyng, and at one draught plucked vnto Christ thre thousand of men and women together of all sortes, that was, whan he plaied ꝑ fisher to catche men. And his tale to the people at that tyme, was not lynked together with the arte of Rhetorike, not intricate with the subtiltees of the Philosophiers sophisticacions: but mightie and effectual through the vertue and power of the holy ghost. For he had not at that tyme cast out his net abrode vpon any trust that he had in the strength of mā, but at the biddyng of Christ onely, with whose spirite he was than led. Ofels is the nette cast out in vain, onelle Christ sende prosperous lucke to mannes casting. But lyke as frō the Jewes was the first beginnyng of this growyng vp: so from the Gentiles came right plentiful encreace vnto it, in so muche that thei whiche hadde first cast their nettes, wer of force cōstreigned earnestely to requyre the helpe of their felowes: For afterwarde, by reason that the Gentiles did on euerie syde violentely breake into the brotherhood of saluacio that cometh by the ghospel, Petur and James gaue their handes to Paule and Barnabas in token of their egual felowship concernyng the affaires of the ghospel: and so bothe parties with as earnest endeuour as thei might, did labour to fil vp bothe shippes: and the matier so well succeded, as it was to bee woondred at.

The texte. ¶ Whan Symon Petur sawe this, he fell doune at Jesus knees, saiyng: Lorde goe from me, for I am a sinfull man. For he was astonned, and all that wer with him, at the draught of fishes whiche thei had taken, and so was also James and Jhon the sonnes of Zebede whiche wer partners with Simon. And Jesus saied vnto Simon, feare not, frōhens forth thou shalt catche men. And thei brought the shippes to lande and forsoke al, and folowed him.

Whan Simon sawe this, he fel doune at Jesus knees.

Simon therefore when he sawe the matier to goe not by mannes power or by casualtee, but onely by the godly vertue of Jesus, did eftsons geue a lesson by exaūple of himself, what ought to bee dooen of him that is a preacher of the Apostles doctrine, if his labour of preachyng dooe at any tyme luckily come to passe. For although the bote was his owne, although it was his owne net that he had cast, and although himself was the best man that had sette handes to drawyng of the draught, yet taketh he vnto himself no thanke at al therof, but by the greatnesse of his luckie spedyng, was stricken with the more humilitee. He falleth down at the knees of Jesus, and putteth ouer vnto hym the whole glorie of all thissame acte. For his owne parte he confesseth himself to bee naught els, but a synner, and a persone vnworthy to be any ministre or instrumente of his diuine power. Maister (saieth he) now and neuer afore do I ackno welage myne owne vnworthinesse, whan I considre thy high maiestee. Goe thou hens away from me, for I am vnworthie of thy compaignie. Albeit it was not any desire or wille of him to departe out of the Lordes compaignie, that enforced Petur to speake these woordes (for he loued Jesus singularly aboue all others) but a certain earnest merualllyng of his power ferre surmountyng the power of other worldly men. Neither wer Simons felowes of any other mynde or affeccion, than Simō hymself

Lorde goe, from me: for I am a sinfull man

For he was astonned, &c.

hymselfe was of. (For a certain vncredible wondreyng at this dede had possessed the hertes of them all ful and whole) but not so muche as one of them tooke to his owne praise any parte at al of the dooyng therof. For thei acknowelaged euerie one of them, that the labour in dede was theirs, but the luckie spede of takyng so muche fishe at a draught was his onely, who had bidden them cast their nette. And what man would not bee astouned, if he consydre how that through the preachyng of a fewe men beeyng but poore creatures of birth and degre, beeyng also priuate persones, neither of any learnyng nor yet in any office, it was within a fewe yeres persuaded to so many thousandes of people, that settyng clene aparte all affections of their kinfolkes, settyng at naught all losse or decaie of their gooddes & substaūce, nothyng regardyng the threatnynges of Princes, dispisyng al punishemētes and tormentyng, yea & finally death it selfe, thei could fynde in their hertes to folowe the plain homely doctrine of Christ, beleuyng suche thynges as by mans natural reason cannot possibly be proued, and hopyng on suche thynges as after the power and strength of nature are plainly to be despaired of. A bishop therefore must of duetie be readie and chereful to cast the nette, that he maie earnestely apply hymselfe to wynne herai many vnto Christ: and he shal looce the nette abrode, not to his owne glorie, not to be a gainer thereby, not at the pleasure and appetite of Princes, not for any worldely affection: but at the pleasure and biddyng of Christe, who cōmaundeth not the nette to bee cast abrode, but to the health and saluacion of them that are fished for, and to the magnifiyng of Goddes goodnesse. For this and none other is the Apostles manier of fishyng. And suche fishyng, although it bee executed by the ministerie or seruice of mannes voice, and of his diligēt labour: yet the wholle summe of all the praise is to bee referred vnto Christe onely, whose luckie settyng on at the first, looceth the toungue to speake, whose spirite dooeth put in the herte of the speaker what to saie, and whose secrete power discloseth vnto hym the myndes of the hearers. And so standyng the case, that it maie bee in ỳ teacher, euen of his due right to take some piece of praise vnto himselfe in this behalfe, yet is it a more poyncte of safetie, to referre all the wholle vnto hym, without whose aide and helpe, nothyng that man attempteth, dooeth succede or proue to folkes saluacion. He can no skille to take awaie, that himselfe hath geuen: he can no skille to enbraied any man with ỳ that he hath frankely sent of his bounteous largesse. So muche the rather will he be contented to leat any thyng bee thyne owne, if whatsoeuer might by any waie haue semed to be thyne, thou bee of the mynde that the same shalbee his. He will bee well contented that the commoditee and profite redound to the: but as for the glorie and praise he will not suffre to bee geuē to any other but to God onely. And in case we haue a lust to glorie, we shall more safely glorie in hym. But whan the meruaillyng at this acte of Jesus made all them still to continue astouned, that had been associate with Petur at the takyng of the fishe: (emong whiche coumpaignie wer James & Jhon the sonnes of Zebedee) & felowes with Simon in fishers crafte, & wheras, for meruaillyng at the vertue and power of his godhed, thei durst not bee so bold as to approche any thyng nere vnto Jesus: the Lorde gaue thē wordes of berai great coūforte, & to Petur (in whom he was muche accustomed to sette foorth the paterne of any thyng ỳ he would haue to bee enprieted in the hertes

And so was also James and Jhon, &c.

And Jesus saied vnto Simō: feare not.

hertes of all the reſte) thus he ſayd: Simon, there is nothyng why ꝯ ſhouldeſt bee afeard. Thou dooeſt acknowelage thyne owne weakeneſſe, & an experimente thou haſt had of the power of God. And this power of God is to be loued, not to be dreded. For what it is hable to do, it dooeth ſhew foorth, not to oppreſſe the weakeneſſe of ſymers, and to trede it vnder foote, but to lift it vp and ſet it vpright: there is nothyng els required, but that thou be obedient to my biddynges, and not to weigh what it is that thy ſtrength is hable to dooe, but what it is ꝯ I will haue dooen. Nothyng ſhall come ill forward, if thou put thyne aſſiaunce in me. Thou dooeſt greatly meruail, that the matter came ſo luckily to paſſe in the takyng of fiſhe: but this is but a light matter. A thyng of muche greatter woonder ſhal proſperouſly goe forward vp the, whan thou ſhalt begynne to take men wᵗ thy fiſhyng. And to ſuche a kynde of fiſhyng haue I ſpecially choſen out bothe the and thy felowes. Enough now for this tyme of this fiſhyng that ye haue hitherto vſed. From henſforth thou ſhalt applye thy ſelfe, not to fille this bote of thyne with fiſhes, but that thou maieſt repleniſhe my churche with preachers of the ghoſpel. And that, that the Lorde ſpake vnto Petur, theſame did euerie one of them vnderſtande to bee ſpoken vnto them too. Therefore euen out of hande their botes beeyng conueighed to lande, and all thynges left euen there behynd them, thei went after Jeſus, voide of all care cõcernyng thynges corporall, and with all their whole myndes bent to the purpoſe to bee fiſhers of men.

From henſforth thou ſhalt catche men.

And they brought the ſhippes to land and forſoke all. &c.

The texte. ¶ And it fortuned, as he was in a citee, beholde, there was a man full of leproſie, and whan he had ſpied Jeſus, he fell flat on his face, and beſought him ſaiyng: Lorde if thou wilt, thou canſt make me clene. And he ſtretched foorth his hande, & touched him, ſaiyng: I will, bee thou clene. And immediately the leproſie departed from him. And he charged him that he ſhould tell no man. But goe (ſaieth he) and ſhewe thy ſelfe to the prieſte and offre for thy clenſyng accordyng as Moſes commaunded, for a witneſſe vnto them.

To this noble office of fiſhyng for to catche men, thei wer to bee framed with enſtruccions and good leſſons, thei wer to bee trained with myſticall exaumples. To the entente therefore that he would declare no vice or faulte to be ſo abominable ne ſo deadly, that is not byanby forgeuen to any that will acknowelage his diſeaſe, and will through the feith of the ghoſpel earneſtely calle for remedie at the hande of the heauenly phyſician Jeſus: it ſo fortuned, that in a certain citee a certain mãne there was right grieuouſly enfected with the impedimẽte of the leproſie, & all the whole bodye ouer verai ful of a foule & a lothely ſcourue to ſee. And this ſorte of people was in ſuche wyſe abhorred emong the Jewes, that al ſuche wer clene exiled frõ coũpaigniyng wᵗ any others, & ꝯ lawe in expreſſe woordes did ſtreightly forbidde & charge, ꝯ none ſuche ſhould bee ſo muche as touched, for the daungier of infeccion ꝯ would immediately folowe therby. But a great dele fouler, & muche more to bee abhorred is ꝯ leproſie of the mynde, thẽ of the body. But the Jewes, wheras thẽſelfes ſwymmed as full as their ſkynnes might holde, of many great vices ꝯ laie inwardly hidde within ꝯ ſkynne: yet did thei ſo greatly deteſte & abhorre ethnikes, publicãs, & other perſones knowen to bee ſinners, ꝯ in caſe it happened thẽ at any tyme nomore but to talke wᵗ any ſuche: as ſoone as they came home again to their owne houſes, thei would make a waſhyng of al their bodye frõ toppe to toe, as though thei had takẽ ſome verai forre infeccio. But Chriſtes mynde was to haue his diſciples ferre from this preſumpteous cleneſſe of the Jewes. To the man therefore beeyng thus piteouſly araied with the leproſie, it was a great good turne, ꝯ he ſawe Jeſus. He acknowelaged his

Behold there was a man full of lepro. &c. &c.

And when he ſpied Jeſus,

his vnclenes, and iudged hymselfe a man vnworthie to holde vp his face and loke on the Lorde, seyng that it was to bee abhorred and lothed of all men for the foule plothes of the lepzie: but beeyng muche ashamed of himself fell downe prostrate and groueleyng on his face, and spake out woordes bothe full of humilitee and also of assured trustе in the Lorde. That he hidde his face, was a poynt of one that acknowelaged his owne euil: that he prayeth to be made hole, was a poynte of one beeyng of vndoubted affiaunce in the goodnesse of Jesus Christe, beyng bothe of power to dooe al thynges, and readily offreyng it selfe vnto all creatures. Lorde (saieth he) I knowe my sore to bee vncurable by any physicke of man, and perchase I am a man not worthie of suche benefite at thy hand: but yet neuertheles this one poynte am I fully persuaded in, that thou art hable to make me clene of all my disease, if it wer thy pleasure. Thou hast heard the feithfull trust that I haue of thy power: there resteth no more, but that thy goodnes bee iudge, whether it will vouchesalue to extende his mercy to suche a poore folowe as I am, plagued with extreme affliction, and past remedie of manes cure. There could not bee a fuller confidence towardes the Lorde, then whan the man had alreadie acknowelaged his power what he could dooe, yet neuertheless all the iudgemente whether he would dooe the benefite or no, to remitte willyngly vnto hym who knewe it to bee otherwhiles expedient for vs to bee plagued with the maladies and diseases of the bodye, and the prosperous successe of thynges temporall, to bee nothyng for our behouf.

He fel flat on his face, and beseought Jesus.

Lorde if thou wilt, thou canst make me clene.

But Jesus beeyng delited with this so perfect confidence and feith of the man muche to bee pitied: did not onely not remoue him awaie out of his sight, but also setteth him on his feete, whereas he laie prostrate, and stretchyng foorth his hande, touched the lepzes face, saiyng: Where thou requirest my goodnesse, I will it so to bee. And because thou dooest openly protestе thy selfe to beleue my power, bee thou clene. And euen with the woorde speakyng the lepzie wher with he had long tyme been full all ouer and ouer, went clene awaie from all his bodye.

And he stretched foorth his hande.

I will, bee thou clene.

The disciples in the meane while learne a lesson how that in no wyse thei ought to turne awaie their faces from any persone beeyng entangled with neuer so enormeous and detestable synnes, so that the partie acknowelageyng his disease, earnestely desire remedie at the goodnesse of Christe with perfect trust to receiue health. For if the Lorde, (who onely and none but he, was pure from all manier lepzie of viciousnesse,) vouchesalued with his owne handes to touche a creature that was to bee abhorred of all folkes: how muche lesse conuenient is it, that the disciples, whom the Lordes onely goodnes hath made clene from their synne, and whiche neither bee altogether clene from all offenses, and are not out of possibilitee to falle into al enormitees, should thynke foule to bestowe their diligent cure in healyng ỳ diseases of others? Suche manier touchyng dooeth not defyle the toucher, but scoureth and clenseth the partie that is touched. The partie that is touched is foorthwith made pure, and he nothyng the lesse pure that toucheth him, at leste wyse if by the instrumente of a true Apostles hande, Jesus selfe dooeth vouchesalue to touche him. And now, because the law remitteth the iudgement to discerne whiche is a lepzie, and which not, not vnto al persones

And he charged him, that he should tel no man.

sones at aduenture, but to the priestes onely: the Lorde would not haue this miracle bruited abrode by the rumour of the vulgare people onely: but to the entente, that the trueth of the matier might þ more certainly bee knowen, he gaue a streight charge vnto the partie that was healed, not byanby to noise abrode the benefite whiche he had receiued, but first, and formoste, according to the plain ordre of the lawe, to resorte vnto the priest, by whose iudgemēte he had afore bee condēned of lepzie, & disseuered frō coupanyng with other folkes: that if he (saieth Jesus) whan he hath bin wed thy bodye, shal geue sentence & iudgemēte that thou art a clene man in verai dede: than goe & offre the thyng that Moses lawe appoynteth to bee offred of al suche as haue had þ fortune to bee ridde frō the lepzie. And so shal it all vnder one come to passe, þ neither þ priestes maie fynde faulte that their gaines dooeth decreace vnto thē through me, nor the lawe to haue been broken or contemned, which I am come not to abolishe but to make perfect: nor on the other side slaundrously remoue this benefite of myne, either by denying þ euer thou wer a lepze, orels by iudgeyng that thou hast not been made hole. For the thyng self shal euen at the first woorde fully aunswer them: if it so bee þ he was not full of lepzie, why did ye, whiche take vpon you the skilfulnesse of determinyng whiche is a lepzie, geue sentence þ he was a lepze, & therupō disseuer him frō beeyng conuersaunt with others. And on the other syde, in case he bee not hole, why haue ye receiued the oblacio in the lawe appoynted & limited, as of one beeyng made clene frō þ lepzie? The Lorde Jesus did for this cōsideracio with so muche circūstaunces cōmaunde al thissame to be dooen þ it might bee manifestely apparent vnto al creatures, þ there was one come greatter then the lawe: who was hable without any helpe of the lawe, by mere touchyng onely, & by his onely voice, & with a becke of his head alone, at his owne will & pleasure, to geue perfect clenesse: & that did so take awaie þ vnclenesse of al folkes which would offre theim selfes through feith to bee healed, as him selfe was not stained by the infection of any creature: & the whiche moreouer did freely helpe all folkes, whereas þ priestes did not without a rewarde of a certain offreyng, so muche as pronounce their sentence concernyng puritee or clenesse of the bodye restored to any persone. For the priestes of Moses institucion neither did sende þ lepzie into any bodye, nor tooke it awaie frō any bodye: but of the lepzie either breded in a bodye, orels taken awaie, thei did iudge onely: but onely Jesus taketh awaye all kynde of diseases frō all creatures, exactyng or requiryng none other sacrifice of theim, but a plain & a pure trust in him, þ we acknowelage in him þ vertue & power of þ godhed, by which he is hable to dooe whatsoeuer his wille is: & þ we worshipe in him his goodnesse not possible to bee expressed in woordes, & also his mercie by whiche he would fain haue all sinners to bee saued, paiyng of his owne bodye al þ euer was to bee offred i sacrifice for þ synnes of thē all. And þ the Lorde Jesus gaue a greate charge to the partie þ was made clene, þ he should make no woordes nor no talkyng to any bodye what had happened, whereas he knewe þ the felowe would not kepe it vnspoken, he did therin but ordein an example for his disciples, not to hunte or seke for any blastes of vain glorie for their well doynges emōg men. For it is none of ours that God worketh by vs: nor it shall not bee conuenient

that

Goe & shewe thy selfe vnto the priestes.

Leui. xiii. & And offre for thy clensyng accordyng as Moses commaunded.

For a witnes vnto them.

that we require any praiſe to bee as a reward for ſuche thynges: but we ſhal with ſtil noiſe declare our ſelfes to reioyce in the behalf of our neighbour to whom the benefite hath happened: but all the glorie we ſhall referre and geue vnto God, and ſo litell wille ſhal we haue to take any parte therof vnto our owne laude or glorie, that as touchyng our owne behalfes we ſhould be muche deſirous, that it might bee to al men vttrely vnknowē, that any ſuche benefite of God hath fortuned to our neighbour we beeyng the inſtrumentes therof. No nor the partie neither that hath felt a beneficial good turne, ought to referre the thanke and praiſe therof vnto the man, by whō he hath receiued it: but ought to rendre the thankes vnto God the worker and ſender of it, for that he voucheſalueth moſte bounteouſly to geue vnto mē ſuche high and great benefites through his ſeruauntes, yea and glorie doeth with better ſucceſſe and lucke enſue to him, that renneth awaie from it ſekyng to auoide it: and muche more alſo to a mannes honour dooeth it come, whan it is not deſired nor hunted for. For in verai dede that ſame and none other is true glorie and renoune, that verai vertue ſelf dooeth purchace vnto a man beeyng vttrely vnwillyng to haue it, and ſekyng by all meanes to auoide it: and ſuche renoume as neither the flaterie of the people doeth geue, nor our ambicious deſire dooeth require: but ſuche as the partie ſelf who hath well deſerued it dooeth not acknowelage, but ſyncere trueth, that can no ſkil of flatering, dooeth of it owne mere motion laie in his lappe.

The texte.

But ſo muche the more went there a fame abrode of him, and muche people came together to heare him, and to bee healed of him, of their infirmities. And he kept him out of the waie in the wildreneſſe, and gaue him ſelf to praier.

Through ſuche manier wondrefull actes as this, the fame of Jeſus was daily more & more renoumed and bruited abrode, whyle ſome reporte vnto others the thyng that thei had ſeen and heard: and theſe again (muche lyke, as whan men deliuer thynges by hand from one to another,) dooe by talkyng ſpredē further and further abrode the ſame that they had receiued of theim, whiche reported it firſt to others. Therefore there came flockyng thither on euerie ſyde great coumpainies of people, multiplyng daily more and more, partly to heare that ſame pithythie doctrine, that healeth al diſeaſes of the ſolles, and partly that thei whiche wer lykely to fall in this or that ſickeneſſe of their bodyes, might through the power of Jeſus bee made wholle. For the groſſe carnall people dooeth rather meruaill & take regarde at thoſe thinges whiche are to bee ſeen with the eye, then at ſuche thynges as are not ſeen. Thei eſtemed it a mightie great matter and more then a mannes acte, that a pure clene ſkynne had bee reſtored to a leprouſe perſone by the onely touchyng of Jeſus hande: wheras it is a greatter and more godly benefite by a great oddes, that theſame Jeſus hath with miniſtryng the phyſicke of euangelicall doctrine putte clene awaie from mennes ſolles, the feure of lecherous concupiſcence, the dropſie of couetiſe, the deuiliſhe ſpirite of ambicion, with other deadly peſtilences of the mynde. But now Jeſus myndyng by this his doyng to teache vs, that good workes are not to bee dooen neither for braggyng or pompe of the worlde (as ſtaige plaies and open ſightes are shewed,) nor yet ſo many at once, or ſo long together, till mē bee cloied with theim: withdrewe hymſelf into a place of wilderneſſe: and beeyng ſolitarie from all reſorte of people he gaue hymſelf to praier, wherin

And gaue himſelf to praier.

he rendred thankes vnto god the father for the benefites, whiche he did in moste large and aumple wyse sende vnto man through his soonne. For of suche chaungeyng now to coumpainie of men and to preachyng, and now to solitarie contemplacion and to praier, it followeth, that first if one at certain seasons pause frō doyng benefites, it auoideth cloiyng and werinesse in the receiuers of theim, and reneweth a freashe appetite to desire mo: and secondaryly that who so hath sequestred hymself frō men, to talkyng with god, returneth better, and also more hertie and cherefull to his office that he hath for a tyme rested from. And as for the lorde Jesus, he did in suche wyse temper and ordre all his wholle life: that myndyng to shewe vs a paterne how to liue, he would often tymes shewe hymself to bee man, and often tymes, again he would shew verai plain tokens of his godhed. And truely nothyng dooeth better make a teacher of the ghospell hertie, quicke, and freashe to the office of preachyng, nothyng dooeth so well fense hym, and arme hym against all corrupcion of this life, as doeth often goyng frō all coumpainie of men into places solitarie, not to idlenesse, not to gamyng, or to other sensual pleasures, (of whiche sort the reposyng of ỹ ryche cobbes of this world whan thei sequestre theimselues from the resort of men for the moste parte are:) but to the readyng of holy scripture bookes, to pure praier, to thankes geuing, to the contemplacion of thynges heauely, and finally to the perfect clensyng of the solle, if percase any spotte haue been caught through liuyng in coumpainie with the people. Of these thynges had Christe on his own behalf no manier nede at all, but his mynde was to expresse in hymself a paterne for vs to folow. Daily conuersacion of the pastour or curate emōg the people, dooeth often tymes brede contempte that he is not regarded, and on the other syde litell good it is that suche an one can dooe, as continually absenteth hymself from al mēnes coumpainies. A right teacher of the ghospell therfore shall shewe his head abrode, as often as the people shall nede the foode of euāgelicall doctrine, and as often as diseases of the solle growyng sore vpon theim, dooe require the helpe of one to cure theim. Again as soone as thei haue been well fedde, and after that helpe hath been dooen to ỹ euils of a great maignie: than, lest on the one syde familiaritee maie engendre contempte, or on the other syde to muche presence maie bee a cloiyng to theim: leat hym sequestre hymself into his solitarie closet, to the ende that, from his holy studie at his booke, (as from verai talkyng with god,) he maie returne again to helpyng of his neighbours, at euerie one tyme greatter man then at an other, and at al tymes better man, then he was afore.

The texte. ¶ And it happened on a certayne daie: that he taught, and there sate the Pharisees and doctours of lawe, whiche wer come out of all the townes of Galilee, and Jewrie, & Hierusalem. And the power of the lorde was present to heale theim. And beholde, men brought in a bedde a man whiche was taken with a palsie: and thei sought meanes to bryng hym in, and to laie hym before hym. And whan thei could not fynde on what syde to bryng hym in (because of the preasse,) thei went vpon the toppe of the house, and leat hym down through the tilyng, bedde and all, euen in the middes before Jesus. Whan he sawe their feith, he saied vnto hym: man, thy synnes are forgeuen thee.

After the lyke sorte verayly as is afore expressed, did the lorde Jesus returne again from wyldernesse to Capernaum, and restored his presence to the desires of all the people beeyng now made sharpe and eagre with sore longyng for hym. And there euē as he was sitting in a certain priuate house

and

and teachyng, (for wherelοeuer Chrift teacheth ſitting, there is the churche:) there had come ſwarmyng thither, not now the baſſe and the inferiour ſorte of people onely, but alſo the Phariſees ſwellyng in pride vnder the pretenſe and cloke of holyneſſe, and alſo the doctours of Moſes lawe, who beeyng muche moued with the fame of Jeſus, had purpoſely come thither frō ferre places, not onely out of all the tounes of Galilee where Capernaum ſtoode, and of Jewrie whiche laie next adioynaunt vnto the ſame Galilee: but alſo out of the verai citee of Hieruſalem, whiche Hieruſalem did preſumptеouſly take vpon it ſelfe the higheſt preeminence of all godly perfection, and alſo of wyſedome. But as for Jeſus, foraſmuche as he was the fountain of all health, did altogether from toppe to toe ſende out from hym nothyng, but a certain effectuall godly power for the healyng of man, whiche thyng to dooe was the onely cauſe of his comyng into this worlde. And the more principall parte of man, did of good congruence take the place to bee cured firſt. With his woordes he healed diſeaſes of their ſolles. And therfore firſt he taught, and the ſame he did ſittyng down, lyke one that tooke vpon hym (as of iuſt cauſe he might,) the full autorite of a doctour and teacher. The puttyng awaie of diſeaſes of the bodye, was yet remaining nexte to bee dooen, the whiche curyng of the bodye, (becauſe it was a thyng open to the iyes of theim all,) might frame in theim a perfect belief of ſuche thynges, as with more fruicte and power alſo, (though not althyng ſo apparent to the iye,) wer wrought and dooen in the ſolles. And beholde a matier euen there readie prepaired wherupon to exerciſe and ſhewe his godly power.

It happened on a certayne daie, &c.

Whiche wer come out of al the townes of Galilee.

There was euen preſent a man poſſeſſed with the diſeaſe of the paulſey, lyyng bedred not hable to ſtiere, and he was carryed thither of fower men. So ſore was this diſeaſe vpon hym, that all the ſinewes in euerie parte of his wholle bodye wer taken withall, and ſo holden, that the pieteous creature could dooe nothyng but lye ſtill in his bedde, and was none otherwyſe carryed about but as a corpſe or a deade carkas. Albeeit the verai nature and kynde of this diſeaſe beſides foorth of it ſelf is ſuche: that ỳ Phyſiciās at moſte tymes haue but homely ſpede & lucke i wraſtlyng with it. But thei that carryed the ſicke man had ſo great belief and confidence in Jeſus: that thei putte no manier doubte, but that the ſame Jeſus (to whom thei knew that there was no kynde of diſeaſe vncurable) as ſoone as he ſhould behold the pieteous ſight and facion of this ſtraunge plague, would bee moued vō compaſſion, and helpe it immediatly. All the moſte a dooe was lyke to bee, how the pieteous creature might come to bee in the ſighte of Jeſus. For ſuche an one is now alreadie at a verai nigh poynte to bee made perfectely wholle, who hath once forſaken ỳ lurkyng corners of ſynnyng, & as a man in miſerable ſtate dooeth offre hymſelf to ỳ ſight of Jeſus, acknowelageyng his owne extreme diſtreſſe, & lookyng for Jeſus moſt merciable goodneſſe. But as touchyng this diſeaſed mā, ỳ lette why thei brought hym not in, to laye hym at Jeſus fete, was ỳ thicke preſſe of people, which is a cōmō lette to many, ỳ would els make haſte to ſaluacion. Neuertheleſſe ỳ ſame poynt here i this matier, although it ſtopped & hindred the ſicke mānes geattyng i to Jeſus, yet did it make bothe the great deſirefulneſſe & alſo the truſte & cōfidence, aſwell of the partie that had the paulſey, as alſo of the others that carryed hym, to bee the more famouſly knowen. For although god is of his

We brought in a bodde a man whiche was taken with the paulſey.

And thei ſought meanes to bryng hym in.

And when thei could not fynde, &c.

nature propense and readie to shewe mercie vnto all creatures: yet doeth he many tymes make some delaie of his beneficiall goodnesse, to the entente he maie the more sharpen our desires, and also to teache vs, that we ought to leaue nothyng vnattempted, or vnassaied, that we maie bee deliuered frō the diseases of the solle. He loueth in this behalf to see vs importune: and by our importunitee heis (as ye would saye) compelled of force vnto thesame thyng whiche neuertheless of his veraie owne nature he is moste enclined to dooe. Therefore marke me nowe, what a bolde & aventurous parte these carryers of the sicke man plaied: or rather what the partie that had the disease, with muche importunitee made theim parforce to dooe. Vp thei gotte their heauie carriage to the house rouf in the outsyde, and the tilyng pulled awaie, thei leat down the sicke man with cordes, as it had been in at a wyndooze, euen as he was lyyng still in his bed, emong the thickest of all the people, directly before the feete of Jesus. What a more shamelesse or sawcie pranke coulde there bee, then to take down the tylyng of an other mannes house, & to toumble in suche a lothely syghte before suche a presence to beholde it? And here the thicke presse, whiche at the dooze would not geue waie to the pieteous bodye to come in, coulde not choose but of force to make roume for hym whan he came slydyng down from the house toppe. And what dooeth the moste ientil and mylde physician therewhyle? He casteth not them in the teeth with their shamelesse facion and their importunitee, he maketh no railyng nor bitter chyding that his preachyng was interrupted with a sight muche to bee lothed and abhorred.

The bearers of the sicke bodye lookyng down from the house toppe asked nothyng of hym, the man selfe that had the paulsey, asked nothyng neither, from whom the great disease had taken awaie the vse of his toungue also. And yet all the more did he speake to this mercifull physician in that he could not speake at all, nor had no power thereto. Neither was there any nede of makyng petition: for the miserable sighte it selfe did in moste earnest wyse make requeste for mercie: and the thyng that his bearers had dooen, did euidently enough declare what their truste was to haue at the lordes handes. Jesus therefore whan he had throughly perceiued and seen their woondrefull affiaunce in hym, did accomplishe more vnto theim, then thei looked for. The summe of their hertes desire was no more, but that ꝑ partie whiche had the paulsey, might bee deliuered of the sickenesse of his bodye. But Jesus declaryng it to bee a more godly thyng for hym to dooe, and a thyng more to bee desired and sought for on our behalfe, to bee deliuered from the diseases of the solle, turned hymself to the sicke man, and saied: Thou man, thy synnes are forgeuen thee.

And whan he sawe their faith &c.

The texte.

¶ And the Scribes and the pharisees beganne to thynke, saiyng: What felowe is this, whiche speaketh blasphemie? who canne forgeue synnes but god onely? But whan Jesus perceiued their thoughtes he aunswered, and saied vnto theim: What thynke ye in your hertes? Whether is it easyer to saie: thy synnes are forgeuen the, or to saie: aryse vp and walke? But that ye maye knowe that the soonne of man hath power to forgeue synnes on yearth, he sayde to the sycke of the paulsye: I saye vnto the: aryse, take vp thy bedde, and go vnto thy house. And immediatly he arose vp before theim, and tooke vp his bed (whereon he laye) and departed to his awne house, praisyng God. And thei wer all amased, and thei gaue the glorie vnto God. And were fylled with feare, saiyng: We haue seene straunge thynges to dais-

This

This woorde because it playnly soumed of a certain power perteinyng to the godhed, did throughly moue the myndes of the Scribes, & Pharisees, beeyng mẽ neuer vnreadie or vndispoſed to forge matiers of cryme agaynſt hym. For the prieſtes (whoſe office was to offre the ſacrifices for ſinnes,) did not their owne ſelues remitte ſinnes, but onely made intercellion to god by meanes of praier, that he would forgeue offenſes treſpaced againſt hym. But Jeſus without burnt ſacrifices ſuche as the prieſtes did offre, & without prayers, as it had been of his owne proper autoritee, and an autoritee of perpetual continuaunce, ſayeth: Thy ſynnes are forgeuen thee: comprehendyng vnder a general name, the ſumme and the corpſe of all ſinnes together in generall, wheras the prieſtes did procure nomore but certayn offeſes to be pourged by meane of ſacrifice, and not all ſinnes vniuerſally. Eſai had thus muche taught theim, that onely god it was, who might geue remiſſiõ of ſynnes vnto mẽ. For in thys manier ſpeaketh he by the mouth of his ſayd prophet. I it is, euen verai I it is, that dooe wype awaye thy iniquitees for myne owne ſake, and I ſhall no more beare thy ſynnes in remembraunce. But the Scribes and Pharisees, though they eſpyed and ſawe i hym plain tokens of the power of god, yet beeyng offended with the infirmitee of his bodye whan thei ſawe it, and partely alſo beeyng blynded with enuie, had more will to forge ſome ſlaundre againſt hym, then to beleue on hym. For with ſecrete thoughtes thus did thei ſpeake within theimſelues: and (as the proprietee of Phariſaical deuiſyng of ſlaundres is,) vnto their moſt deiuliſhe weikednelle, thei pretende a cloke of high deuocion towardes god, and the earneſte zele of tendreyng his glorie.

Eſai. xliii. & and. xliiii. a.

For there is not any more pernicious a kynde of vngodlyneſſe, then ſo to dooe. What felow is thiſſame here, ſaie thei, that ſpeaketh woordes of blaſphemie, preſumyng on hym the thyng that is appropriate vnto god alone? For who is of power to remitte ſynnes, but onely god? But than thelorde Jeſus, to declare that in this behalfe alſo he had an equalitee of the diuine nature: made aunſwer in this manier to the ſecrete thynkynges of their hertes: Wherfore haue ye ſuche thoughtes in your hertes? whether of these two dooe ye iudge more eaſie: either to ſaie to a man that is cloggued with ſinne, thy ſynnes are forgeuen thee: or els to ſaie vnto this partie, whom ye ſee here to haue euerie ioynte of his bodye vnknitte and looce one from another with the paulſey: aryſe, and walke? That if ye ſhall ſee perfeict health of the bodye to bee reſtored with a mere woorde vnto a man beeyng of hym ſelfe paſt all remedie and cure: than beleue ye that the ſolle alſo is with lyke eaſinelle reſtored to his perfeict health. By this that ye euidentely ſee with your iyes, beleue ye the thyng that cannot bee ſeen with iyes. Leat not the infirmitee of this bodye of myne offende you: but of the verai actes that ye ſee dooen, acknowelage ye the power of my godhed. And take ye now therefore a viſible leſſon to learne by, that the ſoonne of man hath in hym a perpetuall power and appropriate vnto hym on yearth to geue full remiſſion of ſynnes vnto all creatures, whiche with ſyncere feith dooe ſeke and aſke his healpe: and therewithall (the ſaid Scribes and Pharisees geuyng good eare vnto him, and earneſtely herkenyng,) he ſaied to the partie that had the palſey. To thee I ſaie, aryſe, take vp thy bedde, and goe home to thy houſe. And euen immediately the man that had been ſo vexed with the paulſey, as

What felow is this that ſpeaketh blaſphemye. &c.

what thynke ye in your hertes. &c.

But that ye maie knowe. &c.

To the I ſaie ariſe.

ſoone as he was bidden, ariſeth in ſight of all the preſence, and takyng vpō his ſhoulders the bedde in whiche he had lyen ſicke, went awaie on his feete home to his owne houſe, the perfect ſtrength of his bodye in ſuche wyſe receiued again, that where afore lyyng ſicke in his bedde, he was carryed with fower men: he was now ſtrong enough to carrie his owne bed hymſelf too. And awaye he goethe a perfecte hole man altogether bothe in ſolle & body leapyng in his herte for ioye, and cherefull in countenaunce, glorifiyng god by whoſe goodneſſe he had been reſtored to his health, whereas at the hādes of men there had been no hope of any recouerie. And truely the people beyng earneſtely moued with the ſtraunge ſight that thei had ſeen, wer right greatly aſtouned, and many of theim praiſed god, that he had geuen ſuche great power vnto a man: (for as yet thei demed none other ferther thing of Jeſus.) But ſome of theim knowyng theimſelfes ſynful and naught i their owne conſcience, wer throughly taken with a great feare too, forasmuche as thei did not yet vnderſtande that Chriſte was come of verai purpoſe, not to caſt awaie ne to leſe ſuche as had offended, but to make theim pure and innocent. And thei ſaied emong themſelfes: we haue this daie ſeen thynges to bee woondred at: and ſuche thynges as neither we haue heard at any tyme to haue been dooen, nor yet haue read of. The people meruailleth & is in feare, (& euen that ſame is a good large ſteppe of forewardneſſe towardes health:) but the Phariſees, thei grūte & murmour, & haue enuie at hym.

And departed to his owne houſe.

Praiſyng god.

And thei wer al amaſed. &c.

And wer fylled with feare

Saiyng: we haue ſeen ſtraunge thinges to daie.

The texte.

¶ And after this he went foorth, and ſawe a publicane named Leui, ſittyng at the receipte of cuſtome. And he ſaied vnto hym: folow me. And he leaft all, and arose vp, and folowed hym. And Leui made hym a great feaſte in his owne houſe. And there was a great compaignie of Publicanes and of other that ſate at meate with theim. And the Scribes & Phariſeis murmured againſt his diſciples ſaiyng: why dooe ye eate & drinke with Publicanes, and ſynners? And Jeſus aunſwered, and ſaied vnto theim: they that are hole nede not the phyſician, but thei that are ſicke. I came not to call the righteous, but ſynners to repentaunce.

And Jeſus whan he was gon out from thens after that he had preached by the waters ſyde, (teachyng vs thereby, that the ſede of the euangelicall doctrine is in al places without excepcion to bee ſowed:) as he was paſſyng by, he caſt his eye vpon a certain publicane called Matthewe, & otherwyſe also called by the name of Leui, the ſoonne of Alpheus: and this Leui was ſitting at the receipte of cuſtome. This was not a thyng dooen by blynde chaunce, but to haue caſt his eye on him, was no leſſe then to haue choſen hym to bee one of his. And a publicane he choſe into the felowſhip or brotherhood of his Apoſtles of verai purpoſe, to teache his ſeruaūtes, that no ſorte of men is to bee reiected from the profeſſion of the ghoſpel, ſo that thei forſake the trade of their former naughtie life, and yeld theim ſelues wholly to perfect godlyneſſe. Jeſus ſaied therefore vnto Leui: Folowe me. And he at the voice of Jeſus, as though it had been one by ſome ſtrong charmyng or enchauntement clene chaunged into an other manier of man, ariſeth vp, & all thynges leaft alone behynde hym, euen as he was, he folowed the forde. Now, to conuerte a man wholly geuen afore to a ſlaūderous trade of geattyng all his gaines, and enwrapped with manifolde affaires ſuche as it is vnneath poſſible to geat out of, to conuert ſuche an one ſoodainly to a clene contrarie trade, this was a miracle muche more notable, then to reſtore the ſinewes to a man that had lyen ſicke of the paulſey. And that verai poynte

After this &c.

And ſawe a publicane called Leui.

And he leafte all, &c.

was

was euen now alreadie a great herte burnyng to the Pharisees, that Jesus vttrely refusing theim, tooke vnto hym publicanes, by whose coumpainie or hauyng to dooe with theim, the Jewes thought theimselfes to bee defoiled and made vnclene. But there came an other thyng besides this, whiche caused their enuie and grutche to brast foorth. For Matthewe beeyng now become a disciple of Christes, ordeined for his maister a great feaste at home at his owne house. And thither did Christe vouchesalue to come accoumpainied with his disciples. At thesame tyme wer bidden and called also to the said feaste a great noumbre of Publicanes whom Matthewe, euē as he had had theim coumpainions of his former trade: so was he now desirous and faine to haue had folowers of his newe trade in commyng to Christ. The Scribes and the Pharisees this seeyng, could now no longer kepe in the wicked murmur of their hertes, and yet durst thei not presume to speake to the lorde: but thei speake to the disciples, and to the disciples thei fynde matiers of cauillation against their maister, to the entente to turne their mindes from hym that thei might forsake hym. And this was their saiyng to the disciples: forasmuche as it besemeth the holy to be conuersaunt and to kepe coumpaignie with the holy, wherefore dooe ye bothe admitte Publicanes and synners whiche are in open slaundre and obloquie of the worlde, to haue talke with you: and also eate and drinke familiarly with thesame in their houses, & dooe not abhorre to haue their table and yours all one, for a speciall token of right derefrendeship with theim. But Jesus well vnderstandyng what ende and purpose this deuelishe murmouryng of the Pharisees was spoken for, made aunswer vnto theim in his disciples behalf.

And Leui made a great feaste.

And the scribes and Pharisees murmoured. &c.

Wherefore dooe ye falsely turne it to my slaundre (saieth Jesus) that I haue conuersacion with publicanes and synners? Naie verily, it besemeth me with no persones sooner to kepe coumpainie then with synners. For emong whom dooeth it more become a physician to bee conuersaunt, then emong the sicke? I auncome for none other purpose, but to cure soules that are oppressed and bounde with the diseases of sinne. And more apte to bee cured are suche persones as these, beyng openly knowen synners, acknowelageyng their disease, and therefore callyng for the physician: then others that thynke theim selfes hole men, shewyng a paincted sheathe to the yees of the worlde, vnder the coungrefaitt pretense of righteousnesse, wheras withinforth thei are vered with more grieuous enuis, and haue diseases a great deie more vncurable then thei, whose sickenesses open to bee perceiued. Forasmuche therefore as I am a physician, it is not mete, that men beeyng (as thei thynke theim selfes) righteous, should take indignacion at me, if I kepe no coumpainie with theim, seeyng that hole folkes haue no nede of a leache. And truely suche as are righteous in verai dede, ought not to haue enuie or grutche at synners endeauryng to amende to a better life: That if thei dooe, than are thei no lesse to bee condemned and reproued therfore, then if one that his hole, should take indignacion at a physician visityng a sicke persone to helpe hym of his sickenesse. For as concernyng the cause of the folke, he is no hole man hym self, that enuieth health vnto an other beyng sicke: and hym selfe is not vnholde with a disease, that whan he maie, dooeth not releasse his neighboure of his sickenesse. With thilkame aunswer so lerned

Thei that are hole, nede not the physician. &c.

I came not to cal righteous, but sinners to repentaunce.

and

and also wellto bee allowed, the Lorde Jesus bothe plaied the parte of an aduocate for his disciples, (who wer not as yet sufficientely armed to dampe and choke the malicious captiousnesse of the Pharisees & of the Scribes:) & also did plainly teache the said Pharisees, that his courteous demeanyng of hymself towardes synners, was mercie, and not fauouryng of vnrighteousnesse: and thirdely he did with couert wordes, but yet sharpely, rebuke their presumpteous takyng vpon theim, in that thei did with a great solēne countenaunce despise other persones, wheras theim selfes wer euen for this verai poynte vncurably wicked enemies of god, that thei stoode i their owne conceiptes vpon a false and a countrefaict title of holynesse.

The texte. ¶ And thei saied vnto hym, why dooe the disciples of Jhon fast often, and praie, and the disciples of the pharisees also, but thyne eate and drinke? He saied vnto theim Can ye make the childre of the weddyng fast, while the bridegrome is with theim. The daies will come when the bridegrome also shal bee taken awaie from theim, then shall thei fast in those daies. He spake also vnto theim a similitude: No man putteth a piece of a newe garmente into an olde vesture, for if he dooe, then breaketh he the newe and the piece that was taken out of the newe agreeth not with the olde. And no man poureth newe wyne into olde bottels. For if he dooe, the newe wyne will burste the bottels, and renne oute it selfe, and the bottels shall perysshe. But newe wyne must bee put into newe bottels, and bothe are preserued. No man also that drinketh olde wyne, streight waie can awaie with newe: for he saieth, the olde is better.

But one slaundrous querele cometh on an others necke. And it firste arose partely of certain that had been disciples of Jhon. For Jhon where he was as a marchyng bordre betwene the lawe & (should afterward ceasse,) & the libertee of the ghospell shortely after to arise, he gaue certain tradicions, whiche did not vttrely disagree from the Pharisees ordeinaunces: wheras Christe, who was by the opinion of many, thought muche inferiour to Jhon, did vse his disciples with more sufferaunce and tendernesse, especially in suche thynges, as to bodyly obseruaunces dooe appertein: of whiche sorte are fastes, and praiers: (for by these twoo thinges moste specially diddo the Pharisees purchace to theim selfes a fame of holynesse emong the people.) But Christe, though in his owne persone he praied often, yet did he teache his disciples, that praiyng ought to bee bothe in fewe wordes, and also priuely in places secrete: Neither did he precisely require any fast, yea and at certain thynges would he wynke, in whiche the prescripcions of the lawe did partly seme to bee neglected, whan he did in the meane whyle after an other facion frame theim to higher stout matiers whiche did more specially appertein to euāgelical stoutnesse. For a muche more higher poynte of stoutnesse it is, from the botome of the herte to forgeue a displeasure or a wrōg dooen vnto hys, to dooe good euen to verai those that haue harmed hys, and to suffren the losse of our owne life, for sauyng of our neighbour: then to forbeare eatyng of a litel meate till it bee towardes nyghte, or to hummne out a fewe psalmes with the toungue. The Pharisees made woondrous muche high seruice about that that might bee out wardely sen, and that might bee dooen by hypocrisie: neglectyng in the meane whyle, and leauyng goe suche thynges, as are matiers of true and perfect vertue in dede. But these Pharisees beeyng felowes more shamelesse then the Scribes, boldely presumed to chop logik euen with the lorde hym self, saiyng vnto hym: Wo what is the cause, why Jhons disciples dooe often tymes fast, & are a great long whyle

And thei saied vnto hym: why dooe the disciples of Jhon fast, &c.

together

together in their praiers: and thy disciples eate and drinke at their owne lustes, ne are not after the lyke sorte seen muche in praier. If thou canst auntely allow the holynesse of Jhon, why dooest thou varie from his institucio and ordeinaunce. Unto this surmised chalenge, the lorde because it touched hym selfe and no man els, aunswered ciuilly and nothyng impacientely, saiyng: I dooe not saie that praiyng & fastyng are naught: but in these twoo thynges I dooe in the meane tyme suffre my disciples to dooe as thei lust theim selues, that I maie after an other facion bryng theim forewarde to more higher matiers of stoutnesse. In those thynges whiche concerne the bodye, & come somewhat nere to the ceremonies of the lawe, my trainyng of theim is somewhat with fauour and gentilnesse; but in suche matiers as perteine to the solle, it is a great waie streighter and sharper. The thynges that ye esteme for the highest degree of holynesse, my seruantes shall of their owne voluntarie willes readily dooe, if the case shall at any tyme so require. Dooe not ye in the meane tyme enuie my disciples. The ende of thynges shal shewe whethers institucion, of Jhon, or me shall bee of more efficacie and vertue. Jhon in his moste gloryng protested himselfe to bee a frende of the brydegroomes, and not the brydegroome self. And verily it is not conuenient, ỹ those whiche dooe familiarly remain still about the brydegroome, and bee conuersaunt with hym in the spousall chaumbre (where reason would, that all thynges should bee full of mirth and iocundnesse) should bee compelled to abstinence from eatyng and drynkyng. Thei are yet but tendre, and thei depende altogether on the brydegroome. And hym shall they not haue any long tyme emong theim. But a tyme shall come, whan thei shall bee depriued of the spouse. And than beeyng made more firme and stable, thei shall not onely of their owne accorde willingly fast: but also to death & into prisō shall thei bee contente to goe, as often as charitee shall earnestely require it. Fastyng of it self is neither good nor ill. Therefore thei that fast, onely for to fast, dooe no great acte at all: but suche as can accordyng to myne ordeinaunce, sette at naught the glorie of this worlde, passe nothyng on sensual pleasures, despise ryches, esteme all affeccions as thynges of nothyng, refreigne wrathe and enuie, beare true louyng hertes to their ilwillers, saie well by theim ỹ speake euill of theim, praie for suche as dooe persecute theim and finally sette not a penie by their life in respecte of sauing their brother: suche will I acknowelage as disciples woorthie and meete for me. The presence of my fleashely bodye dooeth for the season make theim to bee weake: but whan this bodye shall bee taken awaie in suche wyse as thei maie not haue me whan thei would, and whan thei shall haue diepely receiued the spirite of the ghospell: than shall thei through their priue giftes of grace within theim, bee strong and vnuanquishable. And suche persones as dooe putte al the praise of righteousnesse in corporall obseruacions, because thei truste in their owne woordes, are found weake to perceiue those thynges, whiche I prepaire my seruauntes vnto: but who so mystrustyng their owne doodynges, sette all their defense and safegarde in the vertuous qualitees of the mynde, whiche vertuous qualitees thei shall acknowelage to haue receiued of me and no mā els: suche men shal nomanier aduersitee cause for to quaille. Jhons trainyng of his disciples, & my breakyng of myne, are of two soendrie sortes, because the marke that we shoote at, is not all lyke.

And he saied vnto theim: can ye make the childre of the weddyng fast, &c.

The dayes will come whē the brydegroome also shal bee take awaie, &c.

Thei

These twoo, his and myne, cannot haue a full mixture made of theim. For he that is willyng to bee my disciple must bee altogether spirituall, puttyng no manier truste at all in thynges corporall, in whiche the righteousnesse of the Phariseys dooeth altogether consiste. And therefore I enioyne my disciples not a whit of any suche thynges, as haue any affinitee with the carnall obseruacion of the lawe, lest that, in case I should admitte or suffre but euen neuer so litell: thei would altogether slyde backe again to the same state, that I will in any wyse haue theim to bee moste fer theit from. And the lorde Jesus to the entente that he would shewe how great diuersitee there was betweene Jhon, who trained his disciples accordyng to the first smatche of the olde lawe that he had been nouzeled in from his infauncie, and himselfe that by a muche other waie did breake his disciples to thynges of more higher perfection: he putte foorth a similitude of this sorte here folowyng.

No mã putteth a piece of a newe garmente into an old.

There is no man (saieth he) so foolishe that in case he wer mynded to patche vp a broken hole of his olde cote, would bee so mad to sette in a piece of newe cloth cut with a paier of shieres out of a newe garmente: whiche thyng if he should dooe, ther wer in it a double incommoditee. For first and foremoste he renteth a newe vesture to patche vp an olde: secoundarily the newe cloth standyng in the olde garmente, because it agreeth not, will not leat the ilfauoured sight of the patchyng bee hydden. Again, there is no man so foolishe that he will putte newe muste into olde bottels to bee kept: or if he dooe,

And no man putteth newe wyne into olde bottels.

it will surely so come to passe, that the strength of the muste boilyng & weorkyng in theim, will breake the olde bottels in soondre, & so shall consequẽtely folowe a double losse. For bothe the bottels shall perishe, and also the wyne renne out. What is therefore to bee dooen? Leat there be no mixture made of suche thynges as agree not the one with the other. Leat an old garmente bee botched with old cloth, and in a newe garmente, leat there not bee any piece of old cloth putte in. Leat also newe muste bee putte in newe bottels to bee kept: so shall it come to passe, that the bottels shall bee saued wholle, and the wyne too. I knowe how hard a thyng it is, to make thissame newe and ghostely doctrine of myne, acceptable vnto those, that haue now a lõg tyme been enured with the olde. For vneath any thyng dooeth lyke any persone, if it bee contrarie to that, that he hath long tyme been accustomed vnto. For at once is he offended at the first tastyng of a thyng that hath not been in vse with hym. Therefore lyke as he whiche hath long tyme been accustomed to drynke old wyne, is not at the first assayng delited with newe muste (for he misseth the taste that he would haue, and saieth that the old was better, but he saieth so for none other cause, sauyng onely, that he hath been vsed to the other:) So thei that haue liued all their daies afore in the olde trade of ỳ Jewes carnall cõstitucions, dooe of the first tastyng of this ghostely doctrine sterte backe, & desire to haue their other grosser thynges again, whiche thei haue been vsed vnto: that is to wete, circumcisiõ, holy daies, solẽne rites of sabbothes, difference of meates, diuersitee of vestures, fastes, Hierusalẽ, the temple, slain sacrifices or oblacions, walfynges, vowes, blynde constitucions of the phariseys, with other thynges mo, not vnlyke vnto these. And these premisses, thei not onely require to haue again, but also dooe preferre the same, before suche thynges as bee a great dele better and more necessarie to bee had, whiche thynges are, an herte circumcised from peruerse desires:

a mynde

an herte circumcised from peruerse desires: a mynde continually kepyng holy daie from all worldely or vnghostely applyng it self: a breste throughly quieted from all troubleous veracions or assaultes of euill passions: a spirite abhorryng from the infeccion of all thynges, whiche staineth or defoyleth the puritee of the mynde: a solle enuironed and besette rounde about with feith, charitee, humilitee, and purenesse: an herte euermore temperaunt and refreinyng from all euils: a mynde alwaies labouryng to come to his heauenly cõtrey: a solle euer beeyng a Tẽple and a place of soiournyng for the holy ghoste: a solle from tyme to tyme offreyng it self an acceptable and a pure sacrifice to God: a solle beeyng pure and clene from all spotte of synne through the feith of the ghospel: a solle clene mortified from all thynges that belong to this worlde, and dedicatyng it self altogether vnto godly thynges: a mynde moste readie and diligent to obserue suche thynges as the doctrine of the ghospell dooeth enioye and require. And the thyng that it requireth, forsooth is feith: the thyng that it enioyneth and commaundeth, is charitee. And thissame is verily the newe muste of my doctrine, whiche muste or newe wyne, ỹ vessels that haue been vsed to the olde soureturned wyne of Moses lawe, shall not well abyde: but it requireth newe and pure vesselles that are through the ghostely gyftes of grace, strong, made to endure, & substaũciall, sure to holde.

The. vi. chapter.

The terte.

¶ It happened on an after principall Sabboth daie, that he wet through a corne fielde. and his disciples plucked the eares of corne, and did cate, and rubbed theim in their handes. And certain of the Phariſees saied vnto theim: Why dooe ye that, whiche is not lawfull to dooe on the sabboth daies? And Jesus aunswered theim and saied: haue ye not read what Dauid did, whan he hymself was an hungred, & thei whiche wer with hym; how he went into the house of God, and did take, and eate the hewe bread, and gaue also to theim that wer with hym: whiche are not lawful to eate but for the priestes onely? And he saied vnto theim: The sonne of man is Lorde also of the sabboth daie.

It happeneth on an after principall sabboth.

AND behold, there ensued imediately, (as God would haue it) an occasiõ whereby it might bee plaily made open, what thyng was the newe wyne, and whiche wer the old bottels. The high and holy kepyng of ỹ sabboth daie was old wyne: and charitee beeyng euer readie by al occasiõs to help our neighbour, is newe wyne. So it happened therefore on a certain sabboth daie, whiche the Jewes did calle a sabboth secound first, or secoũd principal (because that fallyng betwene two other sabbothes, it semed to haue a double holinesse, and solẽnitee, the one because it was thende of the sabboth aforegoyng, and the other because it was the beginnyng of the sabboth next to folowe) it happened ỹ on suche a sabboth daie Jesus goyng on his waie, passed through a fielde of corne. And so his disciples beeyng (as it fortuned) an houngred, had pulled of a fewe eres of the corne, and all to rubbed theim in their handes, and eate the graine. This was a kynde of easemente that euerie bodye might and would commonly take, if houngre wer so sore vpon theim, that thei must nedes eate somewhat. In whiche case verily wheras ỹ charitee of ỹ ghospel would of

He went through the corne fields.

And his disciples plucked the eres. &c.

it owne accorde haue geuen some sustenaunce vnto theim beeyng houngrie: ꝑ Pharisees beeyng old bottels require in theim the soure verdured wyne of ꝑ old superstitiō, saiyng: Why dooe ye this geare, whiche it is against all gods forbod to dooe on the sabboth daies. Here the Lorde ons again plaiyng the aduocate for his disciples, aunswered: ye that profesle the high knowelage of the lawe, haue ye not at lest wyse read that poyncte, what Dauid did in a lyke case, whan he and all his coumpaignie wer anhoungred, lyke as ye see my disciples here houngrie now. Dauid would not onely haue auentured in the extremitee of houngre to haue dooē that my disciples now dooe: but beeyng a man of the lattee he entred into the Temple of God, nor was any thyng afeard to eate the consecrate loaues, (whiche thei called, panes propositionis, ꝑ is to saie, the loaues of proposicion, or of shewyng foorth,) whiche loaues to eate was by a plain ordeinaunce leefull to the prieستes onely, and to none other persone. And yet did he not onely auenture to eate that breade hymself alone, but of the selfsame loaues he fedde all his coumpaignie too, nothyng moued neither with the reuerence of the Temple, ne with the streight commaūdemēte of the lawe, forbiddyng any persone to dooe so muche as touche the said loaues, sauyng onely the prieستes, yea, & that thyng might ꝑ prieستes selfes dooe so long and no longer, as thei remainyng in the Tēple did execute and ministre the sacres there. No nor the prieste neither did any thyng feare or sticke to deliuer vnto Dauid those same holy loaues: as one verily, which well vnderstood, that suche streight obseruaunces wer not first ordeined for the destruccion of men, but for their preseruacion: and therefore to ceasse & lese their force, as oftē as any certain greatter cause of vrgēt necessitee dooeth so require. And whan the Lorde Jesus had at large declared many thynges concernyng this matier, at last he knitte vp his talke with this sentēce. Take ye this for a matier of certaintee, that the soonne of man, who is the Lorde of all thynges, is Lorde of the sabboth too. For he that was the first maker of the sabboth, hath power to abrogate the same sabboth. And he that is come to geue health vnto all creatures, is not letted from his office for the reuerence of the sabboth.

Why dooe ye that which is not lefull to dooe on the Sabboth daies?

The soonne of man is Lorde also of the sabboth daie.

The texte.

¶ And it fortuned in an other sabboth also, that he entred into the synagogue and taught. And there was a man, whose right hande was dryed vp. And the Scribes and Pharisees watched hym whether he would heale on the sabboth daie, that thei might fynde how too accuse hym. But he knewe their thoughtes, and said to the man whiche had the withered hande: ryse vp and stande foorth in the middes. And he arose and stood foorth. Then said Jesus vnto theim: I will aske you a question, whether is it lawful on ꝑ sabboth daies to do good, or to do euil? to saue ones life or destroy it? And he beheld thē al in a coumpace, and said vnto the mā: Stretche foorth thy hāde. And he did so: & his hande was restored again as hole as the other. And thei wer fylled with madnesse, and cōmuned together emong theimselfes, what thei might dooe to Jesus.

There ensued shortely after, an other exaumple also, how greatly olde bottels cannot abyde newe muste of the libertee of the ghospel. For it happened, that on a certain other sabboth daie he entred into ꝑ synagogue, as his custome was to dooe, and there taught. And as for this thyng, the Pharisees could soso awaie withall, because it was a thyng bothe of the cōmon vsage, and also of the prescripcion of the lawe. But there was present in the same place emong many mo, a certain miserable creature muche to bee pitied, carryng about with hym all dryed vp and clene maimed the same hande, with the helpe & labour wherof, he had been woont to fynde bothe hymself and his

And there was a man whose right hande was dryed vp.

and his children, in suche wyse as it had been better not to haue had the hãde, then to bee loden with the bearyng of it, whan it was dead. And all ỳ wyple the Scribes and Pharisees, whose parte and duetie it had been to haue take compassion on the man, and to haue spoken vnto Jesus for the healyng of hym, saied neuer a woorde, but stood watchyng of hym, whether he would restore the seloes hande hole again vnto hym: for thei knewe the mercifulnesse of ỳ Lorde euerie where readie to helpe all creatures. And therof sought thei an occasiõ to surmuise some false matier against him of breakyng ỳ holy sabboth, if he had on suche a daie restored vnto this wofull creature his hande again, on whiche sabboth the lawe had forbidden to doo any weorke or labour. But Jesus not vnknowyng what matiers the Scribes and Pharisees dyd thynke & cast within theimselues, speaketh vnto the mã ỳ had ỳ dead lame hãde, & to ỳ entẽte ỳ he might plainly bee seen of all ỳ coũpaignie, he cõmaũded him to arise & to come foorth into ỳ middes of all ỳ people there. But the partie, ỳ ye maie at ỳ first woorde perceiue ỳ he was one woorthie ỳ benefite of Jesus dooyng: as an obedict persone arose, & in sighte of all ỳ presence stood euen stil, shewyng out there before theim al the sight of his extreme misshap. Here Jesus turnyng hymself to the Scribes & Pharisees, did not discouer the malicious imaginacions of thesame vnto the people, but by demaundyng a questiõ, touched & hitte their cõsciences throughly home, saiyng: I would with al my herte learne of you that professe the knowelage of the lawe, whether it bee leeful to helpe the neighbour with dooyng hym a good turne on ỳ sabboth daie: orels to leaue the neighbour destitute of succour in his woe and distresse, whom a man is hable to helpe. And whether is it lawful to saue a mans life on the sabboth daie, orels to cast awaie the same. For he plainly casteth awaie an other mannes life, that whan it lieth in his power to saue it, dooeth not saue it. And whan the Lorde had cast his yies round about, and no man there was, that would make any answer: he saied vnto ỳ man: holde foorth thy hande. And immediately he stretched foorth his hãde at libertee, whiche afore was lame, and shroũken together, & in suche case that it could not stiere a whit. So great was the vertue and power of Jesus biddyng hym to stretche it foorth. What should the Scribes & Pharisees in this case dooe? The miracle was more euident, thẽ that it could bee denyed: & verai cõmon reason did allow, that a godly thyng it was at any manier tyme to healpe to the preseruacion of men: but hauyng been long accustomed to the old soureswyg of Moses lawe, thei could not awaie w the muste of euangelical charitee. Wheras of these actes their duetie had been to acknowelage ỳ power of ỳ godhed, & to acknowelage ỳ autour & first maker of the lawe: thei are turned into sterche staryng madnesse. And now euen out of hãde, thei entre a coũsail emõg theselues of cõmittyng murdre, what waie thei might destruie Jesus and bryng hym to his death. This was with those ioly captaines of religion a thyng lawful to dooe on the sabboth daie, wheras to thesame it was a matier of conscience to geue helth to a man beeyng in extreme miserie on the Sabboth daie.

And the Scribes and Pharisees watched hym, whether he would heale on the sabboth daie,

Whether is it lawful on the sabboth daies to doo good or euill. &c.

And saied vnto the mã. &c.

And commoned together emong theimselues,

¶ And it fortuned in those daies, that he wẽt out into a mountain for to praie, & continued all nighte in praier to God. And as soone as it was daie, he called his disciples, and of thẽ he chose twelue whom also he called Apostles. Simon whõ he also named Peter, and Andrewe his brother, James, & Jhon. Philip and Bartholomewe, Mathew and Thomas, James the soonne of Alpheus, and Simon whiche is called Zelotes, and Judas James soonne, and Judas Iscarioth, thesame that was the traitour.

The texte.

And it fortuned, &c.

The Lorde Jesus eftsones departyng from the citees and from the great resorte of people, sequestred hymselfe, and went vnto a mountain to praie, and all the same night did he passe ouer in deuoutely praiyng vnto God: teachyng vs a lesson thereby, in case we shall be willyng to begynne any thyng, whiche we would fain haue to bee luckie and prosperous in the procedyng of it, that we thā begynne of makyng our earneste praier, that it mate please God hādsomly and fauourably to sende the good aide of his spirite vnto the thynges that we goe about to entre. And whan it was brode daie light, he called vnto hym his disciples, whom he had now as perpetual coumpaignions, and witnesses of those thynges whiche he wrought. Out of theim he picked out a certain noumbre of speciall persones, whom for this onely consideracion he named apostles, because he entended to sende theim abrode shortely after as ambassadours of the ghospell throughout all the worlde, & their office to bee nothyng els to dooe, but what thei had in commission from hym. The names of the said Apostles are these, first Simon, who had afterward his name geuen him in the Syrians tongue, and was called Cephas, in Greke petros in Latin Saxum, in Englishe a stone: (and for none other cause verily, but for his sound and constaunt profession, by the whiche, whan the people wer in a waueryng and mammeryng what he was, Peter beeyng as ỹ voice of al thapostles together, pronounced the sentence, that Jesus was the soōne of the liuyng God.) Unto Peter was Andrew his owne brother associate as a felow. Thē James and Jhon: Philip and Bartholomewe: Mathewe & Thomas: James the soonne of Alphei, and Simon surnamed zelotes: Judas the soonne of James, and Judas Iscariotth who afterward betraied Jesus, whō Jesus chose not vnaduisedly, as one that wist not what he did, but by prouidence, to the entente that he would by exaumple of this Judas teache al creatures, what an horrible matter it is, to abuse the fauourable goodnesse of our saueour toward vs. yea, and in all the whole noūbre of the Apostles was there not so muche as any one, ỹ was a man either of power, or of rychesse, or of learnyng, not one ỹ was either a Pharisee, or a Scribe, or a bishop. He picked thē out vnlearned & rawe or grene & cunnyng euerie one of thē, to thēde & purpose, that he might poure newe wyne into newe bottels.

Who he also called apostles.

Simon whō he also named Peter.

And Judas Iscarioth the same that was the traitour.

The texte.

¶ And he came down with theim, and stood in the plain fielde, and the coūpaignie of his disciples, and a great multitude of people (out of all Jewrie and Hierusalem, and from the sea coaste of Tyre and Sidon) whiche came to heare hym, and to bee healed of their diseases, and thei that wer vexed with foule spirites, and they wer healed. And al the people praised to touche hym, for there went vertue out of hym, and healed theim all.

And he came down,

These Apostles thus chosen vnto hym, he came down from the mountaine vntill he wer come into a certain plaine ỹ was hable to receiue a great multitude of people. For suche thynges as require puritee of moste perfeccion, are to bee dooen in the mountaine. Emong thynges of most high perfeccion, deuout praier hath the first place: the nexte place hath the special choosyng out of theim, to whō the dispensacion & stewardyng of goddes woorde is to bee committed. There wer present also the residue of the disciples, & a verai great noūbre of all sortes of the people beside, whiche had come thither out of all Jewrie, yea and frō Hierusalem self too, and also frō the citees of Tyrus and Sidon lyng on the sea coaste: For the houngre of hearyng the ghospell preached, had drawen thither many folkes euen out of ferre parties, and many

whiche came to heare hym, &c.

the

the hope to receiue bodyly health had sembleably allured. For euerie one that came, Jesus deliuered from all kyndes of diseases or impedimentes that thei wer holden with. Yea and thei also whiche wer vexed of vnclene spirites wer made hole. And all this geare was dooē of hym so lightely and so easily, that some with a mere woord of byddyng wer restored to their health, & others he healed in a momente soodainly, with the onely touchyng of his garmente that he ware. For there was in hym the foūtain and fulnesse of the effectual vertue and power of God, whiche proceded from hym, none otherwyse then light dooeth from the sunne, or heate from the fyer: and so brought he health vnto all persones: for a saluеour he was, and was come into the worlde for the perfeict healing of al creatures. For there went vertue out of hym. &c.

¶ And he lifted vp his yies vpon the disciples, and saied: blissed bee ye poore, for yours is the kyngdome of God. The texte.

Than immediately vpon this he begoonne to shewe foorth some new muste of the doctrine of the ghospell, wherun to he had specially chosen out a certaine noūbre of a sumwhat more stedfast and sure sorte, as newe bottels to receiue & hold it. Blissed are ye (saieth Jesus) that haue no spice of proud herte, but rather dooe misslyke your selfes. For although to the worldeward ye seme to be persones abiecte and to bee refused of al coūpaignies: yet is the kyngdome of God yours, whiche is by a great oddes higher in honour and royaltee, then all the kyngdoms of this worlde. ye see diseases to be driеuen awaie, deuils to flee out of men, sinnes to bee clene abolished. What hath any regall estate of this worlde to bee cōpared with this heauenly highnes? Is it not a kyngdome of high regalitee, to be thrall to no vice, to bee cloggued wt no inordinate desires, to haue troden vnder fete the deiuil and al his armie, to haue ouercomed the worlde with al the terrours, and also the flatreyng enticementes belongyng to thesame, to bee men called and taken to the familiaritee and verai brotherhood of God, and to bee registred emong the inheritours of the kyngdome of heauen? Blissed bee ye poore.

Blissed are ye that houngre now: for ye shalbee satisfied. The texte.

Blissed are ye, who beeyng now men in pouertee and penurie, dooe liue in houngre and thirste, and beeyng contented with spare repastes, dooe despise the rychesse and the excessiue fare of this worlde, and the hoūgre that ye haue is for meate of the solle, whiche is the woorde of God and your thirste is for the liuely water of the spirite of the ghospell: for ye shalbee assured to be saciated and filled with these restoratiue delicates whiche ye are so fain to haue.

Blissed are ye that wepe now, for ye shall laugh. The texte.

Blissed, are ye, whiche haue of your owne myndes and willes exempted and depriued your selfes of all sensuall voluptuousnesse of this worlde, for the earnest tendreyng of euangelicall deuocion: and sette more by suche thynges as by meane of temporall afflictions enduryng but a whyle, dooe bryng mē vnto the ioyes of life euerlastyng. For the tyme shall come, whā all thynges beeyng clene chaunged to a contrarie course, your sorowe shalbee turned into ioye, and your mournyng into laughter.

Blissed shall ye bee whan men hate you, and thrust you out of their coumpaignie, and rail on you, and abhorre your name as an euill thyng for the soonne of mannes sake. Reioyce ye in that date, and bee glad: for beholde your rewarde is great in heauen. For thus did their fathers vnto the Prophetes. The texte.

The moste parte of the people dooe calle suche men happie and fortunate, vnto whom the people sheweth tokens of high fauour, and likewyse theim that are auaunced to honours: and suche through glorious titles are muche renoumed. But ye on my woorde and warranteise, shall bee blisſed, whan mē shal haue you in derision: whan thei shal cast you out of their coumpaignies as persones to bee detested and abhorred: whan thei shall speake many sore woordes of reproche and vilanie against you for my sake: whā thei shall earnestely endeuour and labour either vttrely to abolisshe your name and memorie for euer, orels to make it detestable vnto all that shal come after, and that not for any faulte of yours, but for the hatered of the soonne of man, whose doctrine and glorie ye shall bee preachers of. But dooe ye neuer ỹ more therefore myslyke your selfes, but rather bee ye glad whā suche thīges shall chaūce vnto you, and reioyce ye. For if the fauour of eiuill men shal not dooe by you accordyng to your deserts, yet a plenteous reward for your well dooynges abydeth you in heauen. It shal not lye in the power of men to abolisshe the names of you, whiche bee wrytten in heauen: it shall not lye in theim wt their woordes of reproche or despite to appale or derken your glorie, whiche shal for euermore bee coupled with my glorie. Naie contrarie wyse, the more that thei shall persecute your name and fame, so muche the more shal thei make it renoumed. For to bee myslyked of the vngodly, is the highest praise and commendacion that maie bee. Nor ye shal not be the first, ỹ haue been thus vsed. For excellent vertue hath euermore been hated of eiuil persones. What men of this present tyme shall now dooe against you, ỹ selfame thyng haue their forefathers dooen in tymes paste against the holy Prophetes: for none other respecte, but because the same Prophetes accordyng to the wyll of God did not holde their toungues from speakyng the trueth, whiche trueth hath to eiuill disposed persones been euermore odious. By exaumple of the said Prophetes shal ye coumforte your selfes. For whose names thei attēpted vtterly to abolisshe, the memorie of thesame is now high and holy with all creatures. Yet neuertheleſſe yee beeyng in assured coumforte through your innocencie & perfect good liuyng, must haue no mynde ne thought to auenge your owne cause. For thei shalbee assured not to escape without smarte in the ende, for ỹ thei shall dooe vnto you, though for a season thei seme fortunate and flourishyng rufflers in al pleasure and wealth of this worlde. For suche are differred and reserued to tormentes whiche neuer shall haue ende.

The texte. But woe vnto you that are ryche, For ye haue your consolacion.

And therefore woe vnto you ryche cobbes, the whiche while ye maie, dooe solace and delite your myndes, with the treasoures, honoures, and delectable enticementes of this worlde, and dooe not remembre ne thynke, that it will ere long come to passe, that this vain felicitee and pleasaunce shall bee takē awaie from you, and after the same shal ensue wofulneſſe and sorowe neuer to haue ende.

The texte. Woe vnto you that are full, for ye shall houngre.

Woe vnto you, whiche now in this worlde hauyng mynde on nothyng but your bealies, plaie the gluttons, and take excesse of all delicate meates & drynkes, more to pāpre vp the bodye in luste, then for the necessitie of nature, as though

as though ye wer borne to beastely fedyng onely, and to nothyng els, and as ye rather mainteined your life of purpose to eate & drynke, then eate & drynke to maintein life: & beeyng ful paunched with gorge vpō gorge, haue no mynde to relieue your poore brethren perishyng for famine, as though ye wer borne to fede none but your owne selfes, and were not bound to relieue the necessitee of your neigbour. Woe vnto you, for whā bothe these corporal meates and drynkes wherewith ye so delicately and voluptuously fede your selfes, yea and the bealie too whiche gourmaundeth shalbee consumed, thā shall ye bee hoūgrie and fynde no relief. Than shall ye wishe that ye might bee so happie as to haue but one of the lytteil crummes that falleth from the table of God: than shall ye wishe that ye might haue but one droppe of water cast vpon your toungue to coole your mouth, whan ye shall lye in burnyng heate of fyer vnquencheable. Than shall ye wishe that ye had in this lyke houngred the righteousnesse of God, whan ye shall see the litell poore ones plenteously saciate wᵗ the aboundaunce of al felicitee and glorie in heauē, whom in this worlde ye accoumpted miserable: & so muche the more despised, because ye sawe theim in penurie and houngre destitute of al relief and counforte, & lackyng foode and sustenaunce necessarie for the bodye.

Woe vnto you that now laugh. For ye shall waille and wepe. The texte.

Woe vnto you that dooe now make muche good mirth and laughyng, as folkes pleased euen to your owne myndes with the prosperous luckinesse of thynges transitorie, and as men made drounken with swete fortune: for within a litell short space, all thynges turned contrarie, ye shall waille & wepe, and your pleasaunce that lasted but a momente, shalbee turned into peine and torment for euer to endure.

Woe vnto you when all men praise you: for so did their fathers to false prophetes. The texte.

Take ye no high conceipte ne pride in your selfes, whan the worlde vpon a coūtrefaict lykenesse of beeyng happie and fortunate, doo either in wordes or by any other tokens shewe theimselfes to reioyce on your behalfes, as persons not knowyng what true felicitee and blisfulnesse is, whan thei highly extolle and praise tho thynges whiche are abominably and wickedly dooen of you: geuyng vnto deiuilshe persecutyng of the trueth of the ghospel, the name of zele towardes the lawe: the affliccion also and slaughter of good men thei call deuout seruice dooen vnto God. Thissame moste false praise shall not deliuer you frō the vēgeaūce of God, but shall make you woorthie of double grieuous punishemēte, for that ye haue not onely not beē ashamed of dooyng many wicked dedes of mischief, but also haue sought laude & praise for your ciuill dooynges. And thei that shall praise your wicked dooynges, the forefathers of thesame persones did in like manier shewe muche tokens of high fauour lōg agon to the false Prophetes that rebelled against the Prophetes of the Lorde, and vttrely stiered vp aswell the Princes as the people to the sleahyng of thesame. But the Prophetes of the Lorde did not seke to haue vēgeaunce against their persecutours: & yet neither haue the godly lacked their condigne rewarde, nor the wicked shall lacke their punishemente accordyng. And ouer late shal it thā bee for suche to repente their extreme hainous offēses, as at this present dooe nothyng regarde ỹ geuer of better aduertisemēte.

For so did their fathers to ỹ false prophetes.

The texte. But I ſaie vnto you whiche heare: loue your enemies: dooe good vnto theim whiche hate you, bleſſe theim that curſe you, and praie for theim whiche wrongfully trouble you. And vnto hym that ſmiteth thee on the one cheke, offre alſo the other. And him that taketh awaie thy goune, forbidde not to take thy cote alſo, geue to euerie man that asketh thee. And of hym that taketh awaie thy gooddes, aske theim not again. And as ye would that men ſhould dooe vnto you, dooe ye alſo vnto theim lykewyſe.

But I ſaie vnto you. &c. But chooſe theim hardyly, what thei are woorthie to haue, whiche for good dooen vnto theim, dooe rendre myſchief. But vnto you that geue eare to my ſaiynges, I geue this newe leſſon & rule, as muſte of the mightie ſtrōg verdure of the ghoſpell. Not onely requite ye not an euill turne dooē to you with an euill turne again: but alſo loue ye your enemies, and dooe ye good to theim, that dooe euill to you. For raillyng and reprocheful woordes, rēdre ye frēdely woordes again, and ſuche woordes as maie bee for the others welth and benefite. Praie ye for theim that ſurmiſe falſe accuſacions againſt you, that through your praiers thei maie bee reconciled to God, & haue their true crymes clerely forgeuen, whiche detecte you of falſe crymes afore men.

Loue your enemies. And vnto hi that ſmiteth ther on the one cheke. &c. And bee ye in any wyſe ſo ferre from all hertes deſire to dooe a diſpleaſure again for a diſpleaſure dooen to you, that in caſe a bodye geue thee a blowe on the one cheke, thou rather offre foorth the other cheke to bee ſtriken too: then thou wouldeſt auenge the firſt. And in caſe any ſhould attēpte to take awaie thy cloke frō thy backe, ſuffre him rather to take awaie thy cote too, thē thou to come into contencion for the wrong dooen vnto thee. The other in this caſe hath had the diſpleaſure in verai dede, that did the diſpleaſure: and cōtrarie wyſe he that to his own damage and loſſe of the thyng hath ſeen to the kepyng of peace and tranquillitee, hath had auauntage and gaine thereby, & not damage. Let your earneſt endeuour bee to dooe good vnto all folkes, and to hurte no bodye. If any other bodye ſhall dooe you harme, ye haue God to bee a redreſſour and auenger therof: If ye ſhall dooe any manne good in any behalfe ye are ſure to haue GOD a rewarder of theſame. In his handes leat the care of al bothe remaine. Bee thou prompt and readie to geue, if any bodye ſhal deſire any thyng of thee: for by ſuche meanes is mutuall loue of one to another purchaced, and knitte together. That if any perſone take awaie from thee any thyng of thyne by fraude or by ſtrong hande, leat hym rather haue it, then thou to come to make ſtrife or buſineſſe for it. Better it is for one to leſe his money, his houſe, or any piece of his lande: then for recouering of theſe thynges wilfully to forſake better. And in any wyſe leat all falſe guyle bee awaie from all your life: but what euerie one would with his good wille haue dooen of others towardes hymſelf, if the caſe ſhould ſo require, theſame leat hym dooe towardes his neighbour: and what he would not with his good wille haue dooē to hymſelf, theſame leat hym not labour to dooe againſt an other: For that is to loue the neighbour, as one loueth hymſelf.

And vnto hi that taketh awaie thy goune. &c.

Geue to euerie man that asketh of thee

And as ye would that euerie manne ſhould dooe to you. &c.

The texte. ¶ And if ye loue theim that loue you, what thanke haue ye? for ſynners alſo loue their louers. And if ye dooe good for theim whiche dooe good for you, what thanke haue ye? for ſynners alſo do euen the ſame. And if ye lende to theim of whom ye hope to receiue what thanke haue ye? for ſynners alſo lende to ſinners, to receiue ſuche lyke again. But loue your enemies, and dooe good and lend, lokyng for nothing again, and your rewarde ſhall bee great, and ye ſhalbee the children of the higheſt. For he is kynde to the vnkynde and to the euill. Bee ye therefore mercifull, as your father alſo is mercifull.

Euerie

Euerie bodye is dere frende to hymselfe, and dooeth not require of hymselfe any reward of his loue. Leat therefore the charitee and tẽdre loue towardes thy neighbour also bee plain without fraude or guyle, and franke without hauyng yie vnto mennes desertes: readie to dooe good as ofte as nede shalbee, not for any respecte of rewarde to growe or come vnto thee again thereby: but for this onely cause, that he is thy neighbour, although he bee one ẏ will neuer make thee any emendes for it, no nor yet accordingly dooe his parte in louyng thee again as thou dooest hym. As for the rewarde bothe of your loue and of your benefite, truste for it at Goddes handes onely. For if ye loue no mo nor other but thẽ that loue you, what piece of rewarde will ye require at goddes hãde? your loue is with the loue of others fully requited alreadie. Who so loueth again, another that loueth hym, and would not loue the same onlesse he wer loued of hym: suche an one is ferre from euangelicall charitee, the whiche enbraceth as wel the enemies as the frendes. And suche an one as loueth again, another that loueth hym, what great high acte dooeth he, or what acte mete for the high dignitee of the ghospell? dooe not thei that are louers of this worlde, & otherwyse also synners, yet neuertheless by ẏ verai leadyng of nature make muche of one that maketh muche of theim, & turne their face from hym, ẏ dooeth not his part again in mutuall loue towardes theim? And in case ye dooe benefite vnto those, that haue been beneficiall to you afore, what piece of rewarde shalbee due to you? This is no such beneficiall dooyng as the ghospell requireth, but it is a choppyng and chaungeyng of benefites one for an other. For as wel suche as bee synners, as also ferre out of the waie frõ the high perfeccion of profesſyng the ghospell, dooe by the ledyng of nature, recompense a benefite that hath been dooen theim, and crye out vpon vnthankefulnesse as a thyng detestable. Not to dooe these thynges therfore is the shamefullest thyng that may bee: to dooe them is no matier at all of any great praise or thanke. Moreouer in case ye lende money to suche men, of whom ye verayly trust to receiue again all your owne principall that ye lent, what acte dooe ye woorthye or semyng for the liuely herte of the ghospell? dooe not the etuill persones enterchaungeably lende one to another, and receiue their due summes again? It is but a common poyncte of pleasure dooyng, that euery iacke vseth, to dooe another man a commoditee at a tyme, to the ende that the like commoditee maie be dooen to the again. It is not a pleasure of the pure sorte, that is dooen to another vpon hope of the like pleasure to come home again. If thy neighbour lacke & desire thy helpe, and requireth money in the waie of lone, deliuer it him, yea, although there bee no hope at al that the money shalbee repaied ẏ: but deliuer it with suche a mynde, that in case he repaie it not, thou canst be contente he haue it of thy free gifte, and not of lone. Leat aswel your lone as also your benificialnesse bee bothe franke and free. Beare ye good hertes euen to suche persones also, as are ilwillers to you, dooe ye benefites vnto suche, as either will not dooe you benefite again, or els will requite a benefite with a shrewed turne. Lende also with suche a mynde, ẏ although there shal neuer come any parte therof to thy hãdes again, yet thou haue a ioye and delite to succour thy neighbour. Neither is ther any daũgier, leste ye for your parte shal lese your reward. For how muche the lesser rewarde shal bee either recompensed, or els hoped for at the handes of men: so muche the more plenteous and aboundaunte rewarde will

If ye loue thẽ that loue you &c.

And if ye dooe good for thẽ whiche dooe good for you &c.

And if ye lẽde to them of whõ ye hope to receiue. &c.

But loue your enemies and do good, lende, looking for nothyng again.

And your rewarde shal be great. &c.

And ye shall bee lyke vnto the highest. For he is kynde to the vnkynde, &c.

will God repaie vnto you. And so doyng the highest wil acknowelage you as his children of the right marke, if ye shal to your powers folowe his manier of goodnesse. For he is of his nature so beneficial a Lorde, that like great liberalitee he bestoweth not onely vpon the good, but also vpon the euil. For vnto euery one dooeth he geue lyke: yea and besides this, bothe heauen and yearth hath he furnished with so many ornamētes, so many soondrie kyndes of rychesse, with so many cōmoditees for the vse and seruice euen of ỳ wicked roo: prouokyng the euil by his fauourable mercifulnes, and also by his bou̇teous liberalitee, for to emende: & stiryng vp the good vnto thankes geuyng. This large beneficialnesse of your father, and thesame to all creatures at all tymes open, your duetie is lyke kyndly children, so to resemble and shewe in your selfes, that accordyng to his ensample, as muche as in you is, ye ernestly studie by al meanes to dooe good vnto all persones, as wel to the good, that thei maie bee made better, as also to the euil, that by your iētil meknesse thei maie bee prouoked and stiered to honester waies. If God, who is priuie to al mennes hertes, yet neuertheless of the infinite goodnesse of his nature is so beneficial toward verai many vnworthie creatures, in whom he perfectely knoweth that his largesse shal bee lost and cast awaie, how muche more is it requisite for you to dooe thesame, forasmuche as it is often seasons a thyng to you vnknowen, whether the parties that are holpē with a beneficial good turne, bee worthie or vnworthie, and the ende what it maie come to is vncertain. For many tymes it chaunceth, that those whiche at the first apparence seme naught, are good and honest: and again that thei whiche at this present are verai naughtie mē i dede, dooe right shortely after turne to a better mynde: And true it is ỳ euerie creature shall kynde God suche an one towardes hym, as he shal haue shewed and vsed himself towardes his neighbour.

The texte.

¶ Judge not, and ye shal not bee iudged, condemne not, and ye shall not bee condēned, forgeue, and you shalbee forgeuen, geue, and it shalbee geuen vnto you, good measure and pressed down, and shaken together, and runnyng ouer, shal men geue into your bosomes: For with thesame measure that ye mete withall, shal other men meate to you again.

Judge not, & ye shal not be iudged,

This also forsooth that foloweth is a poynete of christian myldenesse, & also of plainnesse vncountrefeict, that ye interprete and construe in the better parte all the saiynges and doynges of your neighbour, as many as maie bee doubtefull, of what mynde thei are dooen. For an herte that is pure from all corrupcion, is alwaie more enclined to thynke ỳ best, then to mystrust or deme euil. As for in manifest naughtie thynges (of whiche sorte are these, slaundreous backebytyng, filthie talke of ribaldrie, open robberie, and aduoutrie) it shalbee of your goodnesse to remedie and cure the faultes as muche as in you dooeth lye: but the mennes selfes neither to hate, ne to take vengeaunce on them. Judge ye therefore no man, so shall it come to passe, that ye shall not again bee iudged your selfes. Condemne ye no man: so shall it come to passe, that ye shal not again on your owne partes be condemned. Forgeue ye in case any offense or trespace hath been dooen against you: and God shal again on his partie forgeue your synnes vnto you. Bee ye liberal & beneficiall towardes your neighbour, and the good turne that ye dooe, shall returne to you again with auauntage and encreace. For there shalbee poured in your lappes backe again, a good measure, a measure brymful, a measure turned & shaken together euerie where, that al the lappe maie bee ful and no corner therof emptie or

Geue and it shalbee geuen vnto you,

tie or voide, & a measure that shal runne ouer the sides for fulnesse, although no recompense at all of the good turne that ye haue dooen, shall returne to you again at the handes of men. For after the self same measure with the whiche ye shall haue measured your liberalitee towardes your neighbour, after the same measure shal the reward bee returned home to you again at godes hãde. If ye haue been pynchyng and niggishe towardes your neighbour, of the same sorte shall ye fele your rewarde again to bee.

For with the same measure, &c.

¶ And he putte forth a similitude vnto thẽ. Can the blynde lede the blynde? dooe thei not bothe falle into the diche? The disciple is not aboue his maister, euerie man shalbee perfect, euen as his maister is. Why seest thou a mote in thy brothers yie, but considerest not the beame that is in thyne owne yie? Either how canst thou saie to thy brother: Brother leat me pul out the mote that is in thyne yie, whan thou seest not the beame that is in thyne owne yie. Thou hypocrite, cast out the beame that is in thyne owne yie first, then shalt thou see perfectely to pull out the mote that is in thy brothers yie.

The texte.

And to the ende that the Lorde Jesus would the better enprente the premisses in the hertes of his disciples, he added morouer this similitude or parable. Can a blynde man bee guyde to another that is blynd? That if he assaie the matier, dooeth it not come to passe that bothe falle into the pitte? Requisite it is that he bee pure hymself frõ al manier cryme, whiche will take vpon him to lede another the right waie of innocencie. How shall one teache another man what is to bee dooen, if himself bee fast entãgled in errour, & be clene out of the waie? But it is an hard thyng (ye wyll saie) throughly to endure the obstinate malice of some persones. Why are ye agrieued to endure, ỹ I my self dooe endure? Is it reason that the disciples state or case bee better then the state of his maister? He shall bee in perfite good case enough, if he be made felowe to his maister. And why dooest thou shewe thy self an heauie iudge, not of indifferente equitee against thy neighbour, beeyng thyne owne self entãgled with more grieuous eiuils of vice and synne? why dooe thyne yies serue thee so wel to see another bodyes faultes, whã at thyne owne manifold naughtinesse thou arte sterke blynde? why doest thou espye a litel mote in the yie of thy brother, and doest not cõsidre a whole blocke that is in thyne owne yie? And with what face maiest thou be hable to saie to thy brother: brother suffre me to take out a mote out of your yie, whan thou seest not a whole beame that is fast in thyne owne? True goodnesse beeyng a more merciful iudge vpõ others, doeth of a more sharper sorte chastice it self: & cõtrarie wyse, countrefaict holynes seketh to geat it self an opinion of perfeccion by this meanes, if winkyng at the great transgression of it owne self, it dooe wt all extreme rigour & sharpenesse make an opẽ raillyng vpõ the smal light trippes of others cõmitted onely of humaine frailtee. Dooest thou cõdemne thy brother for his meate or drynke, and thyne owne selfe with all thy power art worckyng cõfusion and distruccion to thy brother? Heare thou O false coũterfaictour of righteousnes. If thou wilt bee truely righteous in deede, first of all cast out the great beame out of thyne owne yie, & than if thou shalt so thynke good, thou shalt see all about how to take out ỹ litel mote out of thy brothers yie. Now after a peruerse kynde of iudgemẽt (as it wer, settyng the carte before ỹ horses) ỹ flatterest & pleasest thy self in thyne owne good qualitees, as though thei wer singular, & at another mãnes thou makest muche tushyng, & many excepciõs: at thyne owne ciuil prorogatiues thou art fauourable & slacke of punishemẽt, at another mannes faultes all cruell & full of rigour.

Can the blynd lede the blind, &c.

The disciple is not aboue the maister,

Why seest thou a mote in thy brothers yie, &c.

Thou hypocrite, cast out ỹ beame that is in thyne owne yie first, &c.

For

The texte. ¶ For it is not a good tree that bryngeth foorth euil fruicte, neither is that an euil tree, that bryngeth foorth good fruicte. For euerie tree is knowen by his fruicte. For of thornes dooe not men gather figges, nor of buſhes gather thei grapes. A good man out of the good treaſure of his herte, bringeth foorth that whiche is good. And an euil man, out of ỹ euil treaſure of his herte, bringeth foorth that whiche is euil. For of the abounDaunce of the herte his mouth ſpeaketh.

For it is not a good tree, that bryngeth foorth euil fruicte, &c.

Why dooe ye preſumpteouſly take vnto you a laude and praiſe of ſuche thynges, as maie be indifferentely common as wel to good men, as to euil: Neither the habite or veſture, neither meat, nor long beeyng in praiers, nor brode borders about the garmentes with holy ſcriptures in thē, dooe declare a man to bee good. For a tree is eſtemed not of the leaues that it beareth, but of the fruicte. And the fruicte taketh his ſape and iuice of ỹ roote, whiche ſape or iuice if it bee bittur, than cannot the tree bryng foorth fruicte of a ſwete relice. And again if the ſape bee good, than cānot the tree bryng foorth fruicte of any other ſorte, then agreable to his ſape that it is fed with all. The leaues and the rynde are ſenſible to the yie and beguyle a bodye: but the ſape and the roote are not ſeen. If the herte bee corrupte, euil it is whatſoeuer procedeth out from the ſame: if it bee ſyncere and pure, than pure it is alſo whatſoeuer ſpryngeth therhens. Euerie tree hath fruicte comyng of it, whiche fruicte it cannot hyde though it would. For neither is the figge gathered of the hawethorne trees, nor of the briere dooe folkes gather grapes. Good it is whatſoeuer a good man dooeth, whatſoeuer he eateth, whatſoeuer habite or veſture he gooeth in, or whatſoeuer he doeth of all ſuche thynges as of thēſelfes are neither good nor euil, but haue rather a certain ſhewe and pretenſe of godlynes then true godlyneſſe in verai dede. Eateth a good man wel he dooeth: eateth he not wel he dooeth: For bothe dooe procede frō a good affeccion of the herte. Againe euil it is whatſoeuer an euil perſone dooeth, becauſe it procedeth from a corrupt herte. Howſoeuer he be clothed, whether he faſt, or whether he eate, whether he praie, or whether he praie not. And wil ye knowe the fruictes of an euangelical tree, whoſe roote the moſt ſwete ſape of feith and charitee hath filled & replenifſhed? Suche an one loueth al folkes: he hateth no creature: he willeth wel euen to his verai enemies: ſo ferre is he from dooyng wrong to any perſone, that he wiſheth wel to thē of whom he is accuſed & wiſched to the deuil: He praieth for the long life & health of thē, by whom he is accuſed falſely: he earneſtely myndeth the preſeruyng and ſauyng euē of thoſe, by whom himſelf is killed: he earneſtely bendeth and applieth himſelf to dooe good to all menne, lokyng for reward at Goddes hande onely: he demeth euil of no perſone: whatſoeuer is indifferente to bothe partes, he entrepreteth and taketh to the better: he is a condemner of no mā: but for his owne parte remittyng the iudgemēte to God, he onely ſetteth his mynde to dooe all men good. The wieked he ſuffreeth, to the entēt that they may amēde. The neighbour ſtraighyng out of the right waie and dooyng amyſſe, he louyngly warneth and telleth of his faulte. If one treſpace againſt him, he forgeueth with his herte, and beareth not the offenſe in mynde. If thou ſhalt any where ſee ſuche fruictes as theſe: knowe thou it to bee an euāgelical tree becauſe it hath fruicte semyng for the ghoſpell. Now take alſo ỹ markes whereby to knowe the fruictes of a tree whoſe roote is infected with the bittur ſape of Phariſaical pryde, of enuie, and of couetiſe. Suche an one willeth wel to no mā, ſauyng to himſelf onely: he loueth any frendes, but for his owne ſake: his owne

For of thornes dooe not men gather figges. &c.

A good man out of the good treaſure of his herte bringeth. &c.

And an euil man out of the ill treaſure of his herte bringeth. &c.

glorie

glorie he setteth before the glorie of God: of any displeasure or wrong he will bee auenged: yea and wil dooe wrong to others of his owne ostre: he taketh a conceipte and a pryde in himselfe euē of his naughtie doynges too. the wel doynges of other men he will slaundrously reproue & kynde fauite withall: He taketh waies for his owne singular commoditees with ỹ hurt and damage of his neighbours: his wordes are euermore disagreable with his herte: He neither trusteth God, ne loueth his neighbour: Of him self he maketh vauntes, others he cōdemneth & saieth to bee naught: he flattereth himself that he doeth well in al thynges, & vpon his brother, dooyng neuer so litel amysse, he is a iudge without mercie. And wheras he ꝓduceth suche fruictes as these, yet in leaues and rynde he beareth a countrefaict lykenesse of a good tree. He goeth walkyng vp and down in his habite garded or hemmed with his brode philacteries: He washeth euerie other while: he resteth on the sabboth daie: he busily fleeth from talkyng with Publicās, but he geueth diligent attendaunce on great riche widoes: toward ỹ selie poore creature a fierce cruel tyrāne, towardes the riche cobbes a plain flattrer. He fasteth often, but that is in ỹ face of the world abrode: at home plaieth he ỹ glutton & onely serueth his bealie. In his praiers he is long & long again: ỹ lawe, the temple, and God, he hath alwaies in his mouth: but at any occasion out it brasteth that laie hidden in the herte, in which is laied vp the treasour of mennes good properties, and of theyr euil also. So than, as often as any case dooeth earnestely pricke him, thā doeth that same outward shewe of cloked holinesse vanishe awaie, and than cometh it foorth and sheweth it selfe that hath lyen diepely hidden in the botome of the herte. A wrong or a displeasour is laied in his waie: he is grieuously reuiled without deserte: he is haled into the prieson: he is spoiled of his gooddes: in these cases, doeth the good man out of ỹ good treasour of his herte, shewe foorth goodnesse. For he paieth not home one displeasure with another sorer displeasure again: but either sufferreth it, orels recompenseth a displeasure dooen vnto him, yea euē with a beneficial good turne. To one that reuileth him, he answereth with mylde and quiete woordes again: beeyng haled into prieson, he geueth thankes to God: the losse of dignitee or promocions he receiueth with ioye. But clene contrarie to all the premisses, the sayd Pharisaicāl tree, at any occasion that is offreed, sheweth foorth fruictes of a ferre contrarie sorte to the others.

Why calle ye me, Lorde Lorde, and dooe not as I bidde you? The texte.

God cannot by any meanes bee deceiued with one thyng for another, forasmuche as he throughly seeth the diepest corners and the botome of the herte within. Neither is he any thyng at all moued with the respecte or regarde of bodily and outwarde ceremonies, which dooe oftentymes deceiue men through the countrefaict semblaunce of holynesse. Thei geue a mā glorious paincted wordes, & secretely dooe theyr vttermoste power to bryng him to open shame. For to what purpose serueth it, that ye speake to me in the waie of doyng me honour, makyng at euerie other worde a solemne repeating of this name lord, lord, or maister, maister: whē ye nothyng regard those thinges which I commaūde & enioyne vnto you? If ye acknowelage me for you lord & maister, thā see ỹ ye bee obediēt dooers of my biddinges:

if ye dooe not so acknowelage me, what meaneth that callyng of Lorde or maister, or what dooeth it in me? Where the case requireth obedient & readie seruice, honoure due to your lorde or maister must bee shewed foorth, not in woordes, but in dooynges. The diligent kepyng of the Lordes commaundementes dooe shewe who is a feithful seruaunte, and not glorious speakyng of woordes of honour.

The texte. Whosoeuer cometh to me, and heareth my sayyng, and dooeth the same, I will shewe you to whom he is like. He is like vnto a man, whiche built an house, and digged diepe and laied the foundacion on a rocke. When the waters arose, the fludde beat vpon that house, and could not moue it. For it was grounded vpon a rocke. But he that heareth and dooeth not, is like a man that without foundacion built an house vpon the yearth: against the whiche the fludde did beat, and it fel immediately, and the falle of that house was great.

After this dooen, the same that the Lorde had taught by the similitude of a good and an euil tree, whose fruictes are to bee estemed of the roote self and none other: the same thyng dooeth he stil beat into their heades, by the similitude or comparison of a buildyng, that either wil geue ouer and falle, or will not geue ouer to stormes beatyng vpon it. For truely what thyng ỹ roote is in a tree, the same thyng in comparison is the foundacion in a building: and what the leaues are in a tree, euen the like therof is the makyng of any house, which yeldeth without foorth a pleasaũt shewe to the beholders.

Who soeuer cometh to me and heareth my sayynges, and dooeth the same. &c. Whosoeuer cometh to me (saieth Jesus) with a syncere herte and mynde, & dooeth so heare my woordes, that whan the case requireth, he will shewe foorth euident tokens of perfect vertue out of ỹ treasour of his sayd herte: I will shewe you to whom he is like. He is like to a prouident and circumspect builder, that buildeth his house not for a vain braggue or shewe onely, nor to serue him for a shorte while and no longer: but for a firmenesse and stedfasteneesse to stande and endure without perishyng against any boustreous storme or tẽpeste to come. And therefore he diggeth down of a great depth, and laieth a sound and substauncial foundaciõ vpon a sure rocke. This dooen, he maketh the vpper buildyng. Than afterward whan any fluddes arise and beate against it, or any mightie tempeste of windes light vpon it: neither with the swift rage of the fludde extremely roushyng vpon it, nor yet with the forceable violence of the wyndes boustreyng against it, can suche an house bee ouerthrowen or appaired, because it stãdeth sure vpon a strong foundacion. And contrarie wyse, he that so cometh to me

But he that heareth, and dooeth not, is like. &c. that suche thynges as I teache, in dede he heareth them, but he suffreeth not my preceptes & good lessons to synke throughly down euen to the botome of his herte: is like to a builder that hath but a slendre forecast, who maketh his buildynges after suche a sorte, as if there wer no tempeste like at any tyme after to arise. And forasmuche as suche an one hath no care at all, ne passeth not on a substauncial foundacion, but goeth vp with his buildinges of a great heighth, for a braggue and a shew onely: as soone as either any reunyng oner of the flouddes dooeth come, or any boustreyng storme of windes doeth arise, byanby down cometh al that euer he hath builded: and ỹ more stately or royally ỹ he hath made his buildiug for a vain shewe: with so muche the greatter ruine dooeth al ỹ house falle down. And truely what-

soeuer

soeuer standeth on the foundacion of ceremonies, pharisaicall constitucions, obseruacions of thinges outwardly belongyng to the body, is an house or buildyng, vndoubtely to quaille and falle, as often as there shal light vpō it wronges or displeasures, losse or damage of goodes, open shames or punishementes of the worlde, deathes or any sore storme of vnluckie fortune otherwyse.

The seuenth Chapter.

The texte.

Whan he had ended all his saiynges in the audience of the people, he entred into Capernaum. And a certain centurions seruaunte whiche was dere vnto hym, laie sicke, & was in perill of death. And whan he heard of Jesus, he sent vnto hym the elders of the Jewes, beseechyng hym that he woulde come, & heale his seruaunte. And whan thei came to Jesus, thei besought hym instauntely, saiyng: He is worthie that thou shouldest doo this for hym. For he loueth our nacion. And hath built vs a Synagogue. And Jesus went with theim. And whan he was now, not ferre from the house, the Centurion sent frendes to him, saiyng vnto hym: Lorde, trouble not thy selfe. For I am not woorthie that thou shouldest entre vnder my roufe. Wherfore I thought not my selfe woorthie to come vnto thee: But saie thou the woorde, and my seruaunt shall bee hole. For I also am a man sette vnder power, and haue vnder me souldiers, and I saie vnto one: goe, and he goeth: and to another, come, and he commeth: and to my seruaunte, do this: and he dooeth it. Whan Jesus heard this, he merualled at hym, and turned hym about, and said to the people þ folowed him: I saie vnto you, I haue not found so great feith, no, not in Israel. And they that wer sent, turned backe home again, and foūde the seruaunte hole that had been sicke.

After that the Lorde Jesus had spoken many woordes of the muchelyke sorte, as is afore rehersed, by the whiche he trayned his disciples and the people to sette theim in a trade towardes the excellent high perfection of euangelicall philosophie: he went again to the citee of Capernaum, in whiche citee he vsed muche and often to bee conuersaunt. And there ektsons befalleth many a soondrie occasion to worke and shewe miracles, to the ende that the autorite of his doctrine might bee confirmed and ratified with the moste high excellencie of his actes & dedes. There was in the same place a certain Centurion, who had at home in his house a seruaunt whiche was in suche perill & daungier of his life with the disease of the paulsey, that he was euen now at deathes doore. This matier did not a litell vexe the herte of the Centurion, who estemed his bonde seruaunte not by his vile state of bondage, but by the fidelitee and trustinesse that he founde in hym, and by þ pure honestee of his behaueour, and by the same his exaumple, did also reproue the inhumanitee of certaine maisters, whiche dooe commonly esteme and vse their seruauntes in no better degree of regarde, then thei dooe their horses, or their oxen. But to the purpose, whan this Centurio had gotten knowelage, that Jesus was goen into Ca-

A certain Centurions seruaunte.

Whiche was dere vnto hi.

pernaum: he procured and made out certain auncyent head mē of ỹ Jewes to make instaunt request to the lorde in their owne names, that he would vouchesalue to goe vnto his house to make his seruaunte hole again. It came of reuerence and shamefastnesse, (not of mistruste) that the Centurion first beeyng a Gentile, and secoundely a man of armes (whiche to bee was thought an vngodly thing,) maketh suite to the lorde by meane of others, and not by hymself. But thei whan thei wer come vnto Jesus, suspectyng and halfe deemyng it to bee a thing lyke enough, ỹ so great a benefite would not without muche a doo be obteined, firste for a bondman, secoundly for an heathen, and thirdely for a Centurion, that is to saie, a petycaptaine for a Crue of soldiers: thei entreate him w̄ muche carefulnesse & earnest wordes, saiyng: Sir haue no respecte that he is a Gentile, that he is a man of armes, ne for that this benefite is asked for one that is but a bondseruauut vnder him in his Crue. For he is soondrie waies a man worthie for whome to doo as good a pleasure as this commeth to. For he is right louing & frēdly to our nacion, and hath buyled vs a Synagogue. Than Jesus because he would shewe that no persone is vile afore hym, if the same bee commended and sette forth to hym by feith: went to the same place that he was called vnto. And whan he was now come somewhat nere to the house, where the partie laie sicke in his bedde, the Centurion perceiuyng that the lorde approched, willed his frendes to goe mete him, and thus to saie vnto him: Maister, there is no cause why for thee to take all this labour of cōming hither. Thy bountreous goodnesse dooeth more now, then I durst haue presumed to desire. I knowe thy dignitee wellenough, and I knowe myne owne selfe. An heathen creature I am: a Centurion I am: & all this busynesse that I make is about no better a man but a bondeseruaunt. I am by myne owne iudgemēt, a felow vnworthie, vnder whose house rooke thou shouldest put thy head, and for this cause durst I not presume to come vnto the my selfe. For the Jewes thinke theimselues by metyng or cōmyng of any of vs emongest theim, to bee defiled, because we are taken as men vttrely estraūged from al true seruing and worshippyng of God, & enwrapped with many soondrie synnes. Neuertheless the great dolour of my herte, & myne exceedyng great trust in thee, hath caused that I haue presumed to desire & aske health for my seruaunt lyng now in extremes: which health thou arte hable with a worde of thy mouth to geue. But this is to simple & basse a matier, yea and also to light a matier for thee to come & dooe in thyne owne persone. I coniecture this by comparison of myne owne selfe. For I am a mā subiecte to the power of an other man, to whose cōmaundemētes I am obedient, and haue other Soldiers also vnder me whiche dooe all thynges that I commaunde theim: so that it is not necessarie for me to goe about the dooing of all thynges in myne owne persone. But in case there bee any homely or slendre matier to dooe, I saie to this folowe: gooe, and he gooeth, and to an other: come hither, and he commeth. I saie to any of my seruauntes whom me lusteth: doe this, and he beeyng obedient to my bydding dooeth it. If the commaundemente of suche an one as I am, haue so great autoritee: that I syttyng still, the thing that I would haue is neuertheless executed and dooen by men that are vnder my gouernaunce, how

muche

muche more, though thou stiere not at all shall it be dooen, if thou with a woorde and nothyng elles, shalt geue suche commaundemente, or commission to any of thy disciples. Jesus, beeyng delyted with this talke because it was full of hertie good affeccion towardes his seruaunt, and of a lowelye opinió of himselfe, & of woonderfull affiaunce towardes the Lorde, staighed soodainly and stoode still: and shewed the verai tokens of one beeyng in a great meruaill: not because the thyng that he hearde was straunge vnto hym, (forasmuche as he knewe well enough the herte of the Centurió before these woordes wer spoken:) but the purpose that he went about was, by makyng a countenaunce of meruaillyng, to commende vnto the Jewes the Centurions affyaunce and assured truste in god: and also to embraid theim with their vnbelief, by this exaumple of a man beeyng bothe an heathen, & a soldier. Jesus therefore makyng delaye of an aunswer to the Centurion, turned to the multitude of the Jewes, that accompainied him, & saied: This one thing I affirme vnto you of certaintee, that yet vnto this daie I haue not found ne knowen so much feith in all the nacion of Israel. For ỳ seniours of the Jewes that had come vnto hym, did lesse beleue on hym in that thei made suche earnest desire to haue the lordes owne presence there, and in that thei half mystrusted that Jesus would not haue healed the seruaunte of an heathen man, onlesse thei had alleged his hertie fauour towardes the nacion of the Israelites: as though the Lorde wer a geuer of his benefites for humain or worldly affecciõs, or for the dignitee & woorthynesse of the persone, and not much rather to the feithful truste of the peticioner. Jesus therefore, (after that he had affirmed vnto theim that a tyme should come, whã suche as by the Jewes estimacion wer reputed for heathen & for synners, should through the commendacion of feith be receiued vnto the dignitee of ỳ nacion of Israell, these persons reiected, who beeyng by naturall descente ỳ children of Abraham, had through their vnbelike made themselfes vnwoorthie such a paterne or heade stocke and linage,) saied vnto the Centurion, (who at the laste was come himself to:) goe thy waies: for the thyng ỳ thou hast beleued maie be dooen, is dooen. Thy seruaunt is perfectly hole. And as he was in returnyng homeward he had knowelage by his seruauntes metyng him on the waie, that his seruaunte was euen at ỳ self same tyme soodainly deliuered frõ his disease, in which ỳ lord had saied: thy seruaũt liuetlh. For so largely dooeth the vertue and efficacie of Jesus woorde extende, ỳ it dooeth with no lesse fruicte or benefite helpe persones, absent, & ferre distaunt, thẽ those, ỳ wer prefẽt within his sight or reache, if their feithfull belief and affiaunce in hym did hable thẽ as apte & woorthie to receiue their godly desire for their feithes sake, especially whan the exaũple was suche, as might either put the Gentiles in hope & coumforte of goddes grace towardes theim, or els bee a monicio to the Jewes that for default of the true feith, thei should lese the fauour of God, whiche thei should wilfully & obstinately reiecte and cast of whã it wer offered. For certes this prefẽt exaũple was but an image or figure of ỳ Gẽtiles afterward to cõe into ỳ felowship of ỳ grace of ỳ ghospel, through pure feith, wout ỳ obseruacio of Moses lawe, & yet neuertheless by ỳ ꝑmedacio of ỳ law after a sort. For ỳ law was as a norice or a first schole maister & bringer vp of mẽ vnto Christ, & frõ ỳ Jewes did ỳ originall preachyng of ỳ ghospel first ꝓcede, & certes for a figure of this matier & nothyng

els it was, that the elders of the Jewes dooe commende the Centurions cause, and dooe speake for him vnto Jesus: and the same Jewes dooe accõpanie Jesus into the Centurions house, whom thei would and did afterwarde dryeue out of their owne temple.

The texte.

¶ And it fortuned after this, that he went into a citee whiche is called Naim, & many of his disciples went with him, and muche people. Whan he came nigh to the gate of the cytee: beholde, there was a dead man carryed out, whiche was the onely soonne of his mother, and she was a wedowe, and muche people of the citee was with hir. And whã the Lorde sawe hir, he had compassion on hir, and saied vnto hir: wepe not. And he came nigh and touched the coffyn: and thei that bare him stoode still. And he saied: young man I saie vnto thee: arise. And he that was dead, sate vp: and began to speake. And he deliuered him to his mother. And there came a feare on theim all. And thei gaue the glory vnto god, saiyng: A great prophete is rysen vp emong vs, and god hath visited his people. And this rumour of hym went foorth throughout all Jewrye, & throughout al the regions which lye rounde about.

And forsoeth the lorde, to thentente that the sede of euangelicall doctrine might ferther and ferther be spred abrode, did oftentymes remoue & departe from one place to an other. And so it befell, that leauing the citee of Capernaum, he passed by the citee of Naim, whiche lyeth from the mountayne Thabor muche aboute the distaunce of two myles, towardes the South coaste, not ferre from Endor. And whan he thither went, his disciples followed him, of whom by this tyme there was a great noumber: and besides theim there went also a great multitude of the common people of all sortes and degrees. And whan the Lorde was now not ferre from the gate of the citee, beholde an occasion of an other newe miracle.

Whold there was a dead man carryed out, whiche was the onely soonne of his mother.

There came a dead corpse carryed on mennes backes towardes buriyng with a great coumpainie of people. And a doulfull matier it was, first because it was a verai young man that was dead, and taken from his life euen in the verai flower of his age: secondarily, because it was the onely soonne of a wedowe, who beeyng depriued of the coumforte of an housebande, had sette all the hope and staigh of her life in the same hir soonne. This wedowe therefore testified the woefull tormenting of hir herte bothe with weping teares, and also with many pietedus woordes of lamentacion, suche as extreme rageyng dolour dooeth commonly putte in folkes myndes to speake. The great waillyng of the wedowe together with the vnripe death of the young strieplyng, caused the rest of the coumpainie also to wepe, as many as for kyndenesse and bonde of neighbourhood went folowyng the corpse.

Whan the Lorde sawe hir he had cõpassiõ on hir.

Whan the Lorde Jesus beeyng moste full of mercie and pitee had seen this sight, he tooke compassion on the wedowe, and shewed himself an effectuall coumforter vnto hir, that had none els to bee hir coũforter: he holpe hir both in woordes and also in dede. Woman, saieth he, make no more weping. And whan he had so saied, he came vnto the biere wheron the dead mã was carryed, and put his hande to it. And immediatly thei whiche carryed the corpse staighed. Here bothe coumpainies earnestly herkenyng, aswell thei ỹ accoumpainied the wedowe, as also thei that came with the Lorde, Jesus turnyng to the young mã that was deade, young man (q he) I saie to thee: Aryse. At this woorde immediatly the young man, euen as it had been one newely awakened, and reised out of his slepe sate vpright on the biere: and to thentente that it shoulde bee the more euident a token that his life was restored

And he that was dead, sat vp, and begoonne to speake,

stored hym, he begoonne to speake. And this speakyng did ferthermore also declare the lustie freashnesse and hertinesse of spirite in him.

And when he had now lept down from the biere, and cleuing fast vnto Jesus by whom he perceiued that his life had been restored vnto him, was still rendryng thankes for it: the Lorde delyuered him vnto his mother, to haue him home with hir, goyng now on his owne feete, whom she had caused after he was dead, to bee carried towardes buiriyng on fower mennes shoulders. And thus truely was the matier dooen as touchyng the storie, but not without a signification of ghostly doctrine. The wedowe beeyng a mother, representeth the churche. For soeth euen this is the same wedowe whom the prophete Esai dooeth coumforte, saiyng: Bee glad thou barain that bringest not foorth chyldren, reioyce thou ỹ art nothing towardes bearyng, for mo are the chyldren of the forsaken, than of hir that hath an husboonde. The synagogue trusteth altogether in her spouse Moses: it maketh great bauntes of the children of Abraham, beeyng eguall in noumber to the sande that lieth on the sea shore. The churche after the estimacion of the worlde, semeth destitute of hir spouse, who hath conueighed himself vp into heauen: and at the first she semed barain, and without hope of any issue or succession, (the Jewes and also the princes of this world labouryng that all memorie of Jesus, whom thei supposed to bee vttrely destroyed & dead, myght vttrely bee taken awaie & abolished for euer.) This wedow doeth dayly bring foorth, not children of this world, but childrē of ỹ light: neither dooeth she bring theim foorth to Moses, who taught thinges yearthly, but vnto Christe, who teacheth and also promyseth thynges heauēly. She bringeth theim foorth, not to death, but to immortalitee. She groweth daily in bringing foorth children yet vnshapen and vnperfeicte, vntill thei haue receiued the spirite of the ghospell, and vntil Christe bee brought to perfeict shape in theim: A true mother she is, and singulerlye dooeth she loue hir children, whom with great carefulnesse she frameth & traineth, vntyl thei maie growe to ful age, and maie bee brought vp to the strength of perfeict men. For loue and deuocion towardes god also hath it infancie, and it hath it cōmyng forewarde in groweth of age. That if at any tymeit fortune any of hir children to dye, she wepeth and cannot be coumforted, nor wepeth any lesse for him, then if she had had none but him alone, whom she loste. Innocencie whiche is geuen through euangelicall feith is life, and synne is death. We see vp how great affeccion mothers dooe mourne for the bodily corpses of their children: but muche more tenderly dooeth the churche wepe & waill for one that after baptisme is fallen again to any deadly synne: & more pēsife she is for the death of one synner, then the Synagogue is glad of fower score and nynetene righteous. Well than, foorth is the dead man borne of fower carriers: that is to saie, of the inordinate desires of this worlde, whiche hauing the dead corpse on their shoulders, beeyng now destitute of the holy ghoste, lacking now al felyng of himself, beeyng now dead aslepe in his owne naughtie vices, carrye hym down streight to the graue of euerlastyng despaire. The churche ferthermore hath gates, by whiche she casteth oute deade folkes, lest that with the stinking of the dead corpse, the others also that are yet hole, maye bee infected.

She hath other gates also, by whiche to receiue in suche as are called to

like agayne of the Lorde. As she bringeth not foorth into life, but by the spirite of Christe, so dooeth she not receiue into life again, but whom Christ dooeth call backe again. The portours that carrye the dead, neuer stoppe ne staigh vntil thei come euen to ỹ graue. For who so hath made al his resting place here in this worlde, & who so hath ons leat himself at large to bee led with synnefull affeccions, ceasseth not with damnable proceding to fall contynually to wurse and wurse, vntil he come to the maigne depth of euilles, & is deliuered to his lustes abominable. And all the while, nought dooeth the mother but wepe, yea and al the coumpainie of his coũtreymen dooe wepe, sorowyng that the dead is caste out, whome thei wilshe to returne to life again. And these verily are the praiers of our mother the churche, these been hir teres, and these are the sighes and gronynges of the godly persones, makyng mone and sorowe for the death of a synner. This young strieplyng was dead, not beeyng yet confirmed with the spirite of the ghospell: and so muche the more woorthie of mercie, because that the same man whom thei had hoped and trusted should through the spirite of Christ haue prospered and growen forewarde vnto the highest degree of euangelicall godlynesse, him they see now past life, and void of any spirite, and by moste mercilesse portours to be euen in carryng out towarde the derke pitte of the graue. But yet neuertheless the mother all ỹ while foloweth: the folke of the toune also dooe folowe (for charitee can scarcely by any meane despaier) and with teres, with fettyng sighes, and with woefull lamentaciõs thei declare what thing thei wilshe. But the thyng that thei wilshe lyeth not in their power to geue, neither bee thei hable to kepe hym still, whan life was once departed, nor yet of power to reise him vp again, after he was dead. To mãnes power he was dead, and past all possibilitee of callyng again to life. But al is wel enough. At the weping teres of his churche Jesus cometh, & meteth theim: luckie and blissed at all tymes is the meting of our saiueour with any body. He casteth an ye on his wedoe, luckie and blissed at all tymes is the mercifull lordes beholdyng of any bodye. He casteth no ye on the dead bodye, who because he thought not himself to bee in any nede of mercie, did not yet seme woorthie the mercie of Jesus: but the earnest affeccion & zele of the churche dooeth that obteine, whiche the synner beeyng desperate and past all grace dooeth not so muche as wilshe. The Lorde biddeth the mournyng to bee ceassed, bringing theim in hope of ioye to folowe after: he putteth his hande to the biere: The portours of ỹ dead corpse dooe stãde still. The first poynte of hope that oneis in, the waie of emending again towardes innocencie is, not to goe any ferther in naughtynesse. He that ceasseth to bee wurse then he was, geueth yet some token of hope on himself, that he will one daie weare better. And yet dooeth this not so fortune, onlesse Jesus vouchesalue with his mightifull hande to touche the biere. The hande of Jesus setteth an ende vnto all wicked desires or appetites, that the partie shall now ceasse from all naughtynesse, whiche was in carryng to the graue.

The churche in dede praieth, she maketh great entreactyng, she exhorteth, she chydeth suche persones as dooe offende, because she would haue theim to emende and bee in perfeict reste from their viciousnesse. But all this in vain, onlesse Jesus with his secrete vertue and power should touche the solle of ỹ synner beeyng dead. For Jesus is the life of euery man, yea, euen of the dead

too

too. And good hope there is that life wil come again, whan Jesus vouchsalueth to touche the biere: but the hertinesse of life dooeth not yet returne, onlesse the lorde dooe speake vnto the dead. At the voice of whom onely & none els the dead dooe reuiue again, yea, although thei haue been laied in graue, yea and haue lyen of fower daies continuaunce there: to thentente, that no man should thinke any synners to bee so ferre past grace, of whose recouerye to grace again, the charitee of the churche should despaire. Lazarus was carryed out, he was buiried, he laie stynking all ready in his graue, yet was there weppyng and waillyng made for him all the while, & at the voyce of Jesus callyng hym, he came foorth of his sepulchre. And in dede Lazarus was with some what more a dooe reised to life. For Jesus at that present, did (as it wer) rore out in his spirite, he wept, and was sore troubled in him self: not for that it was any harder for him to reyse one ỹ had lyen fower daies buiryed, then one whose liefe departed but euen now out of his bodye: but to shewe, how hardely suche persones come to emēdemente, as haue of long cōtinuaunce accustomed theim selfes vnto viciousnesse. Jesus cast an iye on ỹ wedowe, & she leakt weppyng: he shall likewise caste an iye on ỹ dead persone, & he shal begynne to lyue. The moste mercifull lorde therefore turned him self to ỹ partie ỹ laie there dead, thou yōg man (q he) I saie vnto thee: Arise. He cannot chose, but reuiue again, to whom any woordes shall bee spoken out of Jesus mouth: yea, although he wer dead. For the woordes he speaketh, are all spirite and life. What followed of all this? He reuiued again to innocencie, that was dead in synnes: he setteth hym self vpright, who afore laie stil, hauing no felyng of hym self, and (the whiche is the moste euidēt token of a mynde corrected to goodnesse) he begynneth to speake, confessyng his owne synnes, and geuyng thankes to the mercie of God. He is restored to his mother a liues man again, and where he was afore in carryng to his graue with great mournyng of many people, he is now with much greatter ioye of theim al brought home again. For this ppertee hath true godlynesse, that it loueth suche mē much the better, whiche haue emended from great enormitees to the earnest endeuour of ledyng a better life. For in these dooeth the goodnesse of God more better appere, thē in suche as haue neuer fallen into any grieuous cryme or enormitee. The mother reioyceth, that she hath receiued her soonne again: And thei whiche afore did mourne for the corpse, dooe now reioyce: and not onely dooe thei reioyce, but also euerie one of theim, as many as wer presēt at this sighte, wer taken with a certain feare. For suche as are so opēly euil and vncurable, the churche casteth out of hir felowelhip as dead corpses: to thende that by the exaumple of one, many maie bee afeard to synne. But the same compannie dooe prayse & magnifie the mercie of God, by whose power the dead retourne to life again. For so notable a miracle seen, the same people saied: A great prophete is there sproong vp emongst vs, and God hath taken regard to his people. For ỹ Jewes did as yet deme ne suppose no higher thyng of Christe, but that he was sommenotable prophete. And of this acte also did the fame of the Lorde Jesus growe, the bruite of the matier beeyng spred abrode, not onely through out all Jewry but also through out all the coastes on euery syde that lyeth about fluime Jordane, where Jhon had afore baptised as well the other people, as also Jesus self.

And there came a feare on theim all.

And thei gaue the glorie vnto god. saiyng: A great prophete is arisen vp emōg vs. &c.

And

The texte.

¶ And the disciples of Jhon shewed hym of all these thinges. And Jhon called vnto hym twoo of his disciples, and sent theim to Jesus saiyng: Art thou he that should come, or shall we looke for an other? whan the men wer come vnto hym, thei saied, Jhon Baptiste hath sent vs vnto thee, saiyng: Art thou he that should come, or shall we await for an other? And in that same houre he cured many of their infirmities and plagues, and of euill spirites, and vnto many that wer blynd he gaue sight: And he answered, and saied vnto theim, Goe your waies, and bring woorde again to Jhō, what thinges ye haue seen and heard, how that the blynd see, the hault goe, the lepres are clensed, the deaf heare, the dead aryse again, to the poore is the glad tydinges preached, and happie is he, that is not offended at me.

Than certain of Johns disciples, half enuiyng at so great successe of the thinges, that wer wrought and dooen by the handes of Jesus, and hauyng a certain spiece of enuie at his name, weaxing euery one daie more famous then other, and in maner derkenyng the glorie of John, of whom thei had an high opinion: make relation vnto John, liyng fast bound in the prison, of all the thinges that Jesus spake and did.

And Jhō called vnto hym twoo of his disciples, and sent theim to Jesᵘ, saiyng: Art thou he that should come. &c.

John therefore of purpose to remedie and cure this affeccionate mynde of his disciples, called twoo of theim aparte vnto hym, and sent theim vnto Jesus, to demaunde of him this question: Art thou he that was saied should come, or els dooe we looke for an other? John had so often all readye geuen testimonie of Christe, and also poyntyng at him with his fynger, had saied of him: Beholde the lambe of God: Beholde hym that taketh awaie the synnes of the worlde. And nothing is there more contrarie to all reason, then to thinke, that so great a prophete as John, beeyng now nere vnto his death, should begynne to doubte. For though his bodie wer in prisō, yet was not his testimonie of Christe bound in chaines: neither did the derkenesse of the prison any thing dymme his iudgemente concernyng Christe. For whom he had acknowelaged i his mothers wombe, him did he no lesse acknowelage in the prison. But the singular good man iudged it so to bee moste expediēt, that he might by this waie, as it wer, make delyuerie of his disciples into the handes of Jesus. Whan Johns disciples therefore had dooen their message to Christe after thesame manier and fourme as their maister had geuen theim in cōmission, the Lord Jesus did at the first make theim no aunswere. But many miracles dooen in their presence, right many soondrie maladies driuen out from suche as wer sicke, many vncurable euils put awaie from men, vncleane spirites cast out of men with a woorde, the sight restored vnto many that wer blynd: at last thus he aunswered theim: To what purpose is it for me to geue sentence of my selfe, who I am? There is no testimonie more clere out of doubte, then the testimonie of a mannes actes. Goe your waies & beare woorde vnto John, what ye haue seen with your iyes, and what ye haue heard with your eares. The blynd receiue their sight: thei that wer lame, are made hable to walke: lepres are made clene: the deaf haue their hearyng restored: the dead returne to life again: the poore & lowe dooe embrace the glad newes of saluacion: according to the prophecie of Esaie, whiche saieth: He hath sent me to preache the ghospel vnto the poore. John preached the kyngedome of heauen to bee at hande. Weigh ye with your selfes, whether these thynges, which ye see, be thynges woorthie & semyng for the kyngdome of heauen. And blessed is he that shal not turne these thynges whiche I dooe for the health of men, into an occasion of slaundre to himselfward. For as the greatnesse of the thinges wrought by me, shall

And in the same houre he cured many of their infirmitees and plagues.

For your waies & bring woorde again to Jhō, what ye haue seen. &c.

And happie is he that is not offended in me.

stiere

stiere many persones to enuie against me: so that ỹ weakenesse of this bodye, be occasion of slaundre to a great maignie. With this saiyng Jesus did secretely checke the enuie of Johns disciples, geuyng also therewithall a bywordde of knowelage that it would so come to passe, that the worldely opē shame of the crosse, (by whiche in any wyse the mysterie of the kingdome of heauen was to bee executed and accomplished) would turne many mennes hertes awaie from the doctrine of the ghospell: & ferther, that blessed should the bee, who neither would beare enuie ne grutche at his glorie, ne as men dismaied or troubled with his reproche of open death, would sterte backe from his holsome doctrine.

¶ And whan the messagiers of Jhon wer departed, he began to speake vnto the people concernyng John: what went ye out into the wildernesse for to see? A rede shaken with the wynde? But what went ye out for to see? A man clothed in softe raymente? Beholde, they whiche are gorgeously appareled, and lyue delycately, are in kinges courtes. But what went ye foorth to see? A prophete? yea I saie to you, and more then a prophete. This is he, of whom it is wryten: Beholde, I send my aungell before thy face which shal prepaire thy waie before thee. For I saye vnto you: emong womens children, is there not a greatter prophete then Jhon Baptiste. The texte.

And whan Johns disciples wer gon their waie, to reporte vnto him the aunswer of Jesus: the Lorde begoonne largely to speake in the praise of John, to thentente that none of them should by reason of demaundyng the former question by his disciples, mystrust or suspecte John him selfe to bee any thing wauerynge: or, concernyng his owne testimonie that he had afore gyuen of Jesus, to haue now chaunged his mynde, & to bee halfe in a doubte of the same. Jesus therefore remoueth awaie from John the suspicion of inconstauncie, and also maketh Johns testimonie concernyng hym, to bee of the more credence and weight, in suche wyse extollyng Jhons excellent vertues, that yet neuertheless he gaue him not the title of Messias, whiche title certain persones for a good long space did labour to geue vnto him. And in this manier it was that Jesus spake. Yf ye suspecte (saieth he) ỹ John, who a good while sēs, gaue testimony of me, to beenow of a wauerynge mynde, why than did ye a great whyle agon leaue the tounes after that sorte, & rēne full and wholle into deserte places to see the man: to see a reede (trowe ye) ỹ is blowen to and fro with the wynde and neuer long abydeth stedfast? But goe to yet, what went ye foorth at last to see? A man (trowe ye) gaily apparelled in softe silkes, that he maie with deliciousnesse of fare or with ambicion of honour bee corrupted? But this suspicion cannot light on a man, whiche went clothed in a camels hide, whiche gyrt his loygnes with a rough thong of heare leather, whiche lyued with grasse hoppers to his meate, and with plain water to his drynke: and whiche, wheras he susteined his life with no lyner diete then this, did besides also fast verai often. Whō gorgeous araie dooeth best please, whom deliciousnesse of meates dooeth delite: suche dooe seke and make shift to bee in kinges courtes. And on suche persones as haue a great desire to the thinges aboue said, the suspicion of a corrupt sentence & mynde, of inconstauncie and wauerynge, or of plain flaterie maie perchaunce lighte. But John hath preferred wildernesse before the courtes of princes: he hath preferred the hearie hyde of camels before veluetes and sylke, and before garmentes of clothe of golde, or set with precious stones: wilde honey and locustes hathe he preferred before the martspaines and other swete delycates What went ye out into the wildernesse for to see & A rede, &c.

lycates of kynges: and plaine water before the swete hypocras of the rychemen. And how that Iohn can in no wise flatre, the verai priesone that he is in, dooeth sufficientely trye. There is therefore no cause why any man should suspecte that Iohn did afore for any mannes pleasure or fauour geue so high and woorthie testimonie of me, and now to haue chaunged his mynde. But yet would I fain knowe, what thyng called you foorth into wildernesse, was it (trowe ye) to see a prophete? In dede he openly confessed that he was not the Messias, yet this one thyng dooe I affirme vnto you, if ye came foorth into wildernesse for that cause, to see a prophete, ye are not frustrate ne deceiued of the thing ye looked for. ye haue in verai true dede seen a prophete, yea, and more then a prophete too. For this same is verai he, of whom Esai long and many a daie gon did prophecie, that he should bee the foregoer of Messias. Beholde (saieth he) I send my messager before thy face, whiche shall prepaire thy waie before thee. For the prophetes did by derke mysticall saiynges forshewe certain thynges long after to come: but this Iohn did with his fynger poynte to Messias and shewe hym, whan he came. Therefore thei that thinke highly of Iohn, dooe, thinke rightly and well. For thus muche I affirme vnto you all: Emong all the men that are now in this tyme, or afore tymes hitherto haue been borne of weomen, there hath not any prophete arysen greatter or more excellent then Iohn.

The texte. ¶ Neuertheless, he that is lesse in the kyngdome of God, is greatter then he. And all the people, and publicans that heard hym, iustified God: and wer baptised with the baptisme of Iohn. But the phariseis and lawiers despised the counsaill of God against theim selues, and wer not baptised of hym: And the Lorde saied: Wherunto shal I lyken the men of this generacion: and what thyng ar they lyke? Thei are lyke vnto children sittyng in the mercate place, and cryng one to an other, and saiyng: We haue pyped vnto you, and ye haue not daunced: we haue mourned vnto you, & ye haue not wept. For Iohn Baptiste came, neither eatyng breade nor drinkyng wyne, and ye saye: He hath the deuill. The soonne of man is come, and eateth and drynketh, and ye saye: Beholde a gloutonous man, and an vnmeasurable drynker of wyne, a frende of publicans and synners. And wysdome is iustified of all hir children.

But the thing that some assigne vnto him, he will not him self acknowelage ne take as due vnto hym. For there is one greatter then he in vertue to dooe thinges, and also in dignitee, who neuertheless after the opinion & acceptacion of the people is inferiour to hym in the kyngdome of heauen. The streight liuyng of hym, and his goyng into deserte out of al coūpanie thei dooe highly esteme, and the familiaritee of this other thei dooe cōtemne. The dignitee of Iohn thei haue in reuerence, at the glorie of this other, thei haue enuie. The doctrine of him thei did enbrace, the doctrine of this other thei slaundre and deprane. He preached baptisme vnto repentaunce, for he affirmed the kingdome of heauen to approche, and to the voyce of hym herkened euerie bodye, as well the ignoraunte & inferiour people, as also publicanes, soldiers, and harlottes, makyng haste to the baptisme that Iohn mynistred vnto theim, confessyng theim selfes to bee synners, and beeyng desirous and fain to bee washed from ther synnes. And so did thei glorifie the righteousnesse of God, acknowelagyng their owne vnrighteousnesse, forasmuche as no creature is clene from great synne sauyng onely God, & enbracyng the goodnesse of God, who hath made promysse þ he will freely forgeue

Neuertheless he that is lesse in þ kyngdō of god, is greatter then he.

And all the people and publicans that heard hym, iustified god.

geue all the offenses, and transgressions of the former lyfe vnto all persones that with syncere trustе and affiaunce, will take their refuge vnto hym.

And contrarie wyse, the Pharisees, the Scribes, and the lawiers, while thei refuse shame to acknowelage their owne iniquitee, thei haue rather willed to make God a lyer, then to embrace the trueth: and therefore thought thei shame to bee baptised of Jhon, vnto their confusion and castyng awai, despysyng the mercifull counsail of God, who hath appoynted and determined to abolishe the synnes of all mortall people by this moste easie & iustifyll waie. For what is a more easie thyng, then to confesse, and so to be dipt in water not for that innocencie was or might bee geuen by Jhon: but for that the baptisme and preachyng of Jhon did make a preparatif to the same innocencie, to the ende that the more noumbre of persones might bee brought to saluacion through the preachyng of hym, to whom Jhon was as a forerunner and messagier, in case he should fynde their hertes and myndes allreadie prepaired to receyue it. There was nothyng of all the premisses vnaduisedly doen, or without a good grounde: but the prouidence of God disposed all thynges to the health and saluacion of mankynde. And the poore cōmoners, the people of the moste lowest sorte, and synners, who semed to be fertheste out of the waie from true godlynesse, & herein ferre shorte of the knowelage of the lawe: suche men embraced the beneficiall and mercifull goodnesse of God. And contrarie wyse thei whom it behoued moste of all to vnderstande, that these thynges wer promysed by the holy saiynges of the Prophetes, & who also semed to bee the verai pillours of all deuout holynesse, haue vtterly refused the bounteous goodnesse of God, beeyng offred vnto theim, and haue felt nomanier compunccion, to repentaunce or emendemēte, neither at Jhons preachyng, nor yet at myne. And Jesus saiyng this obstinate malice plain in their face, brought in a similytude of this sorte in his communicacion.

But the Pharisees & the lawiers despised the counsail of God against themselues.

What shall I than saie of thepeople of this peruerse generacion, or to what thyng shall I saie theim to bee lyke? Thei maie bee lykened vnto boyes whom we see sittyng together in the open strete, whiche boyes answeryng one an other in their playyng, vse thus to saie: we haue played you merry songes vpon our pypes, and yet haue ye been thereby nothyng moued to daunce: we haue played you mournyng songes, and yet haue ye not wept. Thissame prouerbe beeyng taken of the common guyse of children in the strete, did the Lorde Jesus applye and compare vnto the obstinate Jewes, who neither with the streight liuyng of Jhon wer moued to any feare of goddes vengeaunce, nor yet with the courteous familiaritee, and beneficiall deaynges of Christe, wer any thyng stiered vnto the loue of hym. For there came Jhon (saieth Jesus) with singular streightenesse of liuyng, bothe preachyng repentaunce, and also giuyng an exaumple of repentaunce, neither eatyng any breade, ne drinkyng any wine, but liuyng in wildernesse, clothed in a pilche of a cameis hide, and girte with a gyrdle of lether. But for all these thynges so ferre wer ye from all repentaunce, that the thyng whiche was doen for to emende you, ye turned into surmuised slaūders and querels, saiyng: He lacketh common reason, he hath a deuyll in hym. The soonne of man is come eatyng by ỹ contrary waie, to bryng you to saluaciō, ỹ is to wete as a mā familiar & readie to mete or speake wth all persones ỹ would, makyng no shewe of any newe streightnesse of liuyng, nor manacyng or threatenyng any punishemēte:

We haue ppyed to you, & ye haue not daunced.

For Jhon baptiste came neither eatig breade nor drinkyng wyne, &c.

The soonne of man is come, & eateth and drinketh.

but alluryng all persones with benefites vnto the loue of hym, eatyng and drynkyng as other folkes vse to dooe, beeyng conuersaunt emong all sortes of men whatsoeuer thei wer, nor differyng from other mẽ either in his meate, or els in his araye. And this mannes humanitee and curteous behaueour wherewith ye ought to haue been prouoked vnto better waies, ye turne into an occasion of slaundrous reprochefulnesse, saiyng: Beholde a gluttonous felowe and a dryncker of wyne, a frende of publicanes, and of synners.

And wisdom is iustified of al hir childre.

But yet nothyng preuailed the malice of men against the worckyng or purpose of the wysedome of God. For the righteousnesse of God was euen by that meanes glorified with all the children beeyng geuen to euangelical wysedome, after that it was well to bee knowen that nothyng was leaft vndooen for the sauyng of all creatures: but yet the ciuill and the proude, refusyng the free gifte of God, by their owne iust and true desertes to bee cast of and to bee condempned: and in their sted publicanes, harlottes, synners, and heathen to bee rightfully admitted to the partakyng and felowshyp of saluacion. So was it prophecied afore that bee it should, and so did it proue: So was it reason that it should come to passe, & so came it to passe in dede. Thei that vaunted theimselfes to bee godly men and righteous, wer for their vnbelief reiected and put awaie from the free gift of euangelicall saluacion: & contrarywise, suche men as through promptenesse of beleeuyng, & through vncorrupt affection haue violentely braft in for to come to the Lorde, wer thei neuer so secular, wer thei neuer so muche to bee abhorred, wer thei neuer so muche defoiled with synnefulnesse: haue been receiued to the felowshyp and brotherhood of the kyngdome of heauen.

The texte.

¶ And one of the Pharisees desired hym that he would eate with hym. And he went into the Pharisees house, and sate down to meate. And beholde, a woman in that citee whiche was a synner, as soone as she knewe that Iesus sate at meate in the Pharisees house, she brought an Alablastre box of oynteemente, and stood at his fete behind hym weepyng, and began to washe his fete with teares, and did wype theim with the heares of hir head, and kyssed his fete, and enoynted theim with the oynteemente. When the Pharisee, whiche had bidden hym, sawe that, he spake within hymself, saiyng: If this man wer a Prophete, he would surely knowe who & what maner a woman this is that toucheth hym, for she is a synner.

A woman in the same citee whiche was a synner. &c.

And beholde, there folowed byandby in the necke hereof a certain matter, wherein the case selfe should laie plainly before their iyes, the same that the Lorde had taught in woordes, concernyng the puttyng awaie of suche as thought theimselfes righteous, and the receiuyng of sinners to grace and fauour. The Pharisees ferre aboue other men wer puffed vp in pryde: by reaso of knowelage of the lawe, and for the opinion that the people had of their holynesse. And so it befell that one of theim praied the Lord to take a repaste at home at his house. Neither did Iesus disdeigne the same to dooe, who denyed no man to haue his presence that would. And whan he beeyng entred into the Pharisees house was set down at the table: behold, a certain womã, whiche within the same citee was knowen for a notorious sinner, as soonne as she knewe that the moste merciful Lorde Iesus, (who would debarre no creature frõ comyng to hym, who also did moste prõptly & readilye helpe all the ciuils of all persones) was there presẽte: she altogether myslyking hir self for hir sinnefulnesse, but yet cõceiuig greet trust & affiaũce of ỹ mercifull goodnesse of Iesus, did (as ye would saie) breake i parforce into ỹ Pharisees house.

The

The ardent desire of hir herte had shaken of all shame from hir, though she knewe well enough with how great stately disdeignefulnesse, and straunge countenaunce the pharisaicall sorte vsed to turne awaie their faces from synners, and not once to looke vpō theim, wheras theimself withinfo orth swimmed as full as their skyn might hold, of muche more grieuous vices. And with hir she brought the precious thynges of hir moste chief pleasures and nicitee, that she had yet remainyng with hir as monumentes and tokens of remembraunce of hir former life, (whiche life she now abhorred,) and vpon Christe (in the heauenly loue of whom she now burned) it was hir entente without makyng any store therof, plēteously to powre out, and in cherishyng of hym to bestowe all these precious and fyne thynges, wherwith she had afore tymes naughtily serued hir owne delicate pleasure, & had made hir self amiable vnto the worlde. And the thyng that she brought was a fyne delicate litell bore of swete oynctemente and sauours, whiche vessell thei called Alablastre, of a Greke terme, because of the smothenesse of it (which letteth, that one maie vneath take it vp, and holde it in his handes for slippyng.) But the oynctemente was specially good and fyne, and had coste a great summe of money, for so small a thyng. And in old tyme suche as wer bonde seruauntes to the sensuall pleasures of the fleash, did beraie greatly delyte in swete oynctementes & perfumes, & especially in compaignie at any banquet tynges. But see & note the holy importunitee of this womā beeyng a synner. She did not onely ieoperde as an vnbiddē geaste boldely to entre into the house of a Pharisee: but also euē as she was decked and trimmed in hir araie, came in boldely into ỹ coūpaignie as thei satte at the bourde. And because ỹ tables of ỹ parlour stoode so, that thei letted hir to come and cast hir self downe prostrate on the forepsyde at the fete of Jesus: she stood behind at his backe, and (as well as she might dooe,) begoonne to washe his fete with teres of weppyng, marryng for hir solle healthy the beautie of hir yes, whiche of long tyme afore she was woont in the waie of abominacion to paynete with Stibie: and the fete of Jesus beeyng well washed with teres tryclyng down from hir yies lyke the droppes of rayne in a shower, she wyped drie again, not with any towell of lynnen, but with the heares of hir owne head, whiche she had vntil that daie, customablye vsed for ỹ delycate and sensuall pleasure of the fleash, to enoynct with swete perfume, to dye with colours, to kembe, & to brede with wrythes of golde enterlaced emong it. The woondrefull loue also of this woman beyng a synner, was with al this not yet satisfied: but after ỹ Jesus fete wer so washed & wyped shee leaft not kissing of thē: But al ỹ thynges whiche wer once ỹ instrumētes of hir fylthie pleasures, she now turned to ỹ obediēt seruice of hym, who onely, & none but he, is to beeloued. Thou hast now the plainfacion of a synner, through vnsaciable importunitee of ardēt loue, & through stedfastnesse of feith, breakyng parforce into ỹ kyngdome of heauē. Now on the otherfyde haue thou a paterne of ỹ Jewe, who through his presūpteous conceipte of himself, & his vnbeleefe, maketh himself vnworthie the mercifull goodnesse of God, ỹ is offreed. The Pharisee whiche had desiered Jesus to diner, whā he saw this, wheras his parte had beē to fauour ỹ womā of such a feruēte good zele pressing in, wt so great hūilitee submitting hir self to Jesus & by so many tokēs protestyng an earnest repētaūce of hir former lyfe: & wheras he should haue loued ỹ mercifulnesse of Jesus, who putteth awaie no per-

She brought an Alablastre bore of oynctemente.

And stood at his fete beynd hym.

Weppyng, & begonne to wash his fete with teres.

And did wype theim with ỹ heare of hir head.

And kyssed his fete.

If this man wer a Prophet &c.

sone from hym, he is moued to the slaundrous mysiudgyng of theim bothe. For this did he thynke within hymself: This man if he wer a prophete suche an one as he is reputed to bee, forsooth he could not bee ignorant, what woman and of what sorte she wer, that thus toucheth him with hir handes. For a common harlotte she is, and a womā of notorious vnchaste liuyng: whiche thyng if he did knowe, he would not suffre himself to bee defoyled with the touchyng of a bodye polluted and vncleane. For the pharisee thought holy men to bee polluted if thei did but so muche as once talke wt a synner. Suche was the stately proude braggues of counterfaicted righteousnesse, through whiche the Iewes stoode highly in their owne conceiptes, incurryng the indignacion of God thereby.

For she is a synner.

The texte.

¶ And Iesus aunswered, and saied vnto hym: Simon I haue somewhat to saie vnto thee. And he saied: maister saie on. There was a certain lender whiche had two debtours, the one ought fiue houndreth pence, and the other fiftie. When thei had nothyng to paie, he forgaue theim bothe. Tell me therefore, whether of theim will loue him moste? Simō aunswered and saied: I suppose that he to whom he forgaue most. And he saied vnto him: thou hast truely iudged. And he turned to the woman, and saied vnto Simon: seest thou this woman? I entered into thy house, thou gauest me no water for my fete: but she hath washed my fete with teares, and wyped thē with the heares of hir head. Thou gauest me no kysse. But she sens the tyme I came in, hath not ceassed to kysse my fete. My head with oyle thou diddest not enoynct: but she hath enoynted my fete with oyntement. Wherfore I saie vnto the: many synnes are forgeuen hir, for she loued muche. To whom lesse is forgeuen, the same dooeth lesse loue. And he saied vnto hir, thy synnes are forgeuē thee.

Simō I haue a thyng to tel the &c.

But Iesus to thentente that he would so muche the more declare hymself to bee a prophete, made aunswere vnto the secrete thought of the pharisee. Symon (q he) I haue a thyng to tel thee. Than saied the pharisee: Maister, saie on, what is it? Than Iesus, seeyng the pharisee to geue good eare vnto hym, because he would not before all the coumpaignie of the other geastes openly detecte the vngodly thought of the pharisee (for the parte of a right ghospeller is also to see that he vse ciuilitee & good courtesie too:) put foorth vnto hym a parable of suche sorte as here foloweth. Twoo certain persons at once wer endebted bothe vnto one vsurer, of whiche twoo debtours, ỹ one ought fyue houndreth pieces of syluer coyne called denaries (whiche wer muche about the estimacion or rate of fyue or sixe pense a piece of old sterlyng money, so ỹ this mannes wholle debte amounted muche nere about ỹ summe of twelue or fiftene poundes sterlynges or rather aboue: albeit some wryters yea and moste wryters, dooe value the old denarie, muche about twelue pēse sterlyng, and than was the debte twentie fyue poundes sterlyng:) and the other debtour ought but fyftie of suche syluer pieces (whiche was muche about the summe of fiue and twentie shillynges or thirtie shyllynges, or after the greatter estimacion it was fiftie shyllynges sterlynges) and forasmuche as bothe of thē wer founde vnhable to paie their dueties, he forgaue theim all the wholle summes euerie penie, that thei wer indebted in. Now whether of these twoo is bounde the more hertily of theim bothe to loue so lyberall a creditour? Symon not yet vnderstandyng what ende this parable was ment to come to, aunswered plainly without any subtiltee. In my mynd (saieth he) that partie is bounde the more earnestely to loue his creditour, to whom the more summe was forgeuē. Than Iesus openyng for what purpose he had put foorth this doubtefull questiō, saied vnto Symō: Thou hast iudged rightly: but thou applyest thy iudgement nothyng equally ne indifferently.

There was a certain lender whiche had two debters.

rently. And foorthwith he turned himself to the woman, and spake vnto Symon: dooest thou see this woman, whō thou callest a synner? dooest thou not see hir al full of wepyng with hir heare lyng about hir shoulders, makyng lauasse of hir precious perfumed oynctemente, liberall and more then liberall of hir kysses geuyng to my fete, lyng prostrate afore me, & outwardly shewyng all the behaueour and vsyng of hir bodye, a paterne & liuely exaumple of a repentaunte persone. These are manifest tokēs of a certain exceedyng great loue towardes me. The more earnestly that she hateth hir self, so muche the more frankely she tendreth me and maketh of me. She came hither a synner: but she was throughly made hole, as soone as she touched the phisician. Thou despisest this womā here as a synner, and of thyne owne self thou hast a good opinion & conceipte that thou art a righteous mā: But the godly zele & affeccion of this synner, is ferre oddes aboue thy righteousnesse. I am come into thy house a geast bydden to a repaste & desired to come, and yet hast thou not so muche as geuen me water for my fete, whiche neuertheles had been but a ientill poincte of courtesie euery where cōmonly vsed: but this woman hath washed my fete, with hir owne teres, and hath wyped them with the heare of hir heade. Thou hast not geuen me a kysse sens I came in, whiche euerie commō frende dooeth of a customable vsage geue one to an other: this woman euer sens she came first in at the doores, for the immoderate zele & affeccion of hir herte, hath not ceassed still to bee kissyng of my fete. Thou hast not enoynted my head so muche as with common oyle, whiche poincte of ientilnesse is commonly shewed to any geastes whatsoeuer thei bee, that come to a repaste in any mannes house: this womā hath with a precious & a verie costely oynctemente of perfume, all ouer and ouer enoynted my fete, that is to saie, the moste abiecte and vile parte of the bodye. Dooe not thou weigh how muche she hath synned: but consyder thou how muche she loueth. For dere loue coureth a multitude of synnes.

And saied vnto Symō: dooest thou see this woman?

I entred into thy house. &c.

For thus muche I plainly affirme vnto thee, that a great noumbre of synnes are forgeuen hir, not because she hath muche fasted, not for that she hath vsed muche praier & contemplacion, not because she hath beē a deuoute obseruer of many pharisaicall constitucions: but because she hath muche loued, & because she hath with all hir wholle herte put hir truste & cōfidence in me. The more grieuously that she hath synned, so muche the more dooeth she mysliyke hir self, & so muche the more earnestely dooeth she loue me, through whose free mercie she hath beē deliuered frō hir manyfold synnes. So hath the greatnesse of sinnes turned to a gracious & a blisfull good ende for hir parte. And on the other syde, to whō lesse is forgeuen, that partie dooeth not loue so greatly: as for exaumple, ye Pharisees thynke your selfes righteous for the obseruyng of ỹ lawe, & not to haue any great thynges in you, that nedeth goddes pardone, and therefore your loue and affeccion is the colder towardes the geuer of remission. The Lorde, whan he had spoken all this to the Pharisees, saied vnto the woman: Thy synnes are forgeuen thee. She had made no praiers in woordes, she had made no confession at all in woordes, but she did muche the more euidentely confesse hirself by hir dooynges, and muche the more effectually did she praie with hir teres. And this is to Christ the moste acceptable confession of all. And with this sorte of praiers is he most sooneste moued to shewe mercie. Happie are those teres, blisfull is ỹ waste & losse of swete oyle,

Many sinnes are forgeuen hir, because she hath loued muche.

To whō lesse is forgeue the same dooeth lesse loue.

And he saied vnto hir: thy synnes are forgeuen the.

blessed are those eyes, which wynne of Jesus to speake suche a woorde, as this: Thy synnes are forgeuē thee. For Christ is not one that forgeueth some, and other some reserueth backe: but he dooeth freely pardone all synnes together, not imputyng any parte at al of the former naughtie liuing vnto any persone that is penitent from the bottome of the herte.

The texte. ¶ And they that sate at meate with hym, began to saie within theimselues, who is this whiche forgeueth synnes also? And he saied to the woman, Thy feith hath saued thee, Goe in peace.

And they that sate at meate with hym. &c. And now marke me again ỹ pharisaical holinesse. True godlynesse dooeth as verily reioyce at an other bodyes good chaūces, as at his owne. But the Pharisees that sate there altogether at the table, enuiyng the mercifulnesse of Jesus vnto the woman beeyng oppressed with synne, begoonne with secret thoughtes, to murmour against hym in their hertes, saiyng: what felowe is this, whiche taketh so muche vpon hym, that hauyng none other autoritee but his owne, he remitteth synnes too, whiche power not one of all the Prophetes or patriarkes hitherto hath vsurped? No nor ỹ priestes neither dooe take any further thyng vnto theim, then to praie for the synnes of the people. But Jesus knowyng their secreat thoughtes, because he would the more cōfirme the womans herte, and sende hir home again to hir house, a glad woman of a forowfull, saied vnto hir: Thy feith and constaunt truste in me, hath saued thee: Goe thy waies in peace. The Pharisees had perswaded theimselues, ỹ synnes wer forgeuē through burnt sacrifices, and through washynges. And in dede those thynges had in theim a certain figure of thynges ghostely. But the Lorde Jesus plainly shewed vnto theim, that all synnes are through the feith of the ghospell full and wholle forgeuen for euer to all suche as repente and amende. And thus in these thynges, whiche we haue made rehersall of, hath as it wer vnder a certein shadowe, bee sette foorth a certain representyng of bothe peoples, that is to wete, the Jewes, and the Gentyles: of whiche twoo peoples the one, that is to saie, the Jewes, did with kynde and louyng pretense of woordes, call and bydde Christe vnto theim, criyng by the space of many hounderd yeres: Come thou o Lorde, and tarye not. But whan he was come, neither did thei on their owne parties receyue hym as their boūden duetie was to haue dooen, because thei beare theimselues bold on a false perswasion of holynesse whiche thei had conceiued in their hertes through the outward obseruyng of the lawe: and yet moreouer did thei murmour and whyne against others, that wer willyng to embrace saluacion whan it is offred. For whyle thei attempt and labour through the oblacion of outward bodyly thynges, to establishe their owne righteousnesse, thei wer not subiect to the righteousnesse of God, whiche through feith is freely geuen. But the people of the Gentiles, to whom Christe was not come (forasmuche as besides idolatrie whiche reigned in thē, thei wer moreouer altogether wedded to all kynde of vices, ne had any affiaunce in the woorkes of ỹ lawe, in which thei wer altogether ignorāunt) assoone as thei had knowelage of Jesus, did (as ye might saie) forceably breake into hym where he was, and through the plain simplicitee of feith wer made woorthie to haue remission of their greuous offenses: and did with al possible earnest good myndes, embrace and kysse the free gift of God, whiche the Jewes did either set at naught, or els at leastwyse did coldely and faintly embrace. Albeit there is in this woman an ex-

Who is this whiche forgeueth synnes also?

And he saied to the womā: thy feith hath saued thee.

aumple

numple of repentaunce setteforth vnto al creatures in generall, whosoeuer shal begynne to loothe and hate synneful dooynges, that he turne not him self to Moses, or to the Pharisees, ne vnto ỳ Philosophiers: leat him make haste to Jesus onely and to none other. None there is more mercifull: the hemme more enclined to pardone and to forgeue. On Jesus leat hym poure out that he hath tofore been accustomed wastefully to bestowe on his wicked sensualitee vnto the obedient seruice of Jesus leat hym consecrate all his membres, whiche tofore did serue his filthie and abhominable lustes. The touchyng of Jesus shall take awaie all his synnes. If he cannot come to touche Jesus head, leat hym touche hym by the fete. There is no parte of Jesus so base, but that it maie make hym hole from al his synnes. A woman there was perfectely cured and healed frō a blouddy flix, whiche had no more but touched the skirtes of Jesus garmente. And Jesus is wel contented, that it be imputed to himself, whatsoeuer gentilnesse or pleasure hath been bestowed on the neighbours, yea euen of the most lowest degree. He wil acknowelage any benefite, that is dooen to any membres of his. Leat not therefore al the consideratiō of a sinner bee how muche he hath offended. Leat him not kepe any audite or accompte of his wel dooynges, as though he would bee at an euen poynete and reconyng with Jesus, in lyke sorte as the Pharisees did. But let hym onely with his verai hert thynke himself to bee naught, and with al his whole breste conceiue assured hope and truste on Jesus. Leat hym begynne to hate, that he did once after a naughtie faciō loue, let hym begin to loue that once he wickedly refused and cared not for. Feith shall at the moste mercifull Lordes handes obteigne, that merites coulde by no possibilitee hope for. And here emong all thynges, o moste honeste Theophilus, consider me threefold soondrie persones, the first of the woman beeyng a synner: the secound of the Pharisee: and the third of the Judge. The Judge onely and none but he, is in verai true dede pure from all stainyng, or filthynesse of vice and sinne, or rather is the verai true fountain of all puritee. The woman a synner dooeth nothyng els but wepe, washe, wype, kysse, and enoyncte. Here hast thou the markes to knowe the dueties of true loue and charitee towardes the neighbour. The Pharisee beeyng puffed vp in pryde with the Judaicall righteousnesse, slaūdreously blameth & accuseth the gracious mercifulnesse of the saluiour, he thynketh skorne of the synner, and also enuieth hir, himself beeyng cloggued with muche more greuous euills. And of suche sorte for ỳ moste parte, is the persuasion of righteousnesse, that springeth of the habite or clothyng, of the choice of meates, of puttyng a diuersitee betwene one daie and an other, of washynges of the bodye and the vesselles whiche serue to eate and drynke in, of long beeyng in praiers and meditacions, and of other lyke thinges, whiche haue a countenaunce and shewe of godly deuocion afore men, wheras in none of all these thynges consisteth the godlynesse of the ghospell. And all suche folkes as many as put their truste and confidence in thynges of suche sorte as the aboue mencioned, bothe are woont foolishly to stande in high conceipte of theimselfes, and to thynke vile of the neighbours, and also to bee replete with enuie, & slaundreously to reproue the free goodnesse of almightie God. For what if that same woman had touched the Pharisee, with what a skornefull looke would he haue shaken her of, with what washynges would he haue pourged himself from the infeccion of her. In suche sorte dooe thei de-

spite the miserable synnyng woman: who on their owne parties are sore sicke of enuie, of flately pride, and of the disease of burdenyng men with false crymes: and are so muche the more vncurable, for that in their owne conceiptes and opinions thei seme nothyng sicke at all. For many tymes it chaunceth, that men sooner emende from notorious and open vices, then from suche as kepe theimselfes hidden vnder the cloke of holynesse. An aduoutrer, a dronkard, a felowe drouned in ryotte, and Idolatrie, a souldier that dooeth all as hym lusteth, a man maie sooner conuerte to a good myndе, than a Pharisee, an enuious persone, one that standeth in his owne conceipte, a backebyter, or a dissembler.

The texte. ¶ And thei that sate at meate with hym, beganne to sate within theimselfes: who is this whiche forgeueth synnes also? And he saied to the woman: Thy feith hath saued thee, Goe in peace.

Now suche as the maister of the feaste is, euen suche are the geastes also breyng Pharisees. What a felowe is thilkame (sate thei) that he remitteth synnes. But the iudge, who alone and none but he knewe all mens hertes. who alone of all men might haue looked aloofte for his holynesse, dooeth manerly and courteously correct the pryde of the Pharisees: he plateth the attorney and aduocate for the synner, and bothe affoyeth and also comforteth her confessyng her synnefulnesse. It must therefore bee the part of an euangelical pastour, to flee the exaumple of the Pharisees, and to folowe the tendre gentilnesse of Jesus in receiuyng synners.

The. viii. chapter.

¶ And it fortuned afterward, that he himself also went throughout cities and tounes: preachyng and shewyng the kyngdome of God, and the twelue with hym. And also certain weomen, whiche wer healed of euil spirites and infirmities, Marie whiche is called Magdalen (out of whom went seuen deuils) and Joanna the wyfe of Chusa Herodes steward, and Susanna, and many other, whiche ministred vnto hym of their substaunce. The texte.

Or so great was the gracious goodnesse of Jesus towarde synners, wer thei of neuer so basse and lowe degree, that he did not only admitte this weomā alone vnto the touchyng of his fete, but he did also at some tymes permitte certain weomen to goe al about with him frō place to place as his Apostles did, and suffred aswel himself as also his disciples to bee relieued with the liberalitee and seruice of thesame. For where Jesus (his twelue disciples at all assaies euerie where folowyng hym, to the ende that the sede of euāgelical doctrin might be the more largely spred abrode) did euer now & than chaunge places, walkyng through euery citee and village: to the entente that he and his said disciples continually goyng about from place to place, and earnestely attendyng to the onely businesse of preachyng the ghospel & nothyng els, should not be destitute of thynges necessarie: there wer besides foorth certaine holy weomē whiche folowed Jesus wheresoeuer he went: and thei wer suche as either he had deliuered frō vnclene spirites, orels he had healed from diseases. Emong these was Marie called Magdalene, out of whom the Lorde had cast seuen deuils: Joanna the wyfe of Chusa, (who was Herodes steward) of a ladie of ỹ courte become a discipleesse vnto Christe: one Susan also, and others not a fewe, who bearyng in mynde the benefite that thei had receiued, did by suche meanes as thei could, helpe the businesse of the ghospel forward ministryng necessaries vnto Jesus and to his disciples with their owne propre goodes. For Christ beeyng a poore man himself had chosen poore men also to his Apostles: and thei chaungeyng their seates or restyng places, and goyng foorth continually from one place to an other, so often as thei did, could not euerie where haue victailles and all other necessaries readie for their vse and occupyng. And as the tyme was than, it was mete and conuenient that the first foundacion of the doctrine of the ghospel should be laied by men of lowe degree, of verai slendre substaunce, and also of no learnyng ne authoritee. Howbeit Paule (whose disciple I was and did long tyme folowe and attēde vpon hym,) had more mynde to labour with his owne handes, then to liue at the findyng of other folkes. But muche more are thei that haue enough of their owne, and are fitte to preache the ghospel, bound freely to departe to their brethrē with some portiō of that, that God hath sent them. And yet this notwithstādyng, he thought it to bee a thyng of reason and cōscience, that thei whiche sowed the spirituall foode should bee relieued & susteined, as often as nede wer, with ayde and succour of thynges necessarie for the bodye, at the handes of suche

He himself also went throughout cities & tounes, preachyng, &c.

And also certain weomen whiche wer healed of euil spirites.

Whiche ministred vnto him of their substaunce.

persones

persones for whose behouf thei tooke peines. But Christe because he would teache that this liberalitee ought not to bee of any compulsion, but of eche folkes owne accorde and volũtarie wille, he admitted in dede and receiued certain weomen into his cõpaignie and traine, but it wer onely suche as of their owne accorde did folowe: howbeit neither did he calle or sende for any vnto hym, neither do we read that euer he craued or required any thyng of any bodye, because he would ẏ more effectually make some ashamed of their shamelesse facions, forasmuche as where thei take no peines at all for the ghospels behouf, yet vnder pretense of labouryng in ẏ ghospel, thei will by plain force and extorcion looke & require to haue of the people against their willes, not onely that may suffise for necessitee, but also that is more them enough, because thei will bee mainteined in ryot and excesse. But truely the free liberalite of good people shal neuer fail that mã whiche wt a syncere mynde dooeth altogether embuisie and occupie hymselfe in preachyng the ghospel. Moreouer Iesus lyke as he did admitte all persones, whatsoeuer thei wer to the helpyng forewarde of the ghospel: so did he vse not to admitte either his mother or any of his brethrẽ & kynsfolkes to hyndre ẏ effectual predyng of ẏ ghospel.

The texte. ¶ Whan muche people wer gathered together, and wer come to him out of al cities, he spake by a similitude. The sower went out to sowe his sede: and as he sowed, some fell by the waie syde, and it was troden down and the foules of the ayre deuoured it vp. And some fell on stones, and as soone as it was sprõg vp, it withered awaie, because it lacked moistenesse. And some fell emong thornes, and the thornes sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruicte, an hundreth fold. And as he saied these thynges he cried, He that hath eares to heare let hym heare.

And on a certain daie whan he was gon foorth of the house vnto a lakes syde by reason of the great multitude of people whiche resortyng vnto hym to heare hym, and there sittyng on the shoore banke busily teachyng the people, so great a multitude of bothe men and weomen out of the cities thereby, came rennyng to heare hym, that the people gatheryng so thicke about hym he was constreigned to goe into a bote, and therehens as it had been out of a chaire or pulpite he taught the multitude beeyng assembled of all sortes of people, and spake many thynges vnto thẽ vnder the mystical derke couert of similitudes and parables: partly that he might the more effectually stirre vp in theim an earnest desire to learne: and partely that it might the more depely settle and reste in their myndes, that had been enpriented by a mystical derke colour of speakyng. First therefore he putte foorth a similitude or parable to aduertise thẽ all with gredie myndes to receiue the preachyng of the ghospel, and not to reakon it sufficient to haue heard it, onlesse thei bestowed it whan thei had heard it to the vse & exercise of godlynesse. There went foorth, quod he, a certain housebandman to sowe his sede, and while he doeth euerie where cast his sede abrode, leauyng no place void, as one that coueted as muche encreace as was possible: the sedes wer receiued in diuerse and sondrie places of the ground, not beeyng euerie one of egual fruictefulnesse, to beare. For some of the sedes whan thei wer cast, fell by the high waies syde, and these sedes partely wer troden on and all to bruised with the fete of suche as went by the waie: the remnaunte, because it was not couered with yearth, the birdes of the aier did eate vp. Again some sedes fell in stonie places of the soile, and beeyng receiued with thynne couert of yearth whiche scarcely hidde the stones:

He spake by a similitude.

The sower went out to sowe his sede

Some fell by the high way syde.

And some fel on stones.

stones, it sprong vp in dede a litel while: but because it had not yearth enough vnderneath it to geue it moistre to the full rypenesse, anon after it was shot foorth aboue grounde, it dryed vp and withered awaie as soone as any feruente heate of the sonne came to it, and so euen in the first bladyng it perished. Again some of the sedes fell emong thornes, and sprong vp in dede also, but the thornes that sprong vp with it because thei quickely shoote vp and dooe commonly sprede them selfes abrode of more thickenesse and heigth also, thē the corne dooeth, it came to passe that the blade that had come of good sede, was smouldred and stifled vp, so that it could not shoote vp so high to haue the open ayer at large. But yet did not all the sedes fall vnluckily. For some there was that fell vpon good yearth, and whan it was sproung foorth, brought fruicte an hundredfold double. Whan the Lorde had thus muche sayd, because he knewe that the woordes whiche he had spoken wer not perfectely vnderstāded of euerie bodye: and yet willyng to haue them afterward beare well in mynde the parable whiche directely concerned the welth of all creatures: he cryed with a lowde voice, saiyng: he ꝑ hath eares apte to heare the wysedome of the ghospel, leat hym herken well to the woordes whiche I haue now spoken. For thei require to haue an hearer neither grosse of capacitee and vnderstandyng, nor that wil stande gapyng & yanyng whā he should geue eare as though he wer more then half in slepe. And thei appertreine to euerie one of you without exception. There bee some whiche lyke vnto dead images haue eares but not to heare me. Thei haue eares enough to serue thē vnto Pharisaical constitucions, to ward the doctrine of true godlynesse thei are sterke deaf.

And some fel emong thornes.

And some fel on good grounde.

He cryed: He that hath eares to heare, let him heare.

¶ And dis disciples asked hym, saiyng: what manier of similitude is this? And he sayd: Vnto you it is geuē, to knowe the kyngdome of God: but to other by parables: that whā thei see, thei should not see, and whan thei heare, thei should not vnderstāde. The parable is this. The sede is the woorde of God. Those that are besyde the waie, are thei that heare: than cometh the deuil and taketh awaie the woorde out of their hertes, lest thei should beleue and be saued. Thei on the stones, are thei whiche whan thei heare, receiue the woorde with ioye, and these haue no rootes, whiche for a while beleue, and in tyme of temptacion goe awaie. And that whiche fell emong thornes are thei whiche, whan thei haue heard, goe foorth and are choked with cares, and rychesse and voluptuous liuyng, and bryng foorth no fruicte. That whiche fell in the good ground: are thei whiche with a pure & good herte, heare the woorde, & kepe it, & bryng foorth fruicte through patience.

The texte.

And the disciples whiche wer nerest about Jesus, & moste familiar with hym, desired hym to declare the derke mysterie of the parable. To whom thus he sayed: Vnto you as vnto familiar frendes of household, it is geuen to know the mystical secretes of the kyngdome of God. The courtes of temporal kynges haue certain priuetees belongyng to thē, and maters of counsail whiche are kept priue from the multitude of the common people, and frō all suche others as haue nothyng to dooe in the courte, the kyngdome of the ghospel also hath in lyke manier secrete priuetees belongyng to it whiche may not without consideracion and good cause why bee vttered to euerie body at all auentures: but must so bee sette foorth as thei maie bee seen onely of them whiche are of householde belongyng to God almightyes courte, and vnto others it must bee enwrapped and shadowed in derke parables, to the entente that suche as are vnworthie persones, whan thei see it, maie not see it, & whan thei heare it, maie not vnderstande it. And as for ꝑ parable this is ꝑ

secrete

The sede is the worde of God.

secrete menyng of it. The sower is the soonne of man, the grounde the herte of mā, the sede is the woorde of the ghospel. It is not yearthly sede but heauenly, ne proceded from man: and therefore called the woorde of God. The soonne of mā leaueth no place void, but casteth his seede abrode euerie where, but partely through the malice of Satan, and partely through the defaulte of man happeneth that the comyng vp and growyng of it proueth well but in fewe. For the sede that fell by the waie syde betokeneth them whiche after a light sorte and negligentely or sluggishely do heare the woorde of God: and byanby ereuer it can any thyng settle in their myndes, commeth the deuil, & puttyng into them contrarie thoughtes, taketh out of their myndes all that thei heard, as one enuiyng at their welth, & with wicked suggestions doyng all the lette he can that thei may not attreigne saluacion. For as the soonne of manne laboureth by all meanes possible to bryng synners to saluacion, so doeth the other leaue nothyng vnattempted to drawe as many as euer he may to damnacion, he therefore immediately after the castyng forth of the sede of the woorde euangelical, flighyng soodainly to it, dooeth gather it vp ere it can cleue and sithe fall in the myndes: so that by this tyme it forceth nothyng at all to haue heard it.

Thei on the stones. &c.

Furthermore the sede receiued in stonie grounde dooeth signifye them, whiche hearyng the woorde receiue it with ioye, and laie it vp in their myndes, so that lyke the freashe grene blades of late sowen corne newely shotte vp aboue grounde, thei shewe some hope and tokens of godlynes of themselfes in certain outward thynges. But forasmuche as the thyng whiche thei haue heard is not throughly empryented in them, nor hath not taken sure rootyng (as it wer) in the innoste affeccion of their hertes, thei are for a litel tyme obediētely rewled after the woorde of God, but whā any blousstreyng storme of euils dooeth arise, thei quaille and forsake their good begynnynges. For an easie thyng it is in prosperitee to kepe the doctrine of the ghospel; but if thou haue not throughly sucked & conceiued an earneste affection and zele towardes true godlynesse; than at whatsoeuer tyme aduersitee requireth that same stout strength of an euangelicall herte, that same face of holynesse shewed for a tyme, dooeth vanishe awaie.

And that whiche fell emong thornes. &c.

Now the sede that fell emong thornes dooeth signifie them whiche after that thei haue receiued the seede of Goddes woorde, beare awaie with them no fruicte of true godlynesse thereby, because that their affeccion towardes better liuyng is stifled and oppressed with cares of this worlde, with richesse, and with the sensuall pleasures of this present life.

That whiche fel on ꝑ good ground.

But the seede that was cast vpon good yearth betokeneth them whiche with a syncere herte takyng diligent hede, and beeyng void from al vain affeccions, dooe receiue the holsome woorde, and laie it vp in their memorie, and cause it throughly to synke down into the botome of their affeccions, so that by no assaulte of euils thei can bee remoued from the earneste exercise of godlynesse ons entred and begoonne.

The texte.

¶ No man whan he lighteth a candle, couereth it with a vessel, or putteth it vnder a table, but setteth it on a candlesticke, that thei whiche entre in, maie see the light. Nothyng is in secrete that shal not come abrode. Neither any thyng hidde that shal not be knowen, and come to lighte. Take heede therefore how ye heare. For whosoeuer hath, to him shalbee geuen: And whosoeuer hath not, from him shalbee taken: euen that same whiche he supposeth that he hath.

This

This parable therefore did Jesus vouchesalue to expound to his disciples seuerally by them selues: partely because thei should lerne in other parables after lyke manier with a godly curiosite to serche out the derke meanyng of them: and partely that afterward whan due tyme & occasiō shoulde bee, thei might preache openly to all creatures the same thing which thei had at that tyme heard in secrete. For the vnderstandyng of holy doctrine is a clere light. And he that geueth parte of this lighte abrode to others, doeth not geue it to the entente to haue it kept hidden, but that it maie shewe lighte abrode to many. For no man (saieth he) dooeth lighte a candle, & beeyng lighted dooeth couer the same with a vessel, ne setteth it vnder the table: but he first setteth it on a candelsticke to the ende that suche persones as come into the house maie see lighte. For there is nothyng deliuered vnto you now priuately or entrieked or wrapped in derke parables, but the same hereafter must be opened to ỹ wholle worlde, nor nothyng is now so derke or so closely hidden from the vnderstandyng of the vnlearned: but the same in processe of tyme shalbee brought out by you, & shalbee sette foorth to the knowelage of al creatures. Wherefore ye must take euen verai speciall good hede, that ye with great carefulnesse enpriente in your myndes the thynges ỹ ye now heare, so that nothyng falle out of your remembraunce or perishe.

No mā whā he lighteth a candel, cōsideth it with a vessell. &c.

Nothyng is in secrete that shal not come abrode.

Take hede therfore how ye heare.

He that gredily receiueth the vnderstandyng of the mysticall doctrine of God, & diligentely laieth the same vp in his herte as a treasure: declareth him self worthie to haue mo thynges committed vnto his credite, forasmuche as he diligentely kepeth that whiche is geuen vnto him. For he that hath, shall haue more geuen hym, but whoso, through his owne negligence, leseth the thyng that he ons had, suche an one shall not onely haue no more geuen vnto him, but also euen that same whiche he semed to haue shalbee taken awaie from him, because he so recheleslye kept the euaungelicall treasour, wherewithall how muche the rycher that one is, so muche the more dooeth he couet to bee still ferther and ferther enryched.

For whosoeuer hath, to him shalbee geuen. &c.

Than came to him his mother, and his brethren: and thei could not come to him for preesse. And it was told him and sayd: Thy mother and thy brethren stande without and would see the. He aunswered and sayd vnto them: My mother and my brethren are these whiche heare the worde of God, and doee it.

The texte.

And concernyng suche lyke matiers as these are, the Lorde Jesus put foorth many other parables vnto the people: all whiche euerie one of thē he expouned seuerally vnto his disciples. And because the Lorde would declare what a precious thyng the doctrine of the ghospell is, and with how great diligence and carefulnesse it ought bothe to bee taught and to bee receiued: it happened on a certain daie, that while Jesus was teachyng the people, his mother & his brethren came to the place beeyng verai desirous and faine to haue spoken with him aboute some matier (whatsoeuer it was) concernyng their familie and household: And thei could not come to him for the thicke preesse of the multitude: wherefore there was worde geuen him by others, that his mother and his brethren stood at the doore, beeyng desirous to speake with him. But Jesus to declare that the woorde of the ghospell is a more precious thyng, then that it ought to bee broken of, or interrupted for any worldely affections, or for any care of householde busynesse and affaires: made this aunswer to them that had geuen him worde of the matier:

Than came to him his mother and his brethren.

My mother and brethren are these, whi che heare the worde of god and dooe it,

My mother (q he) and my brethren are thei whiche heare the worde of God, and dooe it: geuyng therby a lesson, that carnall kynred ought not to bee regarded or once acknowelaged, so long or as often as any matiers cõcernyng the sollehealth are in hande.

The texte.

And it chaunced on a certain daie, that he went into a shippe, and his disciples also. And he sayd vnto theim: leat vs goe ouer vnto the other syde of the lake. And thei launched foorth. But as thei sailed, he fell aslepe. And there arose a storme of wynde in the lake, and thei wer filled with water, and wer in ieoperdie. And thei came to him, and awoke him, saiyng: Maister, Maister, we are lost. Then he arose, and rebuked the wynde, and the tempest of water, and thei ceassed, & it weared calme. And he sayd vnto the: where is your feith? Thei feared and wondred emong them selues, saiyng: what (thinke ye) is this? For he commaundeth bothe the wyndes and the water, and thei obeie him.

An other thyng moreouer also it was the Lordes wille and pleasure by verai true matiers in dede, to teache vnto his disciples, how that in al matiers of trouble and busines by meanes wherof this worlde would in tyme to come arise against the forewarde procedynges of the ghospell, thei ought not to falle in any despair of mynde, nor any of theim trust in his owne strength, but to depende and rest all on his helpe, and ferther that his helpe shall not faille vs in any perilles or daungiers, at leste wyse, if we want not feithfull trust in hym, and if we will with praiers, procedyng from the botome of our herte, cal for his aide & succour. It so befel therefore on a certain daie, that Jesus whan he had taught the people al the daie long, entred into a bote with his disciples, and did then make passage ouer vnto the other side the tyme now drawyng well toward nighte. And as thei wer saillyng, Jesus fel aslepe. And in the meane season there sodainly arose a pierie of wynde, and so troubled the water: that by reason of the waues commyng fast ouer into the shippe, the disciples wer in ieoperdie. And beeyng sore afraide, thei went vnto Jesus, and raised hym out of his slepe, saiyng: Maister thou slepest, & we perishe. But Jesus arisyng vp, rebuked the wynde, & the roughnesse of the water, and bidde it to bee still. And immediately bothe elementes, that is to wete, bothe the aier and the water acknowelaged their lorde. And at his commaundement immediately folowed a great caulmnesse and stilnesse of theim bothe. And this beeyng dooen, he turned to his disciples, & chydyng thẽ for that thei had been so sore afraied in his presence, seeyng that thei had heard hym so often teache ỹ nothyng should hurt theim, at leste waies, if thei would kepe a stedfast & a continuall feith & trust toward hym, thus he saied: Where is now become that same feithfull trust of yours that ye should haue in me: truely the defaulte therof was the thyng that reised vp al this troubleous blousstreyng. Upon this, all the coumpainie that wer carryed in the shippe, whan thei sawe the wholle tempest sodainly quieted in a momente at the onely voice of his rebukyng, and seeyng in him certain manifest tokens of some thyng aboue the coumpace of mannes reache: thei wer taken both with a feare, & also with a great woõdreyng at hym, in so muche that thei saied: what a man is this same: for he dooeth not onely commaunde and charge spirites to goe out of men: but also hath rewle and commaundemente ouer the dead & deafe elemẽtes, the sea, & the wyndes, & thei obeie his cõmaũdemẽtes. So oftẽ therfore as it shal fortune vs also to bee i ieoperdie so often as Jesus slepeth in our myndes: leat vs vp godly desires plucke him

by

by the sleue, leat vs with our continuall prayers awake hym, and reise hym: and immediately shall the tẽpeste bee turned into caulmnesse. Ambition is an euyll wynde: wrathfulnesse & hatered are perillous wheorle wyndes: naughtie and corrupt desires bee horrible waues and sourges: yea and readie to ouerwhelme the barge of our mynde, and to turne it vpside down. But the lorde is to bee reised out of his slepe, that he maie commaunde & rewle these mocions, and streight waies shall all the tempeste ceasse.

The texte.

¶ And thei sailled to the region of the Gaderenites, whiche is ouer against Galilee. And whan he went out to lande, there mette hym out of the citie a certain man, whiche had a dieuil long tyme, and ware no clothes, neither abode in any house: but in graues. Whan he sawe Jesus, and had cryed: he fell downe before hym, and with a loud voice saied: What haue I to dooe with thee Jesus, thou soonne of the god moste highest? I be seche the tormente me not: for he commaunded the foule spirite to come out of the man. For ofte tymes he had caught hym, and he was bound with chaines, and kept with fettres: and he brake the bandes, and was carryed of the fiend into wylderneſſe. And Jesꝰ asked hym, saiyng: what is thy name? And he saied: legion, because many deiuils wer entred into hym. And thei besought hym that he would not commaunde theim, to goe out into ꝑ diepe. And there was there an heard of swyne, fedyng on an hille: & thei besought hym that he would suffre theim to entre into theim. And he suffred theim. Than went ꝑ dieuils out of the man, and entred into the swyne. And the heard ranne head long with a violence into the lake, and wer choked. Whē the heardmē sawe what had chaūced, thei fled, and tolde it in the citee, and i the villages. And thei came out to see what was dooen: and came to Jesus, and founde the man (out of whom the deiuils wer departed) sittyng at the feete of Jesus: clothed, & in his right mynde, & thei wer afraied. Thei also whiche sawe it, tolde theim by what meanes he that was possessed of the deiuels was healed. And all the multitude of the Gaderenites, besought hym that he would departe from theim: for thei wer taken with great feare.

So the water beeyng made all caulme and still again, thei sailled into the lande of the Gaderenites, whiche is ouer right against Galilee, a parte of ꝑ neather or lower Arabie. And whan he was come foorth of the ship to lãde there mette hym a certain man, whiche had been now a great long season possessed and vexed of an outrageous cruel spirite: in so muche, that neither he could bee kept couered with any clothes, nor yet with any ropes or chaines bee kept at home within doores: but he went wandreyng about in ꝑ graues of dead folkes, and often tymes woulde he out of theim fligh vpon such as passed by on the waie. This man rennyng foorth at the noise of straũgiers arriuyng, there sawe Jesus, not without a good turne and benefite for his parte. For Jesus takyng pitie and coumpassion on the man, commaunded the wieked spirite to departe out of hym. And the partie that was possessed of the deiuill fell down at the knees of Jesus. For a certain priuie power of the vertue of his godhed had drawen the partie vnto hym. But the vnclene spirite made an houge rorying out, through the mouth of the miserable selie creature, and saied: O Jesus the soonne of the moste high god in heauen, what haue I to dooe with thee? I beseche the dooe not tormente me. For the cõmaũdemẽt of the lorde worought strongly vpõ hym to leaue the mã whõ he had by a long space vexed. Many tymes and ofte would this wieked spirite sease on the man, and would after so manyfold pieteous sortes moste cruelly tormente, and vexe hym, that breakyng all his fettres, his chaines, and all thynges that he was bound withal, he should bee driuen and feased of the deiuill into deserte places. Wherefore the saied spirite was ill wyllyng

There met with him a certayne man whiche had a deiuill long tyme.

He fell down before hym, &c.

And was carryed of the feende into wilderneſſe.

and loth to leaue his olde habitacion. yea & moꝛouer ful soꝛe was he afeard, leste the daie had been now come, in whiche thei should bee adiudged to euerlasting paine and toꝛmente of helle, there to bee eternally punished foꝛ all the euill and woe whiche here in this woꝛlde thei toꝛmente and plague mē with all. So than it was not repentaunce of his euill dooynges that enfoꝛced hym to these pꝛaiers, but feare of punishement. But Jesus to the ende that the greatnesse of the miracle should bee the better knowen to all folkes, demaunded of the wicked spirite what was his name. He aunswered a legion (meuyng by this soldierly woꝛde perteinyng to warfare, that ỹ mā was possessed not of one deuill alone, but of innumerable multitude of deuils) foꝛ there is no one great synne without a great ambushemente of vices together in a clustre. But there is no sickenesse of the mynde so grieuous, there is none so great a multitude of great offenses, but it geueth place and departeth at the commaundemente of Jesus. And all these deuils beeyng now in feare therof, pꝛaied Jesus that in case it could not bee auoided but that thei must nedes bee cast out of that man whiche thei wer in: yet at leste wyse thei might not bee cōmaūded to goe downe into ỹ diepe pitte of helle, whiche place thei knowe to bee oꝛdeined foꝛ theim at the last daie of iudgemente.

And thei besought him. &c.

And not ferre from the same place, vpon a certain hille whiche laie hard by, in manier directely aboue the same water, there was a great heard of swine fedyng at their pasture: so that euē by that verai poynte we maie perceiue that the said countrei was heathen, and wholly geuen to all vngodlynesse. Foꝛ ỹ Jewes by their lawe did not, ne might eate no swines fleashe.

And there was there an heard of swine. &c.

And the deuils made request that by the suffraunce of the loꝛde thei might haue libertee to flitte out of the man into the said hogges: so great a desire and luste had the wicked spirites to dooe hurte and mischief. And Jesus to make the thyng bothe the moꝛe euidente, and also the moꝛe terrible, suffred theim to haue their desire. And immediately the deuils leaft the man, and went into the hogges, & streight waies was all the wholle heard carried hedlong in a furious rage as fast as thei might dꝛieue into the poole, and wer there dꝛowned stone dead. As soone as the swyneheardes sawe this thei wer soꝛe afraied, & went their waies thens as fast as thei might rēne, into the tounes and villages to beare tydynges all about what was happened. The inhabitaūtes of the coūtrei scarcely beleuyng ỹ tale ỹ ỹ swyneheardes tolde: went fooꝛth to see the pꝛouffe & tokens of that so incredible a matier: And comyng to the place, thei see the heard to bee now perished & lost, whiche a litell befoꝛe was an heard of a mighty great multitude.

And they told the man sitting at the fete of Jesus

And the man also which till ỹ tyme was possessed of many deuils, & foꝛ his notable mischief ỹ he did in the countrei was well knowen vnto euerie bodye: hym thei fynde now al quiet & pacient, & of wholle mynde, wearyng clothes on his bodye, & sittyng at the fete of Jesus. Foꝛ of an harbourer of deuils was he so dainly made a disciple, & scholar of Jesus. And wher as tofoꝛe he was tūbled & dꝛieuē by wiecked spirites to al kyndes of mischief: now by ỹ ientill & meke spirite of the moste mercifull loꝛde he is in framyng to all earnest & deuout exercise of godlynesse. Ferthermoꝛe thei which had beē there pꝛesēt & had wt their owne iyes seen ỹ mā befoꝛe possessed of deuils, & had heard ỹ there was a legiō, ỹ is to saie, a great noumbꝛe of deuils in him, & now sawe hym i such a litel while made perfectly hole, thei repoꝛted

to

to the residue of the people what had befallen. Wherupon a certain feare came upon theim all, whereas thei should rather haue glorified god, and louingly embraced the power of hym who had restored health to a moste miserable creature, beeyng otherwyse past all hope of recouerie. Thei would fain therefore haue had Jesus gon, as people dredyng his power, but not knowyng his goodnesse: and thei bee more moued with the losse of their catal, then with the healthy of the mā restored again. Yet durst thei not bee bolde to banische or dreue hym out of their region: but the Gerasens ientilly desire and praie hym in the name of all the wholle countrey to departe out of their coastes, so great feare had taken and possessed theim all.

¶ And he gat hym up into the shippe, and returned backe again. Than the man (out of whom the deuils wer departed) besought hym that he might bee with hym. But Jesus sent hym awaie, saiyng: goe home again to thyne owne house, and shewe what thinges soeuer god hath dooen for thee. And he went his waie, and preached throughout all the citee, what thynges soeuer Jesus had dooen vnto hym. The texte.

And Jesus because he would not cast an holy thyng emong dogges, returned again to his shippe. But the partie whiche was deliuered from deiuils, desired Jesus that he might continue in his coumpainie and awaite on hym, seeyng that he was bound vnto hym alone and to none other for receiuing his health. But Jesus would not suffre it, but saied vnto hym: returne to thyne owne house, to the ende that by thyne owne relacion, and by sight of thee, all folkes maie certainly knowe what thou wer afore, & what thou art now, through the benefite of god. Thy countreymen refuse to haue me come and bee emong theim: yet bee thou at the leste wyse a witnesse emong theim what ill frendes thei haue been to theimselues in castyng me out of their region. But Jesus sent hym awaye. &c. And shewe what thinges soeuer god hath dooen for thee.

The man obeied the lordes biddynges, and goyng into Decapolis and throughout euerie citee, he declared and talked in all coumpainies that he came emongst, what great and high benefites he had receiued at the hādes of Jesus. And thissame was yet some manier of entreaunce, & first settyng foorth of preachyng the ghospel emong folkes beeyng grosse and wieked & verai well to bee resembled to those swyne, into whiche the deiuils did flitte whan thei leaft the man. Neither was the open publishyng of this man, whom the said deiuils had tofore possessed, altogether in vain. For many did beleue and meruaill at the thyng. And certes by this exaumple or figure did the lorde Jesus geue a lesson to vs that the grace of the ghospell ought to bee profered to euerie bodye, bee thei neuer so wieked, but yet not withstādyng that the same is not to bee thrust in their lappes beeyng vnwillyng to receiue it, & also refusyng it. But again on the other syde thei must bee leaft and forsaken, that some sparke of true godlynesse bee leafte emongst theim, whiche one daie in tyme to come maie by occasion appere and sparcle vp.

¶ And it fortuned that whan Jesus was come again, the people receiued hym. For thei all awayted for him: And beholde, there came a man named Jairus (and he was a rewler of the synagogue) and fell down at Jesus fete, praiyng hym that he would come into his house, for he had but one daughter onely, vpon a twelue yeres of age, and she laye a dieng. The texte.

Jesus therefore went backe again by shippe into Galilee, from whens he had come, where he was now greatly spoken of, and wondrefull in euery mānes mouth, and at his returnyng a great multitude of men receiued him

whith with great mysling of hym did looke for his returne from the Gerasenes. And beholde eftsones an occasion whiche might declare aswell howe readie Jesus was to helpe euerie bodye, both ryche and poore, good & bad, as also how muche behind thei wer in beleuyng and trustyng of god, which emong the Jewes semed to be chief pillours of religion, then those whiche emong the inferiour people wer accoũpted moste vile and abiect. For one of the chief of the Synagogue called Jairus came to Jesus, and this Jairus had a daughter, within a lytell ouer or vnder about the age of twelue yeres, and she was euen now in dying. He fel downe therefore at the fete of Jesus, desiring that he would vouchesalue to come home to his house and to helpe his daughter whiche euen at that present laie in dying. After suche a like sorte is the physician woont to bee called in a tyme of vrgent nede: Come proue what thou canst doe: How muche more full was the feithfull trust & belief of the Centurion, whiche said that it was no nede of his bodely presence, but that Jesus was hable with a mere woorde of his mouthe to helpe and to heale whom him lusteth. Jesus folowed the desire of Jairus & made haste towardes his house.

The texte. ¶But as he went, the people thronged hym. And a woman, hauyng an yssue of bloud twelue yeres (whiche had spent all hir substaunce vpon physicians, neither could bee holpen of any) came behynd hym, and touched the hemme of his raimẽt, and immediatly hir issue of bloud staunched. And Jesus said: who is it that hath touched me? whã euery man denyed, Peter (and thei that wer with hym) sayed: maister, the people thrust thee & vexe thee, and sayest thou, who hath touched me? And Jesus said: some bodye hath touched me. For I perceiue that vertue is gon out of me. Whan the woman sawe that she was not hyd, she came trembleyng, and fell at his fete, and told hym before al the people, for what cause she had touched him, and how she was healed immediately. And he said vnto hir: daughter, bee of good coumforte. Thy feith hath saued thee, goe in peace.

And a womã hauing an yssue of bloud of twelue yeres.

And loe in his goyng on the waie thitherward, by reason that the throng of people wered thicke about hym on euery side, (so great was the desire of euery bodye both to heare him and to see him) Jesus was in manier borne down emong theim. And euen emongst the thickest of the people, there had woong and thruste in emongst theim a certain woman which had been sicke by the space of twelue yeres of the bloudie flixe, a disease lothely and muche to bee abhorred: And for loue of healthe, she had bestowed all hir substaunce vpon physicians, whiche from tyme to tyme fed hir foorth with faire promyses of easyng hir paine, howbeit thei holpe hir nothing at all, but cast hir into an other disease of pouertie, more then she had afore. There this good wise woman beeyng destitute of all mannes helpe, tooke hir refuge vnto goddes helpe, conceiuing a meruailous truste in Jesus, that, if she might touche any parte of hym, or any thyng about him, she should be healed. Notwithstanding muche ashamed she was to come foorth before hym and to discouer her foule disease that was to be ashamed of. But willing as it wer by priuee stealth to geat from hym that benefite of hir health, she crepte and gotte to him behinde his backe and touched the vtmoste skirte of his garment, whiche with the throng of the people was drawen this waie and that waie. And immediatly she perceiued hir disease to bee gon, and the bloudie flixe to bee clene stopped, & verely Jesus nothing enuied the sicke womã that had hir health, but willing to shewe vnto the rewler of the synagogue & to

to thother Jewes a paterne of perfeict feith, saied: Who hath touched me? Whan others that went next vnto him saied that thei had not touched him, Petur and the other disciples whiche wer next vnto Jesus, neuer from his heles, saied: Maister, a thicke prelle and throng of people doeth on euery syde cumme vpon thee, and thrust thee, and as though there wer but two or thre here, dooest thou aske who hath touched thee? But Jesus geuyng a by-woorde that his speakyng was of no common manier of touching, as his disciples did mene, aunswered: some bodye hath touched me, not after the common facion of touching one an other in goyng, but other wise. He knoweth it himself whosoeuer it be, for I at the touchyng felt a certain vertue procede foorth from me vnto the partie that touched me. Whan no bodie made aunswer, and Jesus cast his yes about all the coumpainie, as though he sought who it was, that would priuely haue stolen this benefite, the womā knowyng that what she had dooen halk by stealth, was not vnknowen to Jesus: came foorth before hym with great feare, and falling down at his fete confessed before all the people, bothe for what cause she had touched him and also how she was imediately healed of hir disease, whereof she had been sore sicke wholle twelue yeres space, the physicians takyng great labour about hir in vaine. The moste mercyfull lorde droue hir parforce to this confession: not to shame the woman by detecting hir, but to declare vnto the Jewes how muche & how great a thyng it is, that an assured feith maie dooe. But Jesus comfortyng the woman beeyng now in feare, and lookyng for no lesse then a great rebuke for hir presumpcion, saied: daughter thy feith hath deserued to haue thy health geuen thee: goe in peace, and this my benefite be with thee for euer: with this saiyng he touched and nipped ỹ pharisees and scribes who put more hope in their own weorkes, then in the goodnesse of god.

And Jesus saied: who is it that hathe touched me?

I perceiue that vertue is gon out of me.

Daughter be of good coumfort, thy feith hath saued the.

¶ Whyle he yet spake, there came one frō the rewlers of the synagogues house which saied to hym: thy daughter is dead, disease not the maister. But whan Jesus heard that woorde he aunswered the father of the damosell, feare not beleue onely and she shall bee made hole. And when he came to the house, he suffred no man to goe in with him, saue Peter, James, and John, and the father & the mother of the mayden. Euery bodye wept: and sorowed for hir: And he saied: wepe not, the damosel is not dead but slepeth. And thei laughed hym to skorne, knowyng that she was dead. And he thruste theim all out, and caught hir by the hande, and cryed, saiyng: mayde, arise. And hir spirite came again, and she arose streight waie. And he commaunded to geue hir meat. And the father and the mother of hir wer astonned. But he warned theim, that thei should tel no mā what was doen.

The texte.

The lorde Jesus had not yet ended speakyng these woordes, whan one of the maister of the sinagogues house came cenning and saied: Sir neuer trouble ne disease ye the lorde any ferther, who is now lyke to cumme in vain, for thy daughter is alreadie dead: The felow that brought this woorde thought ne had no greatter ne higher opinō or belief of Jesus, then of some other especiall good physician, who could haue holpen hir beeyng sicke, and aliue: but to reise hir again beeyng dead, that wer he by no meanes hable to dooe. Whan Jesus saw Jairus deadly astouned and amased at this newes, he comforted him saiyng: bee not afraid: onely haue thou a feithfull belief, and the gierle shalbee safe. Whan thei wer come to the Maister of the Synagogues house, Jesus would not suffre any moo of the multitude to

Beleue onely and the shall bee made hole

goe in at the dooꝛes with him, but Peter James, and John, & with theim also the father and mother of the gierle. Whā he came in, he found the house all full of mournyng. Foꝛ the dead maiden was wept foꝛ and bewayled of all hir frendes and kynsfolkes: whiche dewtie and office of mournyng is cōmonlye dooen to the great ryche folkes at their deathes foꝛ a pryde and honour, moꝛe then foꝛ any soꝛowe. Foꝛ thei dooe make and appoyncte certain foꝛ the nons to make lamentacion, to syng doulfull songes of mournyng, & to shewe an outward countenaunce of soꝛowe by weppyng and wꝛyngyng of their handes, and beatyng oꝛ tearyng theimselfes. All this pompe & vaine shewe dyd Jesus refreigne and foꝛbydde, saiyng: make none of you no weppyng: foꝛ the mayden is not dead, but she slepeth. And thei had hym in derision foꝛ his so saiyng: because thei knewe certainly that she was dead i dede. Than Jesus entreyng with a verai fewe persones into the ynner chambꝛe where the dead coꝛpse of ỹ mayden laye, he tooke hir by the hand muche lyke as though he should but awake hir out of hir slepe: saiyng with a good loude voyce: mayden arise. And what folowed? No creature aliue dooeth moꝛe lightlyer awake from slepe at the voice of any that calleth hym vp, thē this mayden arose again from death to life as soone as Jesus spake vnto hir. Foꝛ not onely hir solle and lyfe returned again into the tabernacle of hir bodye, from whence it had tofoꝛe departed: but also she arose vp, and walked aboute the house as mery and lustie as euer she was befoꝛe. And Jesus to thentent that it should bee a moꝛe certain and euident declaracion of lyfe perfectely restoꝛed vnto hir: willed meate to be geuen vnto hir: whichthyng whan the father and mother of the gierle sawe, thei wer greatly astouned. And Jesus gaue theim a great charge, that thei shoulde make no wooꝛdes to no creature of the thing that had happened, as though he had been verai fain that this miracle should bee knowen but to a fewe, partelie to teache vs, that we ought not to hunte foꝛ the glorie and pꝛayse of our well dooynges at the handes of men, and partely to signifie by this figure and exaumple, that in light faultes a rebuke secretely geuen maye bee sufficient. Foꝛ the gierle beeyng dead dooeth betoken a man thꝛough weakenesse and frailtee fallen into synne. The death was yet frealhe, the coꝛpse had not comme abꝛode into open sight. Therfoꝛe the multitude beeyng shut without dooꝛes, the matier was all ended, and but a fewe persones made pꝛiuie vnto it. But happie and blissed are thei, whom Jesus dooeth so vouchesalue to take by the hande.

Eucrie bodye wept and soꝛowed foꝛ hir

Wepe not, &c.

And hir spirite came again, and she arose.

And he commaunded to geue hir meat

The.ix.Chapter.

¶ Jesus called the twelue together, and gaue theim power, and auctoritee ouer all deuils, and that thei might heale diseases. And he sent theim to preache the kingdome of god, & to heale the sicke. And he saied vnto theim: Take nothing to your iourney: neither staffe, nor scrippe, neither breade, neither money, neither haue twoo coates. And whatsoeuer house ye entre into, there abyde, and thence departe. And whosoeuer will not receiue you, whan ye goe out of that citee, shake of the verai duste from your fete, for a testimonie against theim. And thei departed and went through the townes, preaching the ghospell, and healyng euerye where. The texte.

AND hitherto did Jesus execute and administre the office of preachyng the ghospell i his owne persone, framyng by all the meane space, and trainyng his twelue apostles many soondrie waies, as mē that should after the receyuyng of the holy ghoste succede him in tyme to come in thoffice of preaching. And for that verai cause it was, ỹ he would in anywyse haue theim continuall witnesses of his actes and preachyng. But to the entente that in the meane season thei theimselfes also might shewe some paterne and saumple of theimselfes towardes the executyng of so great an office, and euē the lorde beyng yet alyue thei might assaie & proue how well thei could dooe: he called theim euerie one together into one place, for a lesson and token that there ought to bee no discorde ne disagreeyng emong theim in their preachyng. And to the entēte that the preachyng of suche poore meane felowes and vnlearned persones should not vttrely altogether lacke auctoritee, he gaue vnto theim more ouer the vertue and power to cast out all kynde of deuils, and to heale all kynde of diseases. For it was mete that thei whiche should preache ỹ kyngdome of God, should haue power ouer wieked deuils, the enemies of God: and also that suche as should bee preachers of that doctrine whiche healed al diseases of the mynde, should not lacke vertue to heale all manier diseases of the bodye, yea and ferthermore conuenient it was, that the people should bee allured and wōne to the profession of the ghospell by good turnes and benefites, rather then by thynges of terrour. Accordyng to the exaūple (saieth he) that my selfe haue geuen you, see that you gladly & freely vse your power to the healpyng of all peoples diseases and miseries: see that ye corrupt not the synceritee and pureuesse of preachyng the ghospell, by any suspicion of dooyng it for aduauntage and lucre. Than appoynted he vnto theim i plain woordes what it was that thei ought to teache. For he gaue theim in commissiō no suche thyng, as to teache the ceremonies of the lawe, whiche should within a short tyme be abolished: not to teache blynd constitucions of men, as the scribes and pharisees vsed to teache, when thei goe round about both the sea and the lande to make one selie proselyte, or nouice of their secte. But he gaue theim in cōmaundemente to teache that the kyngdome of God was at hāde which kyngdome of God did not now consiste in outwarde thinges to bee dooen with the bodye, but in spirite and vertue. And thus muche to preache vnto the rude ignoraunt people, was for that present tyme at the begynnyng

Jesus called the twelue together.

And gaue theim power and auctoritee ouer all deuils.

And that thei might heale diseases.

And he sent theim to preache the kingdome of God and to helpe the sicke.

gynnyng sufficiēt for prepairyng of mennes hertes vnto an higher doctrine. And forbecause the carefulnesse of thynges necessarie for the sustentacion of the bodye should by no meanes lette theim frō the busyneise of the ghospel, he saied vnto theim: Carrye no kynde of baggage about you on the waie, neither staffe to defēde you withal, ne scrippe to kepe your meate in for store, ne purse wherin to putte any money for expenses, or charges necessarie, no nor twoo coates: for bee ye wel assured that ye shall not any where lacke any one of all these thynges, yf ye shall with pure hertes accordyng to the tenour of my commaundemente, dyligentely prouide and labour that the ghospell goe forward and daily encreace. For euerie where shall there bee, whose voluntarie gentilnesse and liberalitee shall geue as muche as for you beeyng mē that lyue from hande to mouth, and can bee content with a littel, maie at all tymes bee sufficient. Neither shall ye haue any cause to bee pensif or carefull where or how to bee entreteined for lodgeyng or harbour: for whersoeuer ye can knowe of any that are woorthie and mete for the kyngdome of God, turne ye into their houses, and there continue at soiourne, leste if ye shoulde euerie other whyle bee flittyng from one house to an other, ye maie seme to haue dooen it for seekyng of delitie fare. But beyng content with suche chere as ye shall there fynde, tarie ye so long in the houses of the same persones, vntill the good procedynge and encreace of the ghospell shall aduertise you to goe forward to an other place: but if it shall any where so happen, that no bodye will receiue you into their house, yet acknowelage and remembre the woorthynesse and dignitee of your office, and bee not ouer earnest to thruste into their lappes whether thei will or no, the thinge whiche euerye creature ought moste specially to craue: but streightwaies forsake ye that same citee beeyng so ferre from takyng any kynde of commoditee by suche persones, as wylfully reiecte your preachyng: that ye shake of & cast backe again vnto theim, yea euen the verie dust that maie happyly chaunce to haue styked on your fete: plainly testifiyng and protestyng vnto theim, that ye freely preache the kyngdome of God vnto theim, & that thei haue made theimselfes vnwoorthie of so great a gyfte freely profreed vnto theim.

Take no thing to your iourney neither staf, nor scrippe.

And whatsoeuer house ye entre into, there abyde, & thēs departe.

And whosoeuer wil not receiue you, &c.

And thei departed, & went through the tounes preachyng the ghospell &c.

Whan Jesus had with these and many other woordes mo enstructed and armed his apostles, foorth thei went twoo and twoo together: and goyng round about to euerie toune and village, thei preached euerie where that the kingdome of God was come. And whersoeuer thei found any men possessed with deuils, or sicke, or in daungier of any other impediemente of the bodye, thei healed theim in the name of Jesus. And this was the first rudimente and entraunce of the Apostles preachyng.

The texte.

¶ And Herode the Tetrarche heard of all that was dooen by hym, and he doubted because that it was saied of some, that John was arysen again from death: and of some, that Helias had appered: and of some, that one of the old prophetes was arysen again. And Herode sayde: John haue I beheaded: but who is this of whom I heare suche thinges? And he desired to see hym.

And Herode þ Tetrarche heard of all þ was doen.

By reason of these thynges the name of Jesus was so bruited abrode & made so famous, that the reporte of all his woorkynges & dooynges came euer to the eares of Herode the Tetrarche. For wheras he knewe not Jesus, & heard saie that a certain man there was who at the biddyng of his woorde coulde and did cast out deuils, did put awaie diseases, did restore

the

the laime, and suche as wer taken and had their synowes shronken, did make clene lepres, did raise vp the dead to life again: he was in great doubte and woondreously troubled in his mynde what man this might bee so soodainly sprong vp. Some bosted abrode that Jesus was John, whom Herode a littel tofore had slaine, and the same John to haue returned to life again, & therefore beeyng now as it wer made half a God, to bee weaxed mightie in dooyng of suche great miracles. Others saied, that he was Helias, whom beeyng taken vp in a fierrie chariot, the Jewes did looke for that he should come agayne, accordyng to the prophecie of Malachias. Agayne some supposed that he was some other of the olde prophetes, the memorie of whiche prophetes was high and holy, and was had in greate reuerence among the Jewes. Howbeit Herode fearyng on his owne behalfe if John wer reuiued agayn whom he had put to deathe, and rekenyng it a thyng vncredible, that a man ons deade, should be returned again to life, sayed: As for John I myne owne self haue caused to bee beheaded, who beeyng dispatched and ryd out of the worlde, I thought there had none been leaft aliue whiche would haue entreprised to dooe any suche great matiers. And what felowe is this of whom I heare much greatter thynges thē euer John wrought. And here vpon he earnestely sought some occasion to haue a sighte of hym, not to bee made better thereby, but to satisfie his owne curiositee to knowe all thynges, or els in case he should so thinke good, to dooe euen the same by hym that he had dooen by John afore. But Jesus forasmuche as he knewe Herodes mynde wel enough, would not come where to bee seen of him. For he was not come for any suche purpose to fede or delyte the yes of wicked princes with his miracles, but to bryng ỹ simple pooze folkes to health: nor to bee beheaded did not lyke hym, who had predestinate vnto him self ỹ high exalted standarde of the crosse.

Because it was saied of some ỹ John was risen again. &c.

John haue I beheaded, but who is this of whom I heare suche thynges?

And he desired to see him.

¶ And the apostles returned: and tolde hym all that thei had dooen. And he toke theim, and went aside into a solytarie place nygh vnto the citee called Bethsaida which whan the people knewe, thei folowed hym. And he receiued thē, and spake vnto theim of the kingdome of God, and healed them that had nede to be healed. The texte.

After this ỹ twelue returned home again vnto Jesus, with greate cherefulnesse, declaryng how the preachynge of the ghospell had verai well prospered, and how great miracles euen thei also had dooen in his name. But Jesus called theim backe vnto sobrenesse and humilitee, teachyng that thei should not weaxe any thyng the more haulte, ne take any thyng ỹ more highly vpon theim for the prosperous successe of any suche manier thinges. For he enfourmed theim that miracles are wrought and dooen through the power of God and not of men, & the same often tymes to bee shewed forth by other mē, thē suche as are predestinate to euerlastyng life: and that onely the godlynesse of mynde dooeth make a man blisfed, whether he haue the power to worke miracles, accordyng as the tyme requireth, or els haue it not. Jesus therefore of purpose to teache theim by the dede selfe and by the lyuely practisyng of the verai thynge, after what sorte thei ought to fede the multitude with the foode of goddes woorde and of the ghospell which thei had learned of hym: he went aside with theim of the coumpainie into a desert place, where thei might repose theim selfes a while after the labour of their iourney. For in that place there was so great a resorte of people about

And he toke theim & went aside into a solitarie places.

theim,

Nigh vnto the citee called Bethsaida.

theim, that thei could haue no manier tyme of respite, no not so muche as to eate their meate. He had theim awaie therefore into a solitarie place harde by a citee of Galilee called Bethsaida, whiche was the natiue contrey of Petur, Andrewe, and Philip all three, and doubteles this departyng asyde into a place solitarie was not bestowed vpon fond sensuall pleasures or on slepe, but vpon a quietnesse to praie and to geue thankes to god. For of suche sorte ought the pastyme & relaxacion of suche men as are folowers of the apostles to bee. But as soone at it was spyed abrode by the bruit of the people,

Whiche whã the people knewe thei folowed him.

whither Jesus had conueighed him self to bee solitarie: an innumerable multitude of people gatheryng together in clousters on euery syde, went after

And he receyued theim.

hym into wyldernesse. Than Jesus seeyng the gredie desires of theim, came out of the solitarie places that he had gon to for to repose hym self, & so lyttel mynde had he to putte theim awai from him, that he went of his owne accorde to mete them, teachyng his disciples thereby this lesson also, that after a lyttell short tyme of reposyng theimselfes, thei ought euen anon eft soones

And spake vnto theim of the kingdome of God. 11.

to returne from restyng, vnto the office of preachyng the ghospel. Whē Jesus was come foorth, and sawe the infinite multitude of men, weomen, and children, that had come so great a iourney on foote out of diuerse places into deserte, as shepe wandreyng hither and thither for lacke of a sheapeheard, beeyng moued with pitie and compassion, he first fedde their soules speakyng vnto theim many thynges of the kyngdome of God: than did he heale theim whiche wer holden with great diseases and other maladies of the bodye.

The texte.

¶ And whan the daie began to weare awaie, than came the twelue, and saied vnto him: Send the people awaie, that thei maie goe into the townes and next villages, & lodge, and geat meate, for we are here in a place of wildernesse. But he saied vnto theim: Geue ye theim to eate. And thei saied: We haue no moo but fyue loaues and twoo fishes except we should goe and bye meate for al this people: And thei wer about fyue thousande men. And he saied: Cause theim to sitte down by fifties in a coumpanie. And thei did so, and made theim all to sit down. And he tooke the fyue loaues, and the twoo fishes, & looked vp to heauen, and blessed theim, and brake, and gaue to the disciples, to sette before the people. And thei all dyd eate, & wer satisfied. And there was taken vp of that remayned to theim twelue baskettes full of broken meate.

While these thynges wer in dooyng, the daie began to drawe towardes an ende. And the Apostles consideryng the multitude to bee infinite and the euen tyde to drawe nere, the place to bee ferre from any towne or billage, and that thei had no victalles there: thei putte Jesus a lyttell in remembraunce, saiynge: Leat goe the people in season, that goyng into the next lyttel townes and billages here about, thei maie geat theim selfes meates: for this is

But he saied vnto theim, geue ye theim to eate.

a desert place where no meate is to bee gotten. And Jesus to shewe that thei whiche with all their harte applied the doctrine of the ghospell, should bee so prouided for, that thei should neuer lacke meate, and also myndyng that the miracle whiche he entended there and than to shewe, should bee berai euident, he aunswered his disciples: thei nede not for this purpose to departe hens into any townes or billages: but rather geue ye theim meate your selfes: shewyng vnto theim by the same bywoorde, that this thing also dooeth other whiles appertaine to the duetye of one that supplyeth an Apostles roume, to relieue the necessitee of their flocke with parte of their owne substaunce, bee it neuer so small. And the Apostles at this tyme lacked no good

wylle

wylle, but sozie men thei wer that thei lacked habilitee.

And therefoze thei aunswer in this manier: we haue not a bytte of meate in the wozlde, moze then fyue loaues and twoo fishes. And this pzouisiō will scarcely bee enough foz vs, as fewe as we bee foz our supper, except percase it bee thy pleasure that we shall gooe into the next townes and villages here about to bye meat, asmuche as maie serue so great a multitude as here bee. But therūto had we nede to haue a good summe of money, wheras we haue but right smal stoze of money emong vs all. We haue no mo but twoo loaues & fiue fishes.

Foz there wer almoste the full noumbze of fyue thousand men. Then saied Jesus: Cause ye theim to sitte downe by compaignies, and so to deuide theimselfes that thei sitte by fiftie and fiftie in a compaignie. Foz so dooe thei that make a feaste to a great noumbze vse to appoynete a determinate noumbze of persones and messes to euerie table, that the butlers and other seruitours maie knowe how muche to appoyncte and pzepaire foz the same. The Apostles although thei sawe no pzouision toward, yet at the lozdes commaundemente, thei bydde the people to sytte down by compaignies as afoze is saied, euen as though meate should immediately bee sette afoze theim. The people also on the other syde euen with lyke playnnesse dooe as thei are bidden. Jesus therefoze a man of a newe and a straunge facion to bee a feaster of geastes, toke the fyue loaues ad twoo fishes, and liftyng vp his iyes streight to heauen, he firste halowed theim wt luckie woozdes of multiplyng, and thā he brake the same, and delyuered it by piece meale vnto his disciples, to set befoze the people. Thei wer euerie one refreasshed with as muche as thei woulde eate, and so ferre thei wer from lackyng any thyng, that whan euerie bodye was satisfied with the largest, there were twelue baskettes full of broken meate gathered by the handes of the disciples. And in this matier too, there lyeth hidden a figurate representacion of a moze secret doctrine. The Apostles haue pzouision of biaundzie, but it is suche as belongeth to Jesus. This biaundzye lyke as it is of light pzice and course geare foz poore folkes eatyng: so is it but litell in quantitee. Foz the doctrine of Moses is manyfolde: and the philosophiers learnyng is of sondzie manier soztes of matiers and ful of plentcous stuffe: but the woozde of the ghospell is plaine homelye geare, and shozt, and yet suche as maie suffise foz the solles of all nacions to bee refreashed, in case it be deliuered and receyued as it ought to bee. To men of thapostels pzofession is the woozde commytted, wherwith solles ar made fatte: but the same woozde dooe thei not sette afoze the people to fede on, except it bee firste consecrated and broken of Chziste. Foz than and neuer els is it the true fruicte of pzeachynge the ghospell, if the teacher dooe not pzesumptcouslye vsurp to hymself the gifte of learnyng whiche he hath as a thyng commytted to his credit, ne vndiscretely oz mysadvisedly shewe foozth the same as though it wer of his owne: but yelde it vnto Chzist to bee made holy of him. Otherwyse all in vain shall the teachers labour bee, when he pzeacheth, onlesse Jesus shall firste haue blessed the woozde, onlesse he shall haue broken it, onlesse he shall with his owne handes delyuer it to bee distributed to the people. Foz pythythie and effectuall it is whatsoeuer pzocedeth out of his holy handes, he onely it is, that fedeth, that refreasheth, that maketh full: bishoppes are nothing els but ministres and distributours of an other mannes liberalitee. The people all the while sitteth down in

And thei wer about fiue thousand me.

And made theim to sit down.

And he tooke the fiue loaues &c. and blessed theim. &c.

cõpaignies vpon the grounde, nothyng stickyng or doubtyng, nothyng murmouryng or repinyng, whereby is signified, that in the feithfull congregacion of Christes churche, there ought to bee sobre humylitee, and plain feithfull truste of the herte in God, without any doublenesse, and that all discorde and sedicious vproare ought to bee awaie. Consider me ferthermore this mysterie too. The Lorde Jesus firste of all thynges taught and healed ỹ people, and than fedde theim afterward. The woorde of God also is the heauenly meate of the solle. But some porcion herof is not denyed to the vngodly and to the newly entred or instructed in the feith. For it is the medicine of mennes solles, and the refeccion of the weake. For holsome doctrine worketh the like effecte in the solles of synners, that Jesus with his woorde and his touchyng did in diseases of the bodye. But it is mysticall breade whiche is not geuen but to persones now all readie well taught, and also throughly healed. The same forsouth is that heauenly breade of the lordes bodye, whiche is not geuen to those that are not yet through baptisme receiued into the bodye of ỹ churche and congregacion: ne vnto suche, whose mynde and solle is holden with some grieuous cryme, as it wer w a mortall sickenesse. And that same meate of the priuie hidden wysedome of God, (whiche Paule the Apostle did not shewe foorth but emong the perfect,) is not to bee vttred vnto all persones at auenture.

The texte. ¶ And it fortuned, as he was alone praying, his disciples wer with hym, and he asked theim: saying: Who saie the people that I am? They aunswered, & saied: Jhon Baptiste, some saie Helias, and some saie, that one of the olde Prophetes is arysen. He saied vnto theim, But who saie ye, that I am? Simon Peter aunswered and saied, thou art the Christe of God, and he warned and commaunded theim that thei should tell no man that thyng, saiyng, the soonne of man must suffre many thynges, and bee reproued of the elders, and of the high priestes and Scribes, and bee slayne, and ryse again the third daie.

Who saie ỹ people that I am?

But who saie ye that I am?

Simõ Petur aunswered & saied: Thou art ỹ Christe of God.

Now because the Lorde had so tẽpered all his saiynges and dooynges, that some whiles he would shewe foorth tokens of his godly power, and an other tyme he would manifestely shewe the veritee of his humain nature: the opinions of men concernyng hym, did muche varie. But because it was requisite that emõg theim, by whom he had appoyncted to renewe the worlde, there should bee one vniforme profession perfectely aggreeyng in it self concernyng hym: at a tyme whan he was in his praiers solitarie with his disciples, he demaunded of theim what opinion the people had of hym, or whom thei saied that he was. The disciples aunswer: some suppose thee to bee Jhon the Baptiste reuiued again: some saie that thou arte Helias, of whom the Jewes thynke that he shal come again before that Messias shall come: and some others belieue the to bee some one man of the old Prophetes called to life again. Than saied Jesus: As for the people, thei are inconstaunt and wauering as thei are woõt to bee. But ye that knowe me nerer and familiarly, who dooe ye saie that I am? There Petur beeyng more ardent and fyerie then the residue, made aunswer in the name of theim all: we knowe thee to bee Messias, whom God hath enoynted with all heauenly gyftes of grace. And this their right profession Jesus in dede alloweth well, but yet he geueth theim a great charge, that thei should make no woordes to no creature, what opinion thei wer of. For he saied the tyme of openyng that mysterie

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in the open face of all the worlde was not yet come, and that the sacrifice of his death muste firste bee executed and accõplished; and that he was appoynted to come to the glorie of that name, by many kyndes of despite and reproche. For the soonne of man saieth he, muste abide muche woe, and must be reproued of the elders, and of the Scribes, and of the chief of the priestes, yea and at lẽgth bee slaine too, and arise again from deathe to lyfe the thirde daie. Ye muste therefore beware, leaste ỹ glorie euen of this name, if it should now at this preſẽt bee preached, should not finde feith to bee credited, because of the affliccion and death of the bodye, and so might bee a lette to my death.

And he warned them, &c. The soonne of man muste suffre many thynges, &c.

¶ And he saied to theim all: If any mã will come after me, leat hym denye hymself, and take vp his crosse daily, and folowe me. For whosoeuer will saue his lyfe shall lose it. But whosoeuer dooeth lose his lyfe for my sake, the same shal saue it. For what auauntageth it a man, if he wynne the whole worlde, and lese hymself, or runne in damage of hymself. For who so is ashamed of me, and of my woordes: of hym shall the soonne of man be ashamed, when he commeth in his maiestie, and in the maiestee of his father, and of the holy aungels. I tell you of a trueth: There be some standyng here, whiche shall not tast of death, tyll they see the kyngdome of God.

The texte.

Than where Petur at the mencionyng of death trẽbled and quaked for verai feare, and aduised Christe to some other better waies thẽ so, whan Iesus had put hym to silence, he begõne to exhort his other disciples also to the folowyng of his death, saiyng: Thus hath it pleased my father: by this waie muste I come to glorie. And who so wil be a disciple of myne, if he gladly desire to be partaker of my blisfulnesse, he muste of necessitee be a folower of my death afore. It is not enough to goe folowig me on foote at my heles where I goe: he must folowe me in deedes, orels wil I not acknowelage hym for a disciple. For whosoeuer shall come to the office of preachyng ỹ ghospel, must denye hymself altogether, and must renounce all the cares of this worlde, for euer, rychesse, pleasures, promocions, kynfolkes, affeccions, yea and life it self also: and must euery day take his crosse on his backe, hauyng his mynde euermore readie vnto all suche thynges, as ye see that I abide and endure. I will goe before you as the maister: leat hym come after whosoeuer shalbee mynded to bee a disciple. Neither is there any cause why ye shoulde feare to bee slaine. For so to perishe, is to be preserued. For whosoeuer shal lese his life for my sake, the same hath set his life in perfeicte saftie. And on the contrarie side, whosoeuer stertyng backe or shrynkyng awaie from the busie charge of the ghospel, shal haue a mynd to saue the life of his bodye, the same shal lese the life of his soule, whiche alone and none but that, is to bee reckened the true lyfe, & for the preseruyng of this lyfe, it is ỹ part of a wise man gladly to take the losse of al other thynges in the worlde. For what shall it auaile a man, if he wynne all ỹ euer this worlde hath woorthie to bee desired, whan he hath loste his owne self: whan the mãnes self dyeth those thynges also that he had gottẽ, are perished & gon with hym. And he perysheth altogether in dede, who so hath loste euerlastyng life. Leat no disciple of myne thynke shame to suffre suche thynges, which I my self shall suffre. Leat hym not be ashamed to professe my doctrine afore all ỹ worlde. For whosoeuer shalbee ashamed of me & my woordes before men, as one offended & slaũdred with the worldely shame of the crosse: of suche an one shall the soonne of mã again bee ashamed, whã

If any man will come after me, leat him denye himself, &c.

after the laiyng downe of the infirmitee of the fleasshe, he shall come at the second tyme shewyng forth vnto the whole vniuersal worlde the maiestee of hymself, of his father, and of his holy aungelles. And doubte ye nothyng that the thyng that I saie, shal one daie come to passe. For this I affirme vnto you for a matier of assured trueth. Some there bee here emong you stãdyng by, whiche shall not departe out of this life, but that thei shall firste in some parte see the maiestee of the kyngdome of God. The thyng that now lyeth hidden, shall one daie in tyme to come bee made open and manifest vnto all creatures.

The texte. ¶ And it fortuned that aboute an eighte daies after these saiynges, he toke Petur & Jhon and James, and went vp into a mountaine to praie. And as he praied, the facion of his countenaunce was chaunged, and his garmente was white, and shone. And beholde, there talked with hym two men whiche wer Moses and Helias, that appered in the maiestee, and spake of his departyng, whiche he should ende at Hierusalem. But Petur and thei that wer with hym, wer heauie with slepe: and whan thei awoke, thei sawe his maiestee, and twoo men standyng with hym.

There talked with him two men, &c.

Than Jesus to performe the promisse whiche he had now made, did about theight daie after these woordes speakyng, choose out three of his. xij. Apostles, that is to wete, Petur, James, and Jhon, and accordyng to his accustomed woont, he gotte hym vp to a mountain, there to praie. And as he was in praiyng, his face was soodainly chaunged into an other lykenesse replete with maiestee and glorie, and his garmentes shone as white as anysnow. There wer seen also with hym at thesame instaunt two other men of lyke maiestee talkyng with hym, of whõ the one was Moses, and the other Helias. For the lawe had by figures set out Christ derkely (as it wer) in a shadowe, and the prophecies had directly poynted hym out what he was. Now the talkyng of these twoo with Jesus, what other thyng dooeth it signifie, but the perfect agreyng of the olde and newe Testamente together. Their talkyng with hym was concernyng the kynde of death, whiche the Lorde, accordyng to the tenour and fourme of the prophecie many a daya forе wrytten and setforth by theim, should afterward accõplishe at Hierusalem, to thende that eftsons the delectable swetenesse of the glorie, should be brought to a tẽpre with the mẽcion of death. But al this did not ỹ Apostles euen verai well see, because thei had their yes euen heauie with slepe. But assoone as thei wer awaked, thei plainly sawe the maiestee of the Lorde, and also the twoo men standyng hard by hym.

And spake of his departig. &c.

The texte. ¶ And it chaunced as thei departed from hym, Petur saied vnto Jesus: maister it is good beeyng here for vs: let vs make also three tabernacles, one for thee, & one for Moses, & one for Helias, and wist not what he said. While he thus spake: there came a cloude and ouerchadowed thẽ, and thei feared when thei wer come into the cloude. And there came a voice oute of the cloude, saiyng: This is my derе soonne, heare ye hym, and as soonne as the voice was paste, Jesus was found alone, and thei kept it close: and tolde no man in those dayes, any of those thynges whiche thei had seen.

Let vs make here three tabernacles, &c.

Whiche twoo men when thei begun to depart from Jesus, Petur fearyng leste al thatsame delectable sight should also goe awaie, he saied vnto Jesus: Maister, it is no goeyng any whither oute of suche a place as this. Fare well Hierusalẽ and leat it goe whiche threateneth to put thee to death. Tushe let vs rather make three tabernacles here in this mountaine, one for thee, one for Moses, and one for Helias. Thus spake Petur as a man inebriate and made droncken with the swetenesse of this vision, not knowyng what

what he saied. For he required to triumphe before he had wonne the battaill: and would haue had the best game of rennyng before he had rēne for it. Euē in ỹ instaūt tyme while Petur was speakyng these wordes, there soodainly arose a cloude and cast a shadowe ouer al the disciples, beeyng now not hable in their mortall bodye to abyde the beeholdyng of so great glorie. And while Moses and Helias wer entreyng into the cloude, and wer banishyng away from the iyes of the disciples (for reason it was that the light of euāgelical trueth apperyng, al shadowes and mysticall derkenesse of figures shoulde geue place and bee gon:) the voyce of his heauenly father sowned down frō the cloude, saiyng: Moses and Helias, who prophecied of my soonne, the Iewes haue hytherto had in high estimacion and reuerence. Great men wer thei twoo in dede, yet wer thei but my seruauntes. But thissame is he that is my soōne, so dere beloued vnto my herte, as none other is but he alone: therefor herken ye to hym. This voyce thus sounyng in their eares, Iesus was found alone, lesse thei might haue demed the testimonie of that voyce to concerne any other persone, thē euen verai hym onely. And the saied three disciples right so as thei wer commaunded of the Lorde, kept the matier close, and reported not the priuitee of that vision to any creature aliue, vntill Christe had arisen again from death to lyfe, after his passion. For it was not the Lordes pleasure to haue the maiestee of his Godhed published or openly spoken of before the tyme of his death, aswell because there should bee nothyng that might be a lette vnto that same sacrifice whereby mankynd was to be restored, as also because that thyng might not bee openly talked of, whiche no mā would than beleue, if it had been reported. And all vnder one, did he therin by an exaumple, that was a true matier in dede, geue a lesson to vs, that in case any excellent good thyng bee in vs, we should rather kepe it close, then make bauntes or braggues therof: & in case we haue any speciall vertue or good qualitee in vs by the free gifte of God, thesame is to bee declared and shewed in deedes, rather then by makyng many gaie or high wordes of it.

There came a cloude and ouershadowed them. &c.

And there came a voice out of the cloude. &c.

Iesus was found alone.

And thei kept it close. &c.

¶ And it chaunced that on the nexte daie (as thei came down frō the hille) muche people met hym. And beholde: a man of the coumpaignie cryed out, saiyng: maister, I beseeche thee beholde my soonne, for he is all that I haue, and see, a spirite taketh hym and soodainly cryeth, and he knocketh and beateth hym that he foometh again, and with muche peine departeth from hym, whan he hath rent hym. I beseought thy disciples to cast hym out, and thei couldе not. Iesus aunswered and saied, O feithlesse and crooked nacion, how long shall I bee with you, and shall suffre you? Wiyng thy soonne hither. as he was yet a cummyng, the fende rent hym and tare hym. And Iesus rebuked the vncleane spirite, and healed the chylde, and deliuered hym to his father. And thei wer all amased at the high power of God.

The next daie folowyng, Iesus came down from the hill with his saied three disciples. And he found a mighty great multitude of people gathered about the residewe of the disciples, whom he had left there behind him, whō he addressed him to goe vp to the mountain. But the people assoone as thei espyed Iesus returnyng again, went to mete him. For thei had found a great lacke and mysse of his presence. And there had happened a freshe matier, why thei should require to haue his presence. For one of the coumpaignie cryed out to hym, saiyng: maister, I moste hūbly beseeche thee, leat the extreme miserie of a soonne of myne moue thee. For I haue no mo but hym alone:

and he is holden w an extreme tyrannous deuill, whiche dooeth euery other while sodainly take hym, & vexeth hym sundrie waies ꝑ pitie it is to see, with muche great roaryng, flaschyng hym on the grounde, and so wrestyng his lymmes as though he would teare theim from the bodye of hym, and he fomyng at the mouth for peine all the while. And as often as he taketh hym, he scarcely departeth from hym, vntill all his bodye bee rent & torne. I praied thy disciples to caste out this spirite: Thei did their best, but thei haue not been hable to dooe it. Than Jesus well perceiuyng, that the thyng had so chaunced by reason of the fathers vnbelief ꝑ praied for healthe to his soonne: and in consideracion of his disciples feith beeyng yet hytherto but weake, he cryed with a loude voyce, saiyng: O nacion ful of mistrustyng, and of an herte nothyng single, how long tyme shall I bee cõuersaunt emong you, and shall suffre theise thynges? Can I not yet all this while bryng thus muche to passe, to make you haue a perfect feith & truste in me? dooeth the weakenesse of this bodye of myne so muche leat you? And turnyng himself to the man, and requiryng of hym a forehãde to haue a more stedfast feith, he saied: Bryng thy soonne hyther to me. And as soone as the young thyng was brought to Jesus: the euill spirite that was in hym tooke hym, quashyng the childe on the grounde: and immediatly Jesus restored hym to his healthe, and gaue hym to his father again made perfectely hole, where his father had brought hym thyther vnpossible to be cured by any mãnes helpe. The more miserable that the sighte of this euill had been, so muche the more did the people euerie one of theim meruaill to see how quickely the childe was holpẽ out of hãde, by the vertue and power of God.

I besought thy disciples to cast hi, out & thei could not.

And thei were all amased at ꝑ mightie power of God.

The texte. ¶ But while thei woondred euerie one at all thynges whiche he did, he saied vnto his disciples: leat these saiynges sincke down into your eares. For it will come to passe that the soonne of man shalbee deliuered into the handes of men: but thei wist not what the woorde ment, and it was hidden from theim, that thei vnderstood it not. And thei feared to aske of hym that saiyng.

But whã the fame of Jesus weared euerie daye more and more famous through suche actes as these: A certain temptaciõ of worldely glorie entred into the hertes of his disciples, by reason that thei had suche a master, in whose name, euen thei also theimselfes did many great actes to be wondred at. But Jesus calleth theim home from this affeccion to the contemplacion of his lowe state of abiection in this worlde, at whiche the tyme was not long to come, when thei would be offended and staundreed. The glorie of dooeyng miracles (saieth he) is nowe a matter of delectacion vnto you: but it is a thyng muche more materiall for you, diepely to enprinte in your hertes these saiynges of myne, from whiche your myndes dooe gretlie abhorre. For that thyng ought ye moste of al to haue in mynde, which it shall behoue euery one of you to folowe. As for glorie leat me alone to see for that: For the thyng must nedes come to passe, that I haue already tolde you, and yet nowe again I saie vnto you, whiche is, that the soonne of man, whose glorie and fame dooeth nowe delite you, shall ere long bee attached, and shall bee deliuered into the handes of mẽ, and shall sundrie waies suffre muche afflictiõ, and shall lastely be put to deathe. This tale, though it had beẽ onee or twise heard out of his mouthe, yet had it not well settled in the myndes of the disciples

For it will come to passe that the soonne of man. &c.

sciples. For thei coulde not well beare in mynde the thyng whiche thei had no luste to heare. Thei abhorred the mencion of deathe: as mē serryng all their myndes on the glorie of Jesus, not hauyng all the while any intelligence or vnderstandyng that the glorie of the Lorde was moste chiefely to bee renowmed and made famous through the opē worldely shame of hangyng on the crosse. And in dede thei hearde a speakyng of death, but it was as it had bē half in a dreme, nothyng well vnderstandyng what the thyng ment whiche was spoken, and yet durste thei not demaunde any questions of hym, what these woordes might meane, hauyng freashe in their remēbraūces, that Petur whan he was somewhat ouer bolde and buisie with Jesus, had heard Jesus saie vnto hym: auaunt out of my sight thou Satan, thou hast no sauoryng of those thynges ỹ apperteine to God, but altogether of suche thynges as apperteine to the worlde.

And thei feared to aske hym of that saiyng.

¶ And there entred a thought emōg theim, whithe of theim should be greatest: whā Jesus perceiued the thought of their hertes, he toke a childe, and set hym hard by hym, & saied vnto theim: whosoeuer receiueth this chylde in my name, receiueth me: And whosoeuer receiueth me, receiueth hym that sent me. For he that is leste emōg you all, the same shalbe greattest.

The texte.

After al this same, Jesus went to Capernaum: And so it was, that forasmuche as the disciples wer yet carnall, because thei had seen the glorie of weorkyng of many miracles, and because thei had heard the maiestee of the kyngdome of God promised, and because theimselfes too had dooen many woondrefull thynges aboue nature at ỹ name of Jesus: a certaine worldely thoughte entred into theim, whithe at last braste out thus ferre, that as thei wer goeyng on the waie, thei reasoned together one with an other, whiche of theim shoulde sitte highest in the kyngdome of heauen. For thei dreamed that suche a lyke order shoulde bee in the kyngdome of heauen, as thei had seen in the courtes of worldely Princes, or in riche folkes houses, in whiche he that is more proude, and quicker or bolder spirited then an other is, he is the more Joiyer felowe. Than Jesus, although he knewe well enough what it was, that thei had emong theimselfes kept disputacions of: yet as soone as he was come into the house, he demaunded of theim what the matier was, that thei had so hardely disputed and reasoned of by the waie. And thei all playng mum & not hauyng a woorde to saie, because thei wer half ashamed of the matier, Jesus to shewe that their thoughtes and their priuie talkes behynd his backe wer not hydden ne vnknowen to hym: toke a lytell innocent chylde in his hande, and sette hym hard by his syde, and callyng the twelue together vnto hym, he saied: ye dispute of greatnesse, whiche of you shalbe greatest. The greatest with me are those that are moste inferiours. What is more plaine without fraude or guyle, then this litell chylde, or what thyng more lowe? Euen verai suche must ye become, if ye will be chief in the kyngdome of the ghospell. The kyngdome of feith and charitee knoweth none ambicion, it is not acquainted with playng the Lorde, it can no skill of tyrānie: whatsoeuer persone receyueth vnto hym suche a chylde as this, in my name, receyueth me my self: and whosoeuer receyueth me, receyueth hym that hath sent me. If I haue plaied the Lorde to wardes you, thā reason you also who shalbee the chief emong you: but if I haue rather vsed my self as a willyng

Whosoeuer receiueth this childe in my name. &c.

and a readie seruaunte to the commoditees of all persones: knowe ye that he shalbee a great man emong you all, who in cõtemnyng of glorie, in humilitee and submission, and in feruent affeccion to bee as a seruaunte to dooe all creatures good, shalbee the leste and moste inferiour of all men.

The texte. ¶ And Jhon aunswered, and saied: maister, we sawe one castyng out deuils in thy name, and we forbad hym, because he foloweth not with vs. And Jesus saied vnto hym, forbid ye hym not. For he that is not against vs, is with vs.

And because thei had heard hym saie, that litell ones are to bee receiued in the name of Jesus: it came into Jhons mynde, that thei had excluded and debarred a certain man from the fraternitee of mynistryng the ghospell. He therefore is in a doubte, whether that lyke as al men wer to be receiued vnto the felowshyp of the saluacion of the ghospell, so in lyke manier al men wer to bee admitted to the ministracion of preachyng the ghospell, and to the worckyng of miracles. And in this poyncte was hidden a litell spice of a certein secret pangue of enuie. God had tofore geuen power vnto ỳ twelue only to cast out deuils, and to heale diseases. This dignitee thei thought not mete to be made common to any others. And therefore Jhon saied: master, at the tyme when beeyng sent foorth by thee, we executed the office of preachyng the ghospell abrode: we sawe a certain mã castyng out deuils in thy name, though he bee none of the noũbre of vs twelue, no nor dooeth not so muche as folowe thee neither. This man, as one beeyng a straungier to our brotherhood, we forbadde that he should no more so dooe. Thã Jesus, although he would in no place suffre himself to be preached of by the wicked spirites, yet teacheth that men of what sorte soeuer thei be, are not to bee forbidden from hauyng to dooe in the ghospel, although they dooe ỳ same of no verai syncere herte, so that (saieth he) ỳ thyng that thei dooe, thei dooe it in the name of Jesus, and dooe the same thyng that ye dooe. For whosoeuer is not an aduersarie vnto vs, dooeth euẽ in that verai poyncte make on our syde, that he dooeth not against vs. To suche a thyng as is straunge and by all possible waies to bee euerywhere published abrode, al fauour dooeth auaille. The miracle is not his that dooeth it, but Goddes, who sheweth his power by man, as by his ministre and instrumente. Therefore whatsoeuer persone sheweth any miracle by callyng vpon my name, dooeth publishe and spreade abrode my glorie, and debarreth hymself of all tytle to speake ill of me from thensforth, whose name he hath found so effectuall and full of power.

We sawe one castyng oute deuils in thy name, &c.

For he that is not against vs, is with vs.

The texte. ¶ And it fortuned whan the tyme was come that he should be receiued vp, he sette his face to goe to Hierusalem, and sent messagiers before hym: And thei went and entred into a citee of the Samaritans, to make readie for hym. And thei would not receiue hym because his face was as though he would goe to Hierusalem. Whan his disciples, James and Jhon sawe this, thei saied: Lorde wilt thou that we cõmaũde fyer to come down from heauen and consume theim, euen as Helias did? Jesus turned about, and rebuked the, saiyng, ye wote not what manier spirite ye are of. For the soonne of man is not come to destroy mennes lyues, but to saue theim. And thei went to an other towne.

And so it befell, that the tyme beeyng now verai nere at hãde, when Jesus leauyng the yearth, should bee receiued vp into heauen, the Lorde had alreadie entred his iourney, and shewed euen plainly by his countenaũce, that he was bounde

bounde towardes Hierusalem as one that purposly mynded to bee in the waie against the occasion of his death should come. He therefore sent messagiers afore hym two or three of ỹ Apostles, to prepaire hym some harbourgh & place of soiourneyng within a certain citee of the Samaritaines, through whiche his tourney laye. And whan thei came, the tounesmen had shute the gates of the citee against theim, because thei coniectured by the verai faciõs and countenaunce of the Apostles, that thei wer goyng towardes Hierusalem. For the Samaritanes, in consideracion that all their worshippyng of God was in a mountaine of their owne, hated & abhorred all suche as went to Hierusalem in the waie of deuocion to worship God there. Upon this James and Jhon who had been sent on the sayd message, when thei sawe the vncourtesie of the inhabitãtes there whiche would not suffre them somuche as to come within the precincte of their toune walles: beeyng euen al out of pacience, sayd to the Lorde. Maister, is it thy pleasure that we bydde fyer to come down from heauen, as Helias ons did, whiche may consume these felowes? But Jesus because he would shewe how great the myldenes of a teacher of the ghospel ought to bee, bridleed their wrathfulnesse wt a sharp rebuke, saiyng: Take ye not the dede of Helias for your exaumple. He beeyng led with the spirite brought the wicked people of that tyme to confusion. But as for ye dooe not yet vnderstand what spirite ye ought to bee of. That same spirite of the ghospel is more meke then so. There shall herafter come a tyme of redresse and vengeaunce. But vntill that daie the soonne of man is come, not to cast awaie mennes liues or solles, but to saue them. Thei that do now at this present kepe vs out of their town, will peraduẽture an other daie herafter take vs in. Thei are therefore to bee saued, that thei maie bee in case to repente and emende. And so leauyng the towne, thei turned an other waie to an other litel towne. By these woordes Jesus toke out of their stomakes all desierfulnesse of doyng vengeaunce, and taught vs to vse fauourable bearyng towardes suche, as at the first beginnyng would exclude & kepe out the doctrine of the ghospel from theim, allegeyng that it was enough to leaue suche for a season vntil thei might at a tyme of occasion bee conuerted to a better mynde.

That he should bee receiued.

He sette his face to goe to Hierusalem.

And he sent messagiers before hym.

And thei would not receiue hym, because his face was &c.

Lorde wilt ỹ that we cõmãd fyer to come down: tõ heauẽ. &c.

Ye wot not what manier spirite ye are of.

The soonne of man is not come to destroy mennes liues, but to saue them.

¶ And it chaunced, that as thei wer walkyng in the waie, a certain man saied vnto hym: I wil folowe the whither soeuer thou goe. Jesus saied vnto hym: Foxes haue hooles, and birdes of the ayer haue nestes, but the soonne of man hath not where to laie his head.

The texte.

Again it fortuned as thei went, that a certain man of his owne voluntarie mynde saied vnto Jesus: I wil folowe the whither soeuer thou shalt goe. And Jesus myndyng to shewe ỹ suche as brought not with thẽ myndes mete for suche a weightie matier, wer not to bee admitted to the fraternitee of preachyng the ghospel, (for that better it wer not to take the matier vpon them, then to geue it ouer again, after it wer ones taken in hande) saied vnto hym: Foxes haue holes of their owne in the yearth and birdes of the aier haue their nestes in the trees: but the sonne of man hath not any place where to put his head in. Suche an one therefore as hath any thyng in this world, wheron to sette his delite, or wheron to sette his full reste and quiet, is no mete folower of the soonne of man. He muste renounce all thynges, that wil folowe

I will folow thee whither soeuer thou goe.

folowe me.

The texte. ¶ And he saied vnto an other, folowe me: And the same saied: Lorde, suffre me first to goe and burye my father. Jesus saied vnto hym, leat the dead burye their dead, But goe thou and preache the kyngdome of God. An other saied, Lorde, I will folowe thee, but leat me first goe bidde them fare wel, whiche are at home at my house: Jesus saied vnto hym. No man that putteth his handes to the plough and looketh backe, is apte to the kyngdome of God.

Suffre me first to goe & burie my father.

Leat the dead burie their dead.

Lorde I will folowe the, but leat me first goe bid the fare well.

No man that putteth his handes to the plough & looketh backe. &c.

Again whan he had cast his ye on a certain other man, he saied vnto him: folowe me. But he made this aunswer: Maister geue me leaue first to burie my father. But Jesus geuyng a by worde that the cause of saluacio is to bee preferred before al poyntes of carnal duetie, saied vnto hym: Leat the dead burie their dead: but goe thou and shewe abrode the kyngdome of God. By this exaumple did the Lorde forfende the excuses of suche men whiche vnder the colour of natural affeccion and duetie, doe putte of and delaie the care & earnest applying of eternal saluacion. And yet a wurse sorte of men the those, are thei whiche vnder the colour of kyndyng stoppes & lettes about ỳ affaires of their houshold, doe prolong & driue of fro morowe to morowe the matier of saluacion, whiche ought euen at the first occasion streighwaie to be gon through withal. For there came an other man to hym, who beeyng commaunded to folowe hym, aunswered: Maister I will come after thee, doe nomore but suffre me, to goe bidde my familiar frendes and my houshoide fare well. Than saied Jesus: whosoeuer hath ons putte his hãde to the plough and than afterwarde looketh backe again, is not apte for the kyngdome of God. This matier of the ghospel, is an high matier, and an hard to come to, whiche whoso hath ons entrepriſed, the same must ỳ a perpetuall applying of it procede still & goe forewarde to thynges of more and more perfeccion, and neuer turne his mynde awaie to the vile cares of transitorie thynges of this worlde.

The. x. chapter.

After thele thynges, the Lorde appoynted other leuentie also, and lent them twoo and twoo before hym into euerie citee & place, whither he hymselfe would come. Therefore he laied vnto them: the harueft is great, but the labourers are fewe. Praie ye therefore the Lorde of the harueft, to lend foorth labourers into the harueft. Goe your waies: Beholde I lend you foorth as lambes emong woulues. Beare ye no wallet, neither ferip, nor thooes, and falute no man by the wale. Into whatfoeuer houfe ye entre, firft faie, Peace bee to this houfe. And if the loonne of peace bee there, your peace fhal reft vpon hym, if not, it fhal turne to you again. And in thelame houfe tarrye ftill, eatyng & drynkyng fuche as thei geue. For the labourer is woorthie of his rewarde. The texte.

After theſe thynges the Lorde choſe and tooke out of ỹ noumbre of his diſciples other ſeuentie alſo, as he had tofore choſen his twelue Apoſtles, and ſent thē twoo and twoo before hym into euerie citee and place, whither he hymſelf had determined to come: to the ende that by their preachyng & teachyng before, thei might prepare and make readie the myndes of the people againſt the cūmyng of the Lorde. Theſe did he euen ſo inſtructe how to preache and teache his gholpel, as he had before taught the twelue, and he ſhewed and opened the cauſe, why he had ſo encreaced the noumbre of preachers, ſaiyng: The harueſt is great, but the labourers are fewe, praie ye therefore the Lorde of the harueſt, to ſende foorth labourers into his harueſt. Ferre is the rumour & bruite of the gholpel ſpred and many are ſette on fyer with the gredie deſire of the doctrine of heauen: thei are wel willyng toward it and wante but onely ſuche as ſhould cal and gather their myndes together, beeyng of theimſelfes bothe readie and full of haſte towardes the kyngdome of heauen. Goe ye therefore puttyng your wholle truſte and confidence in the ſafegarde and maintenaunce of me alone. Suche as are great men and hath rewle of thynges, ſuche as are ciuil, ſhal murmour and grutche againſt your doctrine. Againſt theſe mē do I ſend you foorth naked, without weapon or fenſe. For I ſend you not, that you ſhould hurte or grieue any man, but that ye full of ſimplicitee and void of all hurte, ſhould ſtudie and endeuour your ſelfes to profite & dooe good to euerie mā. Seke ye not therefore helpe at mannes hāde, that ye maie therewith arme and defende your ſelf againſt the violence, and malicioufneſſe of the ciuil, nor take you no care ne thought for your liuyng or thynges neceſſarie, but with all readineſſe goe ye to the buſineſſe of the gholpel: neither carryng ſcrip nor wallet, nor yet ſhooes with you, for ye ſhall neuer want, that ſhalbee ſufficient for nature. Salute no man, neither the welthie leſte ye ſeme to flattre and ſeke vpon theim for geine, ner the indurate leſte ye ſeme to fauoure their vngodlyneſſe. Nor take you no thought for houſe or lodgeyng: there ſhalbee thoſe whiche ſhall receiue and take you in at their doores: onely ſhewe your ſelfes pure and vncorrupte miniſtres of the gholpel. And what houſe ſoeuer ye ſhal entre into, firſt wyſhe and praie for peace to the wholle houſeholde. That if there be any there, that is the ſoone of peace, that is to ſaie, a ientil and meke man & one that thirſteth the moſte mekeſt doctrine of the gholpel: your praier ſhall

The Lorde appoynted other ſeuētie alſo.

The harueſt is great, but the labourers are fewe.

Goe your waies, beehold, I ſende you foorth as lambes, emong woulues.

Beare no wallet, neither ſcrip, nor ſhooes. &c

Into what ſoeuer houſe ye entre. &c. If the ſoonne of peace bee there. &c.

shall profite and dooe good, and he shall embrace and gladly receiue so wel-wishyng geastes: that if thei dooe not so receiue and welcome you, yet leat it not repete you, so to haue praied for them. For you shall not lese the reward of this your profered seruice, nor ye shall not with ouer muche entreactyng nor castyng your selfes at the knees of any man require lodgeyng nor shal not as men without shame presse into the house of any of them: for so great a thyng and so muche to bee estemed is not to bee offred and thrust into the hãdes of suche, as will not gladly receiue it, and yet ought it to be profered to euerie man. Whosoeuer shal gladly and willyngly receiue you, see that you tarye with hym, not desiryng or lookyng for the pleasures of this lyfe: but for somuche as shalbee necessarie for the sustenaunce of your bodyes, dryncke and fede on suche thynges as ye shall there fynde emongst them, for it is good reason that he whiche laboureth in preachyng and teachyng the ghospel, should liue and bee sustained by their liberalitee, for whose behouf he laboureth and taketh peine in case he haue not sufficiente of his owne wherof to fynde hymself.

And in the same house tarye still.

For the labourer is worthie of his reward.

The texte.

¶ Goe not from house to house, and into whatsoeuer citee ye entre, and thei receiue you eate suche thynges as are sette before you, and heale the sicke that are therein, & saie vnto theim: the kyngdome of God is come nigh vpon you. But into whatsoeuer citee ye entre and thei receiue you not, goe your waies out into the stretes of the same, and saie: euen the verai duste of your citee (whiche cleueth on vs) dooe we wype of against you: notwithstandyng bee ye sure of this, that the kyngdome of God was come nigh vpon you. I saie vnto you: that it shalbee easier in that daie for Sodome, then for that citee.

Goe not frõ house to house.

Eate suche thynges as are set before you.

And heale the sicke, &c.

And saye vnto thẽ, the kyngdome of God is come, &c.

But into whatsoeuer citee ye entre, & thei receiue you not &c. Euen the verai duste of your citee, &c.

And of this thyng take ye diligent hede also, leste ye straighyng frõ house to house, despisyng & setteyng at naught the former hospitalitee and lodgeyng, serche and seke a more delicate lodgeyng and better furnished. Leat it suffise you whatsoeuer cũmeth first to hande, that if it shal chaunce you to cũme into any citees, if the enhabitauntes willyngly receiue and entretein you, eate you and dryncke you without any choice, and without lothyng or abhorryng of any thyng whatsoeuer is sette before you, and to the ende ye maie bee geastes the more acceptable and the better welcome, and also that ye maie with the better credence preache the kyngdome of heauen, heale you the sicke folkes of the same citee, restore ye the weake and impotent to their strength, deliuer ye suche as are possessed with euil spirites. And all these thynges dooe ye freely without rewarde and willyngly, refusyng no creature neither poore ne riche: and than saie ye vnto them: yee see manifest tokens of the power of God, prepaire your hertes and myndes to the earnest exercise of innocent liuyng. For now draweth nere vnto you the kyngdome of God: the maladies and diseases of the bodye are now taken awaie, and ere long, shall the maladies of the solle bee driuen awaie also (whiche are synnes.) That if ye shall chaunce to come into any citee in the whiche there is none that will receiue you, make ye no kynde of humble suite vnto theim for any entretenimente, but come you foorth abrode into their stretes, and there openly and in the face of the wholle citee, saie ye vnto them in this wyse: We haue freely without any hope of rewarde at your handes, offred vnto you the glad tidynges of euerlastyng lyfe.

But

But forasmuche as ye haue despised and not regarded our office, we will take no benefite at all by you. Beholde therefore, euen the verai dust whiche stucke vnto our fete, we shake and cast of against you, for a witnesse that we haue profered, and ye forsaken, that moste happie tidynges, whiche ought not to bee laied in the lappes of suche as will none of it. And yet this thyng bee you right sure of, ỹ whether ye receiue it or not receiue it, the kyngdome of God is verai nere vpō you, that if ye will receiue his tidynges, then shal it come to your great profite and commoditee, if not, to your great hurte and destruccion. Bee ye contente this waie onely to haue reuenged your selfes. If thei shall any where despise you, vengeaunce shall light vpon them for it at ỹ due tyme. For this thyng verily I shewe vnto you, that in the daie of ỹ last iudgemente it shalbee better with the sodomites, and thei shall fynde more grace at the Lordes hande, then that citee whiche hath despised this so great gracious goodnesse of God freely offred vnto theim.

Not withstãdyng bee ye sure of this that ỹ kyngdome of God was come nigh vpon you.

It shalbee easier in that daie for Sodome.18.

All men dooe muche meruaill at the sharp and rigorous vengeaunce of God shewed vpon the sodomites, but yet dooeth this poynte somewhat ease theim, that thei wer neuer so many waies prouoked to emendemente of their liues. And the Iewes standyng muche in their owne conceiptes dooe vttrely abhorre and detest the verai name and remembraunce of the saied sodomites, whom the wrathe of God by a terrible exaumple and president for men to beware by, did vttrely destroie: but a more horrible & dredefull punishemente abideth thesame Iewes, if thei beeyng stiered and prouoked with so many benefites, and so many miracles, shall neglecte and despise the goodnesse of God.

¶ Woe vnto thee Chorazin: woe vnto thee Bethsaida. For if the miracles had been dooen in Tyre and Sydon, which haue been dooen in you, thei had (a great while a goe) repented of their synnes, sittyng in hearen cloth and ashes. Neuerthelesse, it shalbee easier for Tyres Sydon at the iudgement, then for you. And thou Capernaum (whiche art exalted to heauen) shalt be thrust down to helle. He that heareth you, heareth me: and he that despiseth you, despiseth me, and he that despiseth me, despiseth hym that sent me.

The texts.

Woe bee to thee Corazain, woe bee to the Bethsaida citees of Israel. For if the miracles, whiche haue been shewed in you, had been shewed in the citees of the Gentiles Tyrus and Sydon, whiche ye crye eye vpon, accounptyng theim abhominable: thei would haue called theimselfes home to emendemente, yea and sittyng in heareclothe and ashes thei would haue dooen penaunce for their synnes, whereas ye beeyng verai stiffe necked against God, dooe stand highly in your owne conceiptes, & thynke your selfes faultelesse. Woe bee to thee Capernaum whiche swellyng now in pride of rychesse, & swymmyng in the delices of sensualitee, appere it to bee exalted aboue ỹ moone as high as heauen, on that daie shalt thou bee cast down euen vnto the diepe pitte of helle. For albeit ye bee homely & lowe messagiers, yet for that you shall come vnto thē in my name, and shall shewe vnto theim the vnestimable gifte of God: the condemnacion of suche as shall despise you, shall not bee small. For he that heareth you, heareth me whiche speake vnto theim by the instrumente of your mouthes: and contrarie wyse, he that despiseth you, despiseth me, and he that despiseth me despiseth hym that hath sent me. For I dooe not of myne owne head any thyng

Woe bee to thee Corazin

And thou Capernaum whiche art exalted to heauen. &c.

He that heareth you, heareth me. &c.

And he that despiseth you despiseth me.

speake, whiche I haue not receiued first of my father, nor ye shall speake nothyng whiche ye shall not first haue learned of me. Therfore as my doctrine is the doctrine of my father and not myne, so your preachyng, shall bee my preachyng & not yours. The Lorde Jesus whā he had with suche woordes as these, duely instructed and armed the threescore and tenne disciples, he sent theim foorth to assaie & proue theimselfes how well thei could dooe in preachyng of the ghospell.

The texte. And the seuentie returned again with ioye, saiyng: Lorde euen the verai deuils are subdued to vs through thy name. And he saied vnto them: I sawe Satan (as it had been lightenyng) fallyng down from heauen. Behold I geue you power to trede on serpentes and scorpions, and ouer all manier power of the enemie, and nothyng shall hurte you. Neuertheless, in this reioyce not, that the spirites are subdued vnto you: but reioyce that your names are wryten in heauen.

And whan the matier had woondrefully well prospered in their handes, thei returned home again with great mirth and ioye, saiyng: Maister not onely diseases are driuen awaie by vs, but vnclene spirites also are subiect vnto vs in the name of thee. Then Jesus to arme and fense their myndes against the disease of vain glorie (whiche vseth by stealth to crepe and entre, yea into holy men also) putteth foorth vnto thē ỹ exaumple of Lucifer, who for his pride was soodainly cast down from so great felicitee. I sawe (q he) Satan falle out from heauen euen lyke the lightenyng. Great was his dignitee in heauen, and yet for that he was puffed vp with pride, soodainly was he cast from the highest place in heauen, into the botome of helle pitte. How muche more than ought you to beware of pride, whiche carrye about with you a mortall bodye subiect to all perils and daungiers here in yearth.

And he saied vnto them: I sawe Satā, as it had been lightenyng fal down frō heauen.

Great is the power whiche I haue geuen you, but I haue geuen it you not to any suche entent, that ye should thereby weare proude and high mynded: but to the ende that by your miracles men should geue and attribute greatter feith, and belief to the ghospell. I dooe not require at your hādes again, that whiche I haue ons geuen you, so that ye will not abuse it. For I geue you power by the whiche you shall trede serpētes and scorpions vnder your foote, yea and if there bee any other thyng by meane wherof Satan your enemie maie be hable to hurt you. Not one of all suche thynges shall haue power to dooe you hurte: And yet is it not expedient for you to glorie or to haunte your selfes concernyng any suche thyng, bicause spirites are subiect to you, For these thynges shalbe dooen also by wicked and euill men: but reioyce ye in this thyng that your names are alreadie wryten in heauen: for thither shall your meekenesse and lowelynesse, thither shall your simplicitee bryng you, from whens Lucifer through his pride and haultenesse of mynde fell, if ye shall still persiste and continue in this your entente and purpose.

Behoide, I geue vnto you power to trede on serpentes, &c.

Reioyce ye not that spirites are subdued vnto you, but, &c.

The texte. That same houre reioyced Jesus in the holy ghost, and saied: I thanke the O father, lorde of heauen & yearth, that thou hast hidde these thynges from the wyse & prudent, & opened thē vnto babes. Euen so father, for so pleased it the. Al thynges are geuen me of my father. No man knoweth, who the sonne is, but the father, and who the father is, but the sonne, & he, to whom the sonne will shewe him. And he turned to his disciples, and saied secretely: Happie are the iyes whiche see the thinges that ye see. For I tel you

that

that many prophetes & kynges haue desired to see those thinges whiche ye see, and haue not seen theim: and to heare those thynges whiche ye heare, and haue not heard them.

And whan the lorde had saied these woordes, byanby he began to reioyce in the holy ghoste, and to geue thankes to his father for the prosperous successe of the ghospell: teachyng vs euen at the same tyme by exaumple of hymself, that in case any thyng come luckily to passe through our handes, whan we goe about it, we should reioyce, not with any humain affeccion, but with spirituall & ghostely reioycing: not takyng to our selfes any parte of the praise or glorie, but euermore reioycyng that the glorie of god is so sette foorth and magnified: and reioycyng at the profite of our neighbour. I rendre thankes (saieth he) vnto thee o lorde and father, the maker of heauē and yearth, for that these so high thinges, thou hast kepte secrete and hidden from suche as after the world are reputed wyse and politique, and hast opened the same to the litell tendre ones, to the inferiour meane sorte, to the ignorauntes, and to suche as after the iudgemente of the worlde, haue no great witte nor experience. I thanke the o father. &.

And this verily is it dooen o father for that it hath so pleased thy eternall prouidence and wysedome, that the proude men beeyng reiected & cast down thou mightest by suche lowenesse exalte and lift vp men to the true heigth of heauenly thynges. There is no power ne autorite whiche my father hath not deliuered into my handes: and therefore feare ye not the world, beyng right wel assured that ye haue a maister hable to defende you. Euen so father, For so pleased it thee.

For an equall felowshyp of all thynges is betwene my father and me: and truely no man knoweth the soonne, who he is, and howe great he is: sauyng onely the father whiche begatte hym: nor no man knoweth the father, who he is, and howe great he is, but onely the soonne borne of hym, & suche as it maie please the soonne to open it vnto.

He openeth and sheweth hym to none but to suche as bee humble, meke spirited, and enclyned or apte to beleue. Afterward turnyng hymselfe to his disciples, he declared hymself to bee verai glad that thei had ỹ blisseful happe whiche had been denyed to men euen of verai high dignitee, saiyng: Blissed are the iyes whiche see the thynges that ye see, for this I tell you for a thing of certaintee: that many prophetes and kynges would fain haue seen, that yepooze and abiect persones dooe see, and yet thei haue not seen it: & to heare those thynges which ye heare, & thei heard theim not. See ye acknowelage & take to you your goodhappe, but flee ye the takyng of any pryde or presumpcion thereby. Take ye suche a pryde as maie stand with holynesse (that is to wete) a pryde against al thynges, whiche this worlde dooeth gase vpō for meruail, taking theim for high thinges, whereas thei are but smal trifles, and verai filthynesse in coumparison of the thynges that are geuē vnto you.

¶ And beholde, a certain lawier stoode vp, and tempted hym saiyng: Maister, what shall I dooe, to inherite eternall life? He saied vnto hym: what is wrytten in the lawe? How readest thou? And he aunswered and saied: loue the lorde thy God with all thy herte, and with all thy soule, and with all thy strength, and with all thy mynde: and thy neighbour as thy selfe. And he saied vnto hym: thou hast aunswered right. Thus dooe & thou shalt liue. But he willyng to iustifie himself, saied vnto Iesus: & who is my neighbour? Iesus aunswered, & said: A certain man went down from Hierusalem to Hierico, and fel emong theues, which robbed hym of his raimente and wounded hym, and departed The texte.

ted leauyng hym half dead. And it chaunced that there came down a certain preste that same waie: and whan he sawe hym, he passed by. And lykewyse a Leuite, whan he went nigh to the place, came and looked on hym, and passed by. But a certain Samaritane, as he iourneyed, came vnto hym: and whan he sawe hym he had compassion on hym, and went to hym and bounde vp his woundes, and poured in oyle and wyne, and sette hym on his owne beast, and brought hym to a common ynne, and made prouision for hym. And on the morowe, whan he departed, he tooke out twoo pens, and gaue theim to the hoste, & saied vnto hym: Take cure of hym, and whatsoeuer thou spendest more, whan I come again, I wyll recompense thee. Whiche now of these three thynkest thou was neighbour vnto hym that fell emong the theues? and he saied: he that shewed mercie on hym. Than saied Jesus vnto hym: Goe, and dooe thou lykewyse.

And beholde a certain lawyer stoode vp and tempted hym.

And on a certain daie whan Jesus disputyng with the Jewes had put the Sadducees to silence, who in ỹ waie of prouyng hym, had putte foorth a question of a woman hauyng been maryed to seuen soondrie housebãdes, whiche of all these should haue hir at the daie of the generall resurrection, there came vnto hym one of the Scribes well seen in the lawe as one that would putte foorth a question out of the diepest & moste profound knowelage of the lawe, and saied: Maister whiche is the chiefest commaundemente of God, by kepyng wherof I maie atteigne eu erlastyng lyfe? Jesus aunswered: That thyng whiche thou demaundest of me, the same should other mẽ haue learned of thee. For thou dooest professe the knowelage of ỹ lawe. What is there wrytten? and how dooest thou read, that is there wrytten?

What is wrytten in ỹ lawe &c.

Thã made he aunswer: Thou shalt loue ỹ lorde thy God with all thy herte, with all thy solle, with all thy power, with all thy mynde, because he cãnot bee loued enough: & next after hym ỹ shalt loue thy neighbour as thy selfe.

This dooe & thou shalt liue.

Jesus allowyng his aunswer, saied in thys wyse: Thou knowest what is best: there remaineth nothyng but that thou put in vre & daily practise that thou doest vnderstande, whiche thyng if thou so dooe in facte & dede, thou shalt liue. For it is not the knowelage that geueth life, but the kepyng and dooyng of ỹ lawe. The Pharisee beeyng somewhat touched with ỹ aunswer of our Lorde, for that he knewe the woordes of the lawe and did not kepe that whiche was the chiefest poynte in the lawe: yet because he was puffed vp with vaine glorie he wolde not acknowelage his owne faulte, but euen as though he had now alreadie at large fulfilled the cõmaundemẽte of louyng God, he moued a newe question of his neighbour, saiyng: Who is my neighbour? as though a man might loue GOD, & yet neuertheles bee cruell and hurtefull to his neighbour.

Who is my neighbour.

The Jewes did in manier interprete the name of neighbour to extende no ferther but to men of their owne nacion, supposyng that it was lawfull for theim to hate alienes and foreinours, and to leat theim alone without dooyng theim any benefite or good at all.

Jesus therefore knowyng the Pharisees mynde, aunswereth hym by a parable hereensuyng: paincteng out all the wholle matier and settyng it before the iye by a certain mysticall exaumple or representacio of the thyng, & teachyng that the precepte of louyng ỹ neighbour ought not to bee enclosed within so narrowe and streight boundes of kinred and countreye, but the same to enlarge & extẽde it selfe to a more ferther coumpace, that is to wete, vnto all mẽ, forasmuche as oftentymes it chaunceth that he which is nigh-

est to

eſt to vs in birth or countreye, is ferther from vs in affeccion and loue then our verai foe. A certain man (ſaieth Jeſus) takyng his iourney from Hieruſalē to Hierico, chaunced to light on a coumpainie of theues, who not beyng contented ne thynkyng it enough to ſpoile the poore ſolle, and to turne hym out of his clothes, but moreouer geuyng hym ſoondrie woundes, thei left hym by the high waies ſyde half for dead, and there to periſhe outright, if no man had holpen hym: and this dooen theim ſelfes went their waies.

A certain mā went down from Hieruſalem to Hierico, and fell emōg theues, &c.

And it chaunced that a certain prieſte was goyng a iourney whiche laie the verai ſame waie, and wheras for the verai ordre & profeſſiō of prieſthood, whiche he had taken hym vnto, he ought chiefly aboue others to haue fulfylled the commaundemente of God: yet not withſtandyng himſelf beyng a Jewe, ſawe one that was a Jewe, & beyng hymſelf a man of Hieruſalem, ſawe one of Hieruſalem ſpoiled, wounded, and lyng half for dead, and yet paſſed by, no whit moued with any drop of pitie or compaſſion.

There came downe a certain prieſt that ſame waie. &c.

After all this it chaunced a certain Leuite to paſſe by the ſame waie, at whoſe hande a man might iuſtely haue looked for the due obſeruyng and kepyng of goddes commaundemente, for that he beeyng a man dedicated to the temple, was a miniſter of goddes holy ſeruice, and therefore ought to haue been a man of deuocion. And this man euen as the other had dooen, though he ſawe the wounded man well enough, yet paſſed forth on his waie, and did no helpe at all to his brother and countreyman of the ſame citee that hymſelf was of.

And likewyſe a Leuite. &c.

After bothe theſe it happened that a certain Samaritā paſſyng the ſame waie on a iourney that he had to goe, eſpyed the man that had been robbed, & laie half aliue, half dead: & meruaillyng what the matier was, he drewe nere vnto hym, and perceiuyng the extreme myſfortune of the man, was moued with pitie and coumpaſſion toward this Jewe, wheras hymſelfe was a Samaritan, and yet the Jewes dooe verai ſore abhorre and hate all Samaritans. Nor he did not onely take pitie on hym, but alſo, (the hindreaunce of his iourney nothyng paſſed on) he went vnto hym, and poured wyne and oyle into his woundes, and than bound theim vp.

But a certain Samaritan, as he iourneyed came vnto hym. &c.

And not thynkyng enough to haue plaied hym ſuche a kynde parte, he tooke and ſette hym on the ſame beaſte, that hymſelf rode on, and carryed hym to an ynne, and there made prouyſion that he ſhould bee diligentely attended & looked vnto, for that his iourney required ſuche haſte that he coulde no longer tarye, he drewe forth twoo pieces of ſiluer coyne, whiche thei called denaries, amountyng as is afore ſaied to a couple of ſhyllynges ſterlyng or therabout, and deliuered theim to his hoſte the ynnekeper that he ſhould see the wounded man well attended & kept, vntill ſuche tyme as his iourney beyng dooen, he ſhould returne the ſame waie backe again, ſaiyng: Myne hoſte ye haue money for the purpoſe, ſee to this man at my coſt and charge. That if ye ſhall beſtowe any thyng aboue this ſumme that I haue deliuered you, ye for your parte ſhall not bee a loſer of a myte by it, rekon it to me whan I returne again this waie, and whatſoeuer ye laie out vpon hym I ſhall paie it you again. Whan our Lorde had al this ſpoken, he ſaied vnto the lawier: Whiche of theſe three ſeme vnto thee to bee neighbour vnto ỹ partie ỹ had falle into ỹ hādes of the theues? thē answered ỹ lawier. He

Whiche now of theſe three was neighbour vnto hi that fell. &c.

whiche beeyng moued with pietie did coumforte & helpe hym in his distresse.

Then saied Jesus ferther, and in this poynte also hast thou made a right aunswer and a true, see thy life bee lyke and aunswerable vnto thy woordes, and bee thou willyng rather to bee lyke to the Samaritaine, thē to ỳ prieste, or the Leuite: with this parable the lorde Jesus reproued and checked the pride of the Jewes, whiche thought theimselfes enough and enough again to loue God, because thei wer goodchurchemen and daiely goers to his temple, because thei killed beastes in sacrifice vnto hym, because thei carryed his commaundementes about with theim wryten in the skirtes of their garmētes, because thei had God, and the lorde, euermore in their mouth, wheras God dooeth nothyng passe on suche wurshippyng, but is more delited with the secrete affeccion of the syncere and pure mynde. But towardes the neighbour thei felt no mocion at all of charitee, as men liuyng to ỳ behouf of theimselfes, and no mo, yea and also repynyng at the welfare of theim, whom it had been their partes to helpe: that if thei did any good turne or pleasure, thei did it not to any other persones, thē of their owne secte, whereas euerie one man ought to bee neighbour to an other, if the case at any tyme require helpe or succour. The prieste and the leuite by birth and nacion, wer neighbour to the wounded man, but the Samaritane, where by birth and kynde he was his enemie, in charitee and loue became his neighbour. The religion of the Jewes diuideth nacion from nacion: But the ghospell knoweth not suche manier diuersitees ne difference, but is euer glad to ꝑfite and dooe good to all men, without respecte or accepcion of the persone.

For y dooe thou likewise

As the lorde hymselfe came to saue all creatures beeyng called of the Jewes a Samaritaine in the waie of reproche at a tyme whāt was: but the vilainie of callyng hym by that woorde, dooeth not offende all the vniuersall nacios of the worlde, forasmuche as thei fynde the thyng that is comprysed vnder that name to bee for their health and safegarde. For Samaritanus emong the Syrians is as muche to saie as a keper. And verily he was the true keper and shepehearde, whiche did suffre nothyng of his to perishe, whether thei wer sickely, bruised, or wandreyng about as straighers, but wished all men to bee partakers of the eternall life, at leste wyse as muche as in hym laie. All the vniuersall progenie of mankynde beeyng through the malice of Sathan spoiled out of the clothyng of innocētie, sore wounded with al kynde of vice, cast aside, destitute of healpe, half dead, and euen at the next doore to desperacion, Jesus cummyng down from heauen, vouchesalued to visite and see theim, and to the ende he might the better helpe theim by takyng mānes nature on hym, he came verai nere to man, bothe seeyng, and beeyng seen, hearyng and beeyng heard, felyng and beeyng felt, and hauyng pietie on our extreme distresse, he tooke vp our synnes and beare theim on his owne body, he did in his owne proper persone suffre that we had deserued: and the same Jesus hath seen to the curyng of vs, who neuer turned his face from any synner, wer her neuer so vile or abiect, wheras the proude and disdeignefull prieste passeth by hym euen then geuyng vp the ghoste: wheras the Leuite neglecteth hym, biddyng God haue mercie vpon hym, and so goyng foorth on his waie as he hadde begoonne, leste he should susteine some hyndreaūce or damage in the thynges of the worlde, whyle he helpeth his neighbour. And this Samaritaine Jesus too, hath his hostes & inneholders, to whō

he

he leauyng the yearth, and ascendyng into heauen, dooeth cõmitte ỳ wounded man to bee well looked vnto, promisyng a reward in heauen, if through the aboundaunce of charitee thei shall haue laied out any thyng more then was commaunded, for the healyng of the pieteous bodye. And by these innekeepers are to bee vnderstanded the apostles, and their successours, by whom euen at this daie he dooeth cure and helpe mankynde, and gathereth the same from the violence of theues into the hostrie of the churche, where the woundes of synne are healed.

Therfore where by the doctrine of the ghospell, euen our veraie enemie also must bee loued, and wheras accordyng to the profession of the Pharisee, euẽ the Samaritaine is to bee loued of the Jewe, if he dooe hym good: yet the Jewes, who could perfectely saie by rote at their fingers endes, Thou shalt loue thy God aboue all thynges, thou shalt loue thy neighbour as well as thyne owne self: in the verai owne persone of Christe did breake bothe those commaundementes at ons, beeyng on the one parte reprochefull of their woordes against God, whose woordes thei would not beleue, whose miracles thei slaundreously reported to bee dooen by the power of Berlzebub (for the father beeyng verai God: was in the soonne beeyng verai God,) and on the other parte thei hated the neighbour, which did theim benefite, for that thei wrought alwaies to destruie and putte hym to death who freely brought health and saluacion vnto all creatures. And suche an one hath fulfilled as well the one as the other of the commaundementes aboue rehersed, whiche dooeth in Christe, bothe loue god aboue al thynges, and man also, hauyng moste highly dooen for hym as hymself. For true it is that he is loued in his membres, in whome sembleably he is offended, whan their weake conscience is offended, and is putte to open shame of the worlde, whan thei bee putte to shame: and is putte to death, whan thei bee putte to death.

The texte. It fortuned that as thei went, he entred into a certain toune. And a certaine woman named Martha receiued hym into hir house. And this woman had a sister called Marie, which also sate at Jesus feete, & heard his woorde. But Martha was combred about muche seruyng, & stoode & saied: lorde dooest thou not care that my sister hath left me to serue alone? bidde hir therefore, that she helpe me. And Jesus answered, & saied vnto hir: Martha, Martha thou art carefull, and troubled about many thynges: verily one is nedefull: Marie hath chosen the good parte, which shall not bee taken awaie from hir.

With this Parable, whan Jesus had taught how muche thei wer to bee loued, who beste wyng their wholle tyme in thattendaunce of euangelicall doctrine, haue none other care ne entente, but to learne of Jesus the doctrine of lyfe, wherof thei maie geue parte vnto all persones: and also how greatly thei are to bee loued, who forsakyng and leauyng all seruice that is to bee dooen with the bodye, dooe altogether attende suche thynges, as concerne the solle: there was a chaunce euen there to bee seen, by the whiche this documente and lesson maie bee the better empriented in our mynde: for by suche plain exaumples of experience, the hertes of the grosse and ignoraunt sorte are the more piththily and effectually framed. For whã Jesus hauyng voide tyme of laisure frõ other businesse was walkyng vp and dowen with his disciples, who hauyng geuen ouer al care of worldely matiers attended

As they went.

onely to the ghoſpel & nothyng els: it fortuned that thei entred into a certain litteltoune. And there a certain womã called Martha, receiued & entreteined hym in hyr houſe. This womã had a ſiſtur called Marie. Thei had either of theim eguall loue towardes the lorde, but their courſe of liuyng was of twoo ſoondrie ſortes. The exerciſe alſo of their deuocion towardes God was of twoo ſoondrie ſortes, lyke as in one bodye there bee ſoondrie vſes of the lymmes, and in the bodye of Jeſus (whiche is the churche) there bee ſoondrie giftes of the ſpirite. For Marie (as ye would ſaie) makyng holy daie from all buſineſſe that was to bee dooen about the houſe, ſette hirſelf down at our lorde Jeſus fete, liſtenyng to his talke, wherwith ſhe was ſo rauiſhed, that forgetting all other thynges, ſhe could not bee plucked awaie from hym. Contrariewyſe Martha beeyng carefull about the prouidyng of the dyner, ranne vp and down, ſhe was muche vnquiete, as one hauyng bothe hir handes full and as buiſſe as could bee, that no manier poynte might bee wantyng of all ſuche thynges as belonged to the ſwete entreteinyng of the lorde and of his diſciples. It was one loue towardes ỹ lorde that poſſeſſed theim bothe: but it would not ſuffre Marie to bee pulled awaie from his fete: & it made Martha to beſtiere hir vp and down about the houſe, and ſuffred not hir to ſtande ſtill by the lorde. Thus did one and the ſame zele forte twoo ſiſturs vnto dooynges of twoo ſoondrie ſortes, whereas in louyng & makyng muche of Jeſus thei did throughly accorde. Notwithſtandyng, Martha foraſmuche as ſhe was not hable but to hir great paines to dooe al thynges alone, which apperteined to the prepairyng of all thynges in order as it ſhould bee, and ſawe hir ſiſtur lyke an holydaie woman ſittyng at the fete of Jeſus, ſhe made no querel of vnkyndneſſe to hir ſiſtur, whom ſhe knewe well enough could not bee pulled awaie, but ſhe half blamed Jeſus, who with ſuche woordes as he ſpake, kept hir awaie from puttyng to hir helpyng hande beeyng than requiſite.

A certain woman called Martha receiued him into hir houſe.

Lorde dooeſt thou not care that my ſiſtur hath leaft me

Maiſter (ſaieth ſhe) dooeſt thou nothyng care that my ſiſtur ſuffreth me to dooe all the ſeruice my ſelf alone? Commaunde thou hir therefore that ſhe helpe me, or els I knowe ſhe will not bee pluct awaie from thee excepte thou bidde hir, ſo great is the ſweteneſſe of thy talke. But yet in the meane tyme the dyner muſt bee dreſſed, and I beeyng but one ſole woman, am not hable enough to dooe all that is to bee dooen. At theſe woordes our lorde beyng delyted with the zele of bothe the weomen, dooeth not diſallow the diligence of Martha, nor chydeth hir, whã ſhe murmoured againſt hir ſiſtur: but yet ſomewhat taketh Maries parte, ſaiyng: O Martha Martha, in dede thou art tormented with carefulneſſe of dreſſyng the dyner, and art all vnquiete and drawen this waie and that waie about many thynges. But there is one thyng aboue all others neceſſarie, whiche ought continually to bee dooen, if it might bee, dooe thou make an ende of thy buſineſſe ỹ th ou haſt in hande, howſoeuer thy prouidyng and making readie for vs ſhall frame, we ſhal bee contented with it. But Marie hath choſen to hir a great dele the better parte, who hauyng forgotten thynges requiſite for the bodye, is altogether occupyed in ſuche matiers as dooe conterne the ſolle. Therfore it wer not reaſon that ſhe ſhould bee pluckt awaie from thynges of the principall beſt ſorte whiche ſhe hath ſpecially choſen, and to bee thruſt out to offices of baſſer ſeruice. I dooubt verai good parte take this good loue &

Mecally one is nedefull.

zele

zele of thyne, whiche now at this tyme prepaireth a repaste for me and my disciples: but I am more refreshed and better filled at their handes, whiche take into their solles my woordes, ỹ thei maie haue saluacion thereby. This is ỹ meate which dooeth moste singularly fede me, & this is ỹ drinke where with I am refreashed. Whoso is enbusied with prouidyng for thynges pertenyng to the bodye, is drawen many waies into soondrie cares, and an ende of all suche poyntes of takyng paines shall at suche tyme come, whan through the apperyng of immortalitee all necessitees shall ceasse, with which ỹ weakenesse of mānes nature is now in this preset worlde soondrie waies disquieted. But suche an one hath great auauntage & foredele, who hauyng cast of all suche manier cares, is altogether rauished to thynges heauenly, gatheryng hym self together and restyng vpon one thyng. But the same one is a thyng of suche nature, that it surmounteth all other thynges in goodnesse: the felicitee of whiche one thyng shall not bee taken awaie, but shall bee augmented at the tyme, whan that, whiche is vnperfect shall bee abolished, and that, that is perfect shall bee opened. Neither is there in ỹ meane tyme any murmouryng to bee made against suche persones, as though thei wer altogether idle, who sittyng still from all bodily seruices dooe for suche respecte and consideracion geue attendaunce to heauenly doctrine, cleuyng fast to my steppes, beeyng long in learnyng the thyng that thei maie afterward teache, and throughly sendyng downe into the botome of the affeccios of their owne hertes, the thyng that thei maie afterward prescribe & enioyne vnto others: to the ende thei maie thereby dooe good vnto so muche ỹ greater noumbre towardes the achiuyng of eternall saluacion. And yet shall not suche persones lacke their due rewarde neither, who accordyng to the exaũple of thy dooyng now at this tyme, dooe of a godly zele, after the rate of the tyme, relieue the corporall necessitee of theim, that haue the cause of the ghospell in handleyng, and suche as fede the houngrie, as clothe the naked, as visite the sicke, as goe to theim that lye in prieson, as harbour straungiers and theim that lacke lodgeyng. All these also shall bee partakers of the rewarde of the ghospell. But lyke as in the bodye the ye whiche semeth to bee idle, dooeth more good seruice, then the hande beyng busily occupied about soondrie kyndes of seruice: euen so suche as dooe altogether geue hede vnto those thynges whiche dooe moste nereste concerne and touche the life euerlastyng, although thei seme as holydaimen, to repose theimselfes from all corporall busines: yet thei dooe more good, then the others, because thei dooe the thyng moste chiefly requisite to bee dooen. Nor the one must not grutche against the other, forasmuche as euerie one of theim accordyng to his gifte which he hath receiued of God, serueth me in my mēbres.

Marie hath chosen the good parte, whiche shall not bee taken awaie from her.

The paraphrase of Erasmus vpon

The. xi. Chapter.

The texte. ¶ And it fortuned as he was praying in a certain place, whan he ceassed, one of his disciples saied vnto hym: Lord teache vs to praie, as Iohn also taught his disciples. And he saied vnto theim: Whan ye praie, saie: Our father whiche art in heauen, halowed bee thy name. Thy kyngdome come. Thy wille bee fulfilled, euen in yearth also as it is in heauen. Our daily breade geue vs this daie. And forgeue vs our synnes. For euen we forgeue euerie man that trespaceth vs. And lede vs not into temptacion. But deliuer vs from euill.

WHan the Lorde Iesus had by this kynde of representyng the matier, and by the exaumple afore goyng taught, that thei did a great matier and a buisie, who so did full & wholle geue attendaunce to the doctrine of the ghospell, whiche doctrine no persone can syncerely handle onlesse he shake hym self of frō all desires and cares of this worlde, it remained that he should prescribe and appoynte a tenour and fourme of praiyng also. For praier is (as ye would saie) the moste purest sacrifice of euangelicall deuocion, vnto the whiche praier Iesus did often tymes departe into places of solitarie contemplacion, and enured his disciples also vnto the same. And praier is that same secrete metyng, through which the mynde and solle of man, beeyng (as ye would saie) carryed vp to heauen, enioyneth in talke with God, (all cares & phātasticall imaginacions of yearthly thynges sette aparte). In dede the pharisees praied bothe often tymes and also long together: but it was with sad droupyng countenaunces, and abrode where all folkes should see theim. And Iohns disciples praied also. Yea and the Samaritans too praied on their mountaine. The religion of the heathen folkes also had a manier of praiyng after their facion. Forasmuche therefore as neither all sortes of men had one manier of praiyng, nor one manier thynges wer asked of God in al folkes praiers: ỹ Apostles are verai desirous & fain to haue a precise fourme and tenour of praiyng appoynted vnto theim of Christe, whiche thei ought to folowe. Wherupon whan Iesus accordyng to his accustomed woont, had withdrawen hymself with his disciples from the resorte of people into a solitarie place for to praie: as soone as he had finished his prayers, one of the noumbre of his disciples, saied vnto hym: Maister, forasmuche as we are thy disciples, mete it is, that we should doone all thynges by thyne appoyntemente. Teache vs therefore a fourme of praiyng also, lyke as Iohn, whan he liued, taught his disciples how thei should praie. Than Iesus wheras he had in many woordes at soondrie tymes taught his disciples, that the praiers of christians neither ought to bee long, nor made for ostentacion or vain glorie, ne for al manier thinges aswell one as an other: he appoynted vnto theim a fourme of praiyng, suche as here vnder foloweth: whiche although it bee common vnto all persones, yet dooeth it more iustely and directely apperteine vnto the ministres & teachers of the ghospell, who beeyng (as ye would saie) persones exempted from this worlde, bestowe all their labour and trauaill in this onely behalf, that the glorie of God maie bee opened and renoumed emong the good, and his kyngdome from daie to

Lorde teache vs to praie.

daie

daie maie moze and moze flouriſche in ſtrength and foꝛce, the kyngdome of Satan vttrely ſuppꝛeſſed, and bꝛought vnder foote. And lyke as in heauen aboue, (from whens Lucifer with all his complices and confederacie was toumbled downe headlong,) there is now nomanier rebellion againſt the wylle of God: ſo emong the childꝛen of God beeyng oꝛdeined to ſuccede in the place of the aungels that wer caſt out of heauen with Lucifer, all thynges maie bee dooen after the wylle of their heauenly father. Alſo that he fede his childꝛen with the bꝛeade of heauenly doctrine and grace, whiche maie make their ſolles luſtie and full fedde vnto the life euerlaſtyng. And in caſe any offenſe oꝛ treſpace bee through humain frailtee committed againſt his wylle: that than he mercifully foꝛgeue his childꝛen lyke a tendꝛe & a frendely father, as thei emong theim ſelfes foꝛgeue one an other, if one haue any thyng offended oꝛ treſpaced againſt the other. And becauſe that duryng the tyme of their life here in this moꝛtal bodye, lyke as thei maie pꝛofite & growe to better, ſo maie thei contrarie wyſe fall vnto wurſe, (eſpecially the tyranne Satan by all meanes pꝛouokyng and ſtiꝛyng theim ſo to dooe:) that thei maie vnder the tuicion and wardyng of their heauenly father, bee ſafely defended againſt Satans ingiens: and that either thei maie not falle into tentacion, oꝛ if thei dooe falle, than he beeyng their defendour, whiche is the ſtronger of might and puiſſaunce, thei maie departe conquerours with the victoꝛie. As foꝛ the tenour of ỹ wooꝛdes of pꝛayꝛyng is this here folowyng.

Our heauenly father, we beeyng here ſette on yeaꝛth, whom thy goodneſſe hath vouchefalued to calle by ỹ name of childꝛen, we pꝛaie thee, that through our doctrine and liuyng, thy powꝛer, thy wyſedome, and thy goodneſſe, maie ſtill moze and moze come to the knowelage of men, and that thei maie haue vnderſtandyng, that all glozie is due vnto thy name, from whom pꝛocedeth all thyng whatſoeuer is goodly and honourable either in heauen, oꝛ els in yeaꝛth, to the ende that though beeyng baſſe and ſlendꝛe on our owne parties, yet in thee we maie glozie and tꝛioumphe: hitherto hath Satan reigned all the wozlde ouer through ſynne: wherevnto men haue been as bondeſeruauntes beeyng thereto allured and trained with wieked luſtes. Make thou o father, that ſynnes clene taken awaie, & thy holy ſpirite poured out vpon theim, all creatures maie bee obediẽt to thy wylle, and that thou euerie daie bounteouſly geuyng vnto vs the heauenly foode of thy grace, we maie frõ tyme to tyme growe foꝛth to better and better, vntill we maie come to the full perfeccion of euangelicall godlyneſſe. Ferthermoze foꝛaſmuche as mẽ we are, made of fraill metalle, in caſe through beyng in a wꝛong waye by ignoraunce oꝛ through weakeneſſe and frailtee, we ſhall any thyng treſpaſſe againſt thee, o father, ceaſſe not thou to bee fauourable to thy childꝛen: but accoꝛdyng to thy mercifulneſſe foꝛgeue vs, foꝛaſmuche as we dooe foꝛgeue one an other, if the bꝛother through that ſame frailtee dooe offende againſt the bꝛother, to the ende that peace maie bee firmely eſtabliſhed emongſt our ſelfes, and that we maie haue peace with thee. And foꝛbecauſe we knowe the malice of that ſame ciuill tyranne, frõ whens thy fatherly goodneſſe hath redemed vs: ſuffre vs not to bee eſtſons ouercomed of hym: but & if thou ſuffre vs foꝛ a pꝛobacion of our pacience to bee afflicted either by hym, oꝛ by his ſoldiers wieked men: leat vs through thy ſure ſafegarde haue the ouerhãde of hym, and leat all his aſſaultes turne to our benefite in the ende.

Our father whiche art in heauen halowed bee thy name.

And lede vs not into tentacion, &c.

And

The texte. ¶ And he saied vnto theim: If any of you shall haue a frende, and shall goe to hym at midnight and saie vnto hym: Frende lende me three loaues: For a frende of myne is cum out of the waie to me, and I haue nothyng to sette before hym: and he within aunswere, and saie: Trouble me not, the dooze is now shutte, and my children are with me in the chaumbze, I cannot ryse & geue the, I saie vnto you though he will not ryse, & geue hym, because he is his frende, yet because of his importunitee he will ryse, and geue hym as many as he nedeth. And I saie vnto you: aske and it shall bee geuen you: Seke & ye shall fynde: knocke and it shall bee opened vnto you. For euerie one that asketh, receiueth: and he that seketh, fyndeth: and to hym that knocketh, shall it bee opened.

But the better to stiere his seruauntes vnto the instaunte nesse of praiyng, and besides sooyth to putte in theim an assured truste to obteine, he added to the premisses a parable of such sozte as folo weth: how tentill (saieth he) and how ealie to bee entreacted God is, beeyng of nature beneficiall and full of liberalitee to wardes his children, coniecture ye of your owne selues. If any one of you bee destitute of necessaries, and haue a frende: he will bee bold to goe vnto hym in the middes of the night and familiarly knockyng at his doores, he will bee bold to saie: Frende, lende me three loaues of breade. For so it is, that a certain frende of myne takyng my house in his waie hath soodainly come vpon me vnawares euē late in the euenyng to lodge with me al night, and I haue nothyng at home in myne owne house to sette afore hym to eate. And peraduenture that same frende wil not euen byanby at the first wooide geue the thyng that thou dooest aske, but beeyng il willyng to open his doores, he will aunswer within his house: Trouble me not cummyng to craue thynges after this sozte in the night tyme, my doozes are now shutte in for all night, and my children are with me in bedde, I cannot aryse and geue that thou requirest. That if the partie whiche lacketh the loaues, goe not his waies byanby at this excuse makyng, but shall continue there still knockyng at his frendes dooze, as one that will haue no naie of the thyng that he cometh for, this I affirme vnto you, although the respecte of frēdeship dooe not moue hym, yet beeyng ouercomed with the importunitee of ỳ partie that maketh such praiyng vnto hym, he will aryse out of his bedde, and will geue hym not only three loaues accordyng to the tenour of his petition and askyng, but he wil geue hym how many soeuer he shall haue nede of. If importunitee of praiyng bee of suche force and effecte at one mortall mannes hande to the behouf of an other man: how muche more, than shall it take place and effecte with God, who is muche delited with suche manier importunitee, and not offended. And in case he at any tyme make delaie, to geue that is asked, niggardeship is not ỳ cause therof, nor yet his hardenesse that he will not bee entreacted: but therin he enkiendleth our desire, that he maie the more plenteously geue that we aske, and we on our parties, maie the more derely esteme and loue the thyng, that hath been obteined by importune praiers. The same therfore that a frende beyng in nede would dooe with his frende beeyng a mortall man, the same leat euerie one of you much more bee bold to dooe towarde God beeyng a bounteous & liberall father, whom suche importunitee dooeth well contente, and who can neuer bee vndooen or made poore by geuyng. Of hym therefore aske ye w hertie praiers from the botome of the herte, in case ye nede any thyng, and it shall bee geuen you. If ye bee ignorant in any thyng, make ye due inquisicion for it, and through the secrete worckyng of your fathers spirite in you, ye shall fynde

If any of you shall haue a frēde, and shall goe to hym at midnight, &c.

And I saie vnto you: aske & it shal bee geuen you.

Seke, and ye shall fynde.

out

shall fynde out the thyng, whiche by mannes witte could not possibly haue
beē perceiued. Knocke ye with praier, ioyninge therunto almesdedes towar-
des the neighbours, & it shall bee opened vnto you. This is the importunitee
wherewithall God is (as ye might saie) ouercomed, and euen by plain force
woonne to youre petitions, that he can not saie you naie, euen as a castell or
fortresse is woonne by force of armes. Praying is with man oftentymes
made all in vain: either because he can not performe that is asked, or els be-
cause he will not. But at goddes hande whosoeuer asketh, receiueth:
whosoeuer seketh findeth: and whosoeuer knocketh, to hym it is ope-
ned. And your father best knoweth what thynges are auailable towardes
eternall saluacion, & the same thynges doeth he with glad wille freely geue
if he bee praied: in so muche, that if through your beeyng in a wrong opi-
nion, or in an errour of iudgemente he were asked thynges hurtefull: he would
reckon it as a benefite towardes you, to denye vnto you that was naughtily
sued for: but in stede of the thyng ye wished, he would geue that might bee
for your welth.

Knocke & it shall bee opened vnto you

¶ If the sonne shall aske bread of any of you, that is a father, will he geue hym a
stone? or if he aske fishe will he for fyshe geue hym a serpente? or if he aske an egge, will
he offre hym a scorpion? If ye than beeyng euill can geue good giftes vnto your chil-
dren, how muche more shall your father of heauen, geue the holy spirite to them that de-
sire it of hym?

The texte.

The naturall affection of carnall parētes towardes their childrē, doeth
so weye me, that thei cannot saie naie vnto them, whom thei haue begotten, if
the same should make petition for a thyng pertenyng to the health of the bo-
dye. Make ye a coniecture by compation of your owne selues. For who is it
of you all, that in case he should aske a piece of breade of his father, can sup-
pose, that the same would geue his sonne a stone in stede of a piece of brea-
de? or, in case he should aske fishe, can thynke that the father would offre his sonne
a serpente in stede of a fishe? or, in case he should desire to haue an egge, can rec-
kon, that the father in stede of an egge would geue hym a scorpion hidden in
an eg shell? That if the tendre loue and affection of nature bee of so great
force and strength emong mē, (beeyng many other waies naughtie persones)
that towardes their children al kyng thynges profitable, thei are frendely ge-
uers: how muche more your heauenly father, who is the father of spirites,
and who of nature is good, will geue vnto you from heauen, his spirite
beeyng good, whiche shall aboundauntely geue you all goodnesse, if ye shall
make petition to hym for it?

If the sonne shall aske bread of any of you.

If ye than beeyng euill can geue good giftes vnto your children.

¶ And he was castyng out a deuill, and the same was dumme. And whan he had cast
out the deuill, the dumme spake, and the people woondred. But some of them saied: he
casteth out deuils through Beelzebub the chief of the deuils. And other tempted hym,
and required of hym a signe from heauen. But he knowyng their thoughtes, saied vnto
them: Euerie kyngdome diuided against it self, is desolate: and one house doeth fall
vpon an other. If Satan also, bee diuided against hymself, how shall his kyngdome en-
dure? Because ye saie, that I cast out deuils through Beelzebub. If I by the helpe of
Beelzebub cast out deuils, by whose helpe dooe your children cast them out? Therefore
shall thei bee your iudges. But if I with the fynger of God cast out deuils, no doubte
the kyngdome of God is come vpon you. When a strong man armed watcheth his house:
the thynges that he possesseth are in peace. But whan a stronger then he cometh vpon hym
and ouercometh hym, he taketh from hym all his harnesse, wherin he trusted, and diui-
deth his goodes. He that is not with me, is against me. And he that gathereth not with
me, scatereth abrode.

The texte.

Satan also hath a spirite of his owne, whom he enspireth to all his seruauntes, to bee a prouoker and a mouer of theim to all naughtinesse, yea and the worlde too, hath a spirite belongyng to it, whiche allureth men to the loue of thynges transitorie. But with this spirite, your heauenly fathers spirite hath nomanner entremedlyng at all. If therefore the spirite of your heauenly father shall dwell in you, the spirite of Satan must bee expulsed: for y one spirite muste nedes auoide out, for to make rowme that y other may come and enhabite in your brestes. And beholde a thyng that might late manifestly before their iyes, what thyng the euill spirite wrought in the hertes of the Iewes, beeyng euermore wrastlers against the holy spirite of God:

And he was castyng out a deuill that was dumme.

There was brought vnto Iesus a certain man, possessed with a myschieuous deuill: and it was a deuil, not of one sorte onely, but bothe a dumme deuill, and also a blynd, so that he couldneither looke vp vpon Iesus, nor yet speake vnto hym. Than Iesus of his owne accorde takyng pitie on the man beeyng in suche affliccion, commaunded the deuill to voide out of hym, and he voided. And beholde ther wer certain Iewes present standyng by, whose soules the spirite of Satan did more daungierfully possesse, then that same vncleane spirite had possessed the bodye of this man. For some of theim slaunderously sated, that the miracle had been dooen of the deuill, affirmyng, that Iesus did suche thynges not by the power of God, but by the helpe of Beelzebub the prince of deuils. Some others again after seeyng so many miracles, yet stil remaimyng in vnbeleefe, required of hym some notable token from heauen, whereby it might euidently appere that he had familiaritee with God, who dwelleth in heauen, and not with vncleane spirites, whose blindyng of mennes iyes, dooeth commonly spryng from the yearth. And this did thei speake temptyng the Lorde, neuer a whitte the more mindyng to beleeue on hym, although he had dooen the thyng that thei required: but whether he had dooen it, or not dooen it, thei had furnished a matter of slaundre one or other readie to obiecte against hym. But Iesus, as soone as he sawe their vngodly thoughtes, made answer to their wicked surmuttes in suche sorte as foloweth:

He casteth out deuils through Beelzebub.

Euerie kyngdome deuided against itselfe, &c.

How dooeth your slaundrous reprouyng of me stande together? We see that no kyngdome is hable to stande, if it bee at strife within it self by ciuile discorde of one of the same realme against an other. Whiche thyng if it so bee, it cannot bee chosen but that it muste come to desolacion, and one house to fall down vpon an other by an vniuersall ruine. That if the thyng bee true, whiche ye thynke, that through the maintenaunce and aide of Beelzebub prince of deuils, I dooe cast out hurtefull spirites, who verily bee his felowes and souldiers: than it foloweth as a true conclusion, that ciuill spirites beeyng at variaunce within theimselfes, dooe fight together, and one of theim to bee chased awaie by an other. How if Satan fight against Satan, how shall his kyngdome stande? ye see deuils to bee cast out, and ye graūte that ciuill thei bee whom I dooe cast out: on what grounde than dooe ye coniecture these thynges to bee dooen by the supportaciō of Beelzebub, rather thā of God? Is Beelzebub woont to do for the health and safegarde of mē, & to chace his soldiers out of their possessiōs, by whom he exerciseth his tyrannie? And yet if this bee dooen, it argueth and proueth that the kyngdome of Satan shall shortely bee destruied, and the kyngdome of God to bee now at hāde. I caste out deuils w a mere worde:

If Satā bee deuided against hymselfe, &c.

I cast

I cast theim out freely: I vse thereūto no charmyng woorde of witchecraft, ne of iugleyng or blyndyng mennes iyes. The acte ye cannot disproue: why thau haue ye more mynde to referre ꝓ glorie of a good worke to Beelzebub, then to God. Than if the hatred, whiche ye beare vnto me dooeth perswade you, that I cast out deiuils by the aide of Beelzebub: these young mē beeyng your owne soonnes, whō ye haue seen dooyng the self same thyng: by whose helpe do thei chace awaie deiuils. Plain homely men thei bee, thei are men of no kno welage ne autoritee, thei can no skille of the malicious sleightes of witches or Nigromanciers: and yet dooe these cast out deiuils in the name of me. what thyng thei dooe, thei dooe it on a feithfull truste in God: & therefore shal your vnbeliefe bee condempned by these iudges & none other. The plain simplenesse of these hath beleued, wheras your wisdome and experte knowelage of the worlde, striueth against the glorie of God. wherupō seeyng there is neither ryme ne reason in saiyng that one ciuill spirite driueth out an other ciuill spirite: and forasmuche as your children do cast out deiuils by the helpe of none other thē by whose helpe I do cast thē out: it is clere that I dooe cast out ciuil spirites by the vertue & power of God, who is good. For the spirite of hym is of more power and might, then al the wholle packe of the wicked spirites that are. Neither is there any agreement betwene the spirite of God, & theim. For God loueth the preseruacion of mankynde, and thei seke the destruccion of thesame. Now than, if it bee a thyng manifest that the thynges whiche ye see me dooe, I dooe by the power of God, thā is there no doubte, but that the kyngdome of God is come vnto you, whiche Iohn did preache to bee at hande. Reason it is therefore that ye ioyne your selfes with hym, and withdraw you from the reigne of Satan, whiche shall shortely haue an ende. ye cannot be partakers of bothe kyngdomes at once: there is betwene God and Satan a batail that by no possibilitee maie be brought to atonement. The cause will neuer by any cōdicions bee brought to agreemēte. Satan shall either geat the victorie, or els by strong hāde bee drieuē out, he shall not by yeldyng or submittyng hym self continue in his reigne, ne yet bee receiued vpō any conditiōs of agreemēte appoynted vnto hym. He hath hitherto reigned without redresse: but now is there come a power more puissaunte & mightie then his tyrānie. For one finger of God is more mighte to preserue & saue mankynde, then al the hostes of Beelzebub to destruie thesame. The saime thyng therefore shal in this behalfe come to passe, whiche is commonly woont to chaunce betwene two head captaines, bothe beeyng valiaūt, and strong, & bothe beeyng fierce, & courageous, & suche as al their affiaunce and trust resteth in their armour & weapon. For whā a mā of great force & puissaūce beeyng in armour dooeth kepe his fortresse, ꝓ thinges ꝓ bee in his possession, are in peaceable reste & quiete. That if an other beeyng of more power thē he, do set vpō hym, & do vā plain force of armes cōquier hym that was in harnesse well armed, he will entre no league of felowship to bee as half partener vā him i his castel, but drieuyng ꝓ other quiete awaie, he will ētre vpō full possessiō of ꝓ whole house hitself. The weapō wherī ꝓ other trusted, he will by plain force take awaie frō hi, all his richesse & substaūce he will rieue & spoile, & distribute it emōg his soldyers. Now dooeth it bechoue you to looke about you, & see of whether syde ye will bee, & vā whether ye will take parte, vā God beyng ꝓ mightier, or with Satā ayon to bee drieuē out. If ye haue peace vā

Ye I by the helpe of Beelzebub cast out deiuils. &c.

Therfore shal thei bee your iudges. &c.

Whā a strōg manne armed watcheth his house. &c.

He that is not with me, is against me. &c.

Satan, ye are out with God. If ye haue peace with God, than cānot ye and Satan agree. And in the one or the others campe must ye fight. The tyme as it now shapeth will not suffre any persones to sitte idle. And who so is not on my syde, is an aduersarie vnto me, and euē in this verai poynete dooeth me hurte and scathe, because that where he ought of duetie to fauour my syde, he dooeth not fauour me: & who so dooeth not gather wt me, scattereth abrode.

The texte. ¶ Whan the vnclene spirite is gon out of a man, he walketh through drye places, sekyng rest. And whā he fyndeth none, he saith, I will returne again vnto my house, whēs I came out. And whan he cometh he fyndeth it swept and garnished. Then goeth he and taketh to hym seuen other spirites worse thē hymselfe, and thei entre in and dwell there. And the ende of that man is worse then the begynnyng.

And because the Jewes tooke vpon theim an opinion of righteousnesse, and vpon boldenesse thereof, did either negligentely leat slippe the doctrine of the ghospel, or els did vtterly refuse it, and would none of it: he putte forth a derke parable whereby to signifie, that a more grieuous damnacion should light on suche persones, as whan thei haue gō a litell waie forward towardes righteousnesse, did falle backe again to their olde enormitees, thē on suche as neuer knowyng the light of euangelical trueth, had continued stil in the derkenesse of their sinnefull liuyng. For the people of the Jewes was disseuered by meane of the lawe, from the Gētiles beeyng Idolatres: but fallyng euerie other daie of frealhe to their former transgressions, thei wer come at length to suche degree of vngodlynesse, that whatsoeuer offense their forefathers had dooen in puttyng the Prophetes to death, or in cōspiryng against Moses, thesame did thei seuenfolde double more vngraciously renewe against the soonne of God, and against his disciples. Albeit this parable dooeth ferther also touche euerie mā, who beeyng once washed from his former synnes through baptisme, once deliuered from the euil spirite of this worlde by the woorde of the ghospel, dooeth negligently vse the gyfte of God, nor taketh any care to procede from tyme to tyme, to ferther degrees of perfectiō. Unto suche an one beeyng walowed down again to his former liuyng, baptisme and the knowelage of holy doctrine shall auaille to none other effecte or purpose, but that he shall of his owne seekyng haue the sorer damnacion at the daie of iudgemente, as one the whiche to his former swerueryng out of the right waie, hath ioygned vnthankefulnesse, and maliciousnesse also. Now of the parable this is the tenour here folowyng.

Whā the vnclene spirit is gon out of a man. &c, Whan an vnclene spirite is once departed out of a manne, beeyng putte awaie by ꝑ power of God, forasmuche as he hath an obstinate wille to dooe hurte, he goeth walkyng vp & down by places barain and waterlelle, seekyng rest. And whan he could nowhere fynde thesame, he saieth within hymself. I wil returne backe into my house ꝑ I came out of. And returnyng vnto ꝑ same, he foūde it in dede sweped clene with bromes, but altogether emptie. whan he espyeth that, he gooeth his waie & taketh vnto hym seuē other spirites, more vngracious thā himself euer was, & wt suche a knotte of coūpaignie goeth he again to his house, in dede made clene, but leafte vnkept, nor armed wt any defense of vertues semyng for ꝑ ghospel. For ꝑ ornamēres & garnyshyng of ceremonies, i dede made outwardly a shewe or semblaūce of godlynesse: but because thei are onely certai bar coūterfaictes of thīges, thei kepe not awaie ꝑ assaulte of wicked spirites, but rather are an occasiō of a ferther vngodlynesse. And euē

so dooeth

so doeth it chaunce vnto that same man, who beyng clensed from one ill spirit, is made subiect vnto seuen, and are euerie one of theim worse then he.

The texte. ¶ And it fortuned that as he spake these thynges, a certaine woman of the coumpaignie lift vp her voice, and said vnto hym, happie is the wombe that bare thee, and the papes whiche thou didest suck. But he said, yea happie are they, that heare the worde of God, and kepe it.

Whyle Iesus was speakyng this and a great dele more vnto the people of all sortes, a certain woman, meruaillyng at his woordes beeyng so wyse and so learned as they were, lifteyng vp hir voyce emong al the coumpaignie, and thei blissed as the wombe of that same woman, whiche bare thee, and blissed are the pappes of thy nourice whiche thou diddest sucke. The voice of this woman was pronounced against the Synagogue of the Jewes beeyng euermore a slaunderous maligner against Christe: and the woman beareth the figure of the churche. Wherfore Iesus doeth not denye hir testimonie and prayseyng, but maketh it perfecte saiyng: Forsouth blissed thei are, whiche heare the woorde of God, and kepe the same in their herte, that it growe not out, but bryngeth vnto it maie one daie beyng fourth fruite of euerlastyng saluacion. That same is a muche more blissed thyng, than it was for the mother to haue borne his bodye in hir, or to haue nourished hym with milke. One woman might be able to beare so great an one, or to geue sucke: but this blissednesse maie bee a thyng common to all creatures.

Happie are thei that heare the woorde of God, &c.

The texte. ¶ And when the people were gathered vnto hym, he began to saie: This is an euill nacion, they seke a signe, and there shall no signe bee geuen them, but the signe of Jonas the prophete. For as Jonas was a signe to the Niniuites, so shall also the sonne of man be to this nacion. The queene of the south shall arise at the iudgement with the men of this nacion, and condemne them: for she came from the vttermoste partes of the yearth, to heare the wisedome of Salomon. And beholde, a greatter than Salomon is here. The men of Niniue shall arise at the iudgemente with this nacion, and shall condemne them, for they were brought to repentaunce by the preachyng of Jonas. And beholde, a greatter than Jonas is here.

This is an euill generacion, &c.

And whan as the speakyng of suche woordes as these, the multitude of people came still thicker and thicker runnyng thither: Iesus begonne to make answer vnto them that had before required to haue some notable signe shewed vnto them from heauen, as though the thynges whiche Iesus had hitherto doone, were but base and lowe matiers, nor did reckene in their any poynete at all seemyng for a great Prophete: and for that the same were doone for the common inferiour sorte: but thei thought that vnto the Phariseis for their partes, as men of learnyng, and of an higher degree ferre aboue the rate of the common multitude, it were mete to shewe some speciall matter of woonder, euen purposely and specially for them. And this did thei speake not of an vnfeigned mynde, ne meanyng any good faith therin: but to tempte and proue hym, to the entente that if he shewed none, thei might fynde cauillacions, that all the rest of his miracles had been dooen by ỹ helpe and maintenaunce of Beelzebub: on the other syde if he shewed any, that than thei might fynde some other matier in hym, wherof falsly to accuse hym, and to laie to his charge. Jesus therefore saied: This same is an euill generacion, and of nothe vpright ne plain meanyng, where thei haue alreadie seen so many miracles dooen, thei require yet some further straunge token, not whereunto to geue credite, but whiche thei maie slaunderously reporte: but ỹ thyng whiche thei doo alle in the waie of fraude and guyle, thei shall not obteine,

Thei seke a signe, & there shall no signe be geuen them, &c.

but thei shall receiue a signe suche amonge as thei are worthie. Thei shall not haue geuen theim, wherat to fynde sufficient cauillacions, but thei shall haue geuen theim, that maie cõuince their malice and infidelitee. For there shal bee geuen vnto thē the signe of Jonas the Prophete. At the preachyng of Jonas, the Niniuites did repēte and reforme their manifold vngracefulnesse, whan thesame Jonas had shewed no miracle emongst theim: but this nacion can by no miracles, ne by no benefites, bee brought to fasten their hertes to repentaunce. And yet is there one present emong theim greatter than euer was the Prophete Jonas, whiche Jonas these folkes dooe highly esteme because thesame beeyng in a Whales mouthe in the sea, liued three dayes and three nightes, and after all that, whan he was esteemed and reputed for ded, so daintly appered aliue. A lyke matier herunto, but yet muche more wonderfull and more aboue the course of nature shall it bee, that the Wonne of man beeyng dead in bede, shall lye three daies buried in the herte of the yeard, and yet contrarie to the lookyng of all ciuill persones, the yeard shall yelde vp again a liueman on the third daie, whom it receiued ded. Wherefore at the The quene of the south shal arise at the iudgemēte, &c. last iudgemente, this nacion, who now despiseth all others in comparison of theimselues, and who thynke theimselues to stande euen in the high towarde of true seruyng of God, shalbee condempned of many nacions, whiche were thought to bee toto cœlo out of the waie frō all godly deuocion. The quene of Saba shall arise at the iudgemente with the men of this nacion, and shall condemne theim, because that she beeyng a woman, and hauyng nothyng to do to the doctrine of the lawe, yet came a great iorney from the furthest partes of the worlde to Hierusalem, of purpose to heare the wysedome of Salomon. And yet euen now here in this place there is a greatter matier thā euer was Salomō: & yet is the thyng sette at naught, ỹ is now present here. 3. reg. 3. & 4. paralip. 9.

The men of Nimue shal arise at the iudgemente with this nacion &c. Jonas, iii. The Niniuites beeyng folkes without any knowelage of the lawe, and worshippers of Idolles, shall stande in tryall with this nacion at the iudgemente, and shall condempne theim, because thei did repente and emende their abominacions, at the preachyng of a man vnknowen vnto thē and as there borne, & with no miracles, ne with no benefites shewyng any cause in hymselfe, why he should bee so muche regarded. And beholde, here is now present a greatter matier than euer was Jonas: and yet are thei nothyng moued to emendemente.

The texte. ¶ No man lighteth a candele, and putteth it in a priuie place, neither vnder a buthel: but on a candelstiche, that thei whiche come in, maie see the light. The light of the bodye is the ye. Therefore whan thyne ye is single, all thy bodye also shalbee full of light: but if thyne ye be euil, thy bodye also shalbee full of derkenesse. Take hede therefore that the light whiche is in thee bee not derkenesse. If all thy bodye therefore bee lighte, hauyng no parte derke: thei shall it all bee full of light, euen as whan a candele doeth light the with his brightnes.

No mā lighteth a candele and putteth it in a priuie place, &c. Now although many there wer emong the Jewes, whose hertes by reason of their owne wilfull and stubburne maliciousnesse the light of the ghospell did make more blynd then thei wer afore: yet the trueth ought not from henceforth to bee suppressed, forasmuche as the knowelage thereof should bryng vtter many to eternall saluacion. For the obstinate malice of vnbeleuers must not bee any lette or hindrāce to the good. Wherefore the trueth must bee brought to open lighte, to the more horrible grieuous damnacion of the

of the euil persones and to the saluacion of the good sorte. No bodye lyghteth a candele (saieth he) and hideth it in a priue derke corner, or couereth it by puttyng a bushell ouer it, but setteth it in a candelsticke, that it maie geue light to them as are willyng to entre into the house. The same that the house is without a candele, the same that the bodye is without yes, euen the same is the folke without the knowlage of the trueth, which cummeth by mere priuiledge of faith. If thyne ye be single, and nothyng perished ne infected with any other inordinate delites of this worlde: it will receiue the lighte of euerlastyng trueth, and all thy bodye shall haue the fruicte of this light, in suche wyse, as it shall no where stumble nor stute against any thyng. But in case the ye of thy bodye be corrupted or blemished, then shall all the wholle bodye be entricked, and redie to take harme in the derke. For of frith cummeth iudgemente, and statutes or ordinaunces of good liuyng. This is the foutaine of all goodnelle, whyche if it be putrified, it cannot be chosen, but that all the other thinges must be corrupted also. Take therefore that this ye wherewith the trueth is seen, maie be pure and cleare, and clere without any corruption, leaste that the litle membre, whyche onely is apte to receiue light, and whyche onely must shewe light to all the wholle bodye, be enfourded with derkenelle. For the same thyng beyng infected, whyche is the head and the roote of all good woorkes, euen those great thynges whyche seme to be good, are not good: And contrariwyse, the thynges whyche seme unto the pharisees to be euill, shal not be euill, if the foutaine whereof they do spryng sooneth be pure and clere from all infection. What thyng a candele is to an ye well clarified, euen the same thyng is the woorde of God to the soule beeyng well pourged through the singlenelle of frith from naughtie affections. Whatsoeuer procedeth not of frith is sinne. That if the ye of thy bodye shalbee syncere & pure, as a thyng made all lighte with the candele of euangelicall trueth: than shall it geue parte of his light unto all the membres, so that there shall not be any derkenelle at all in any parte of the bodye, by reason that the ye shall looke forth to the behouf of all the membres therof. And so whatsoeuer thyng the hãde shall doo, it shall not be in any daungier of harme in the derke, but all the wholle bodye shall be lightesome, euen as the wholle house is lightsome, whan the brightnelle of the candele geueth his light all about.

Whã the ye is single, all ỹ body also shal be ful of light.

¶ And as he spake a certain pharisee besought hym to dyne with hym, & Jesus wente in, and sate down to meate. Whan the pharisee sawe it, he meruailed, that he had not first washed before dyner. And the Lorde saied unto hym: Now doe ye Pharisees, make clene the outside of the cuppe and the platter, but your inwarde parte is full of rauenyng & wickednelle. Ye fooles: did not he that made that whiche is without, make that whiche is within also? Neuerthelelle geue almes of that ye haue, and beholde all thynges are cleane unto you. But woe unto you pharisees, for ye tithe mynte, and rue, and all manier herbes, and passe ouer iudgemente and the loue of god. These ought ye to haue doone, and yet not to leaue the other vndoone.

The texte.

And euẽ immediately here vpõ, there folowed a matier, whereby the same that the Lorde had taught, might (as ye would saie) bee plainly declared. For the Pharisees forasmuche as thei had an ye sonie blemished, & settyng righteousnelle in ceremonies longyng to the bodye, thei dyd wilfully leat slippe those thynges, whyche are not seen but with the pure clere yes, unto whom the candele of euangelical trueth sheweth light, supposed the light to bee there, where derkenelle was: and than did thei stumble & reine against

thynges moste of all, wherin they thought themselues to goe gaily well vpright and vnreprouable, where as in deede they were full of grieuous enormities, wherein they all were, and contrarywise where as some offense or transgression was, there would they be reputed at all. For they had their eyes sore blemished with the superstition of the lawe, with ignorance, with disdeignefull pride, with enuie, with auarice, with hypocrisie, and with the other naughtie vices. Than a certain Pharisee praied Jesus to come and dine with him. Jesus in a deede vnfained, as one that was euer readie to offer himself vnto euerie body, to the entente he might vnlose all creatures into true godlynesse, and whan he was come, he sate him downe at the table without washyng his handes afore, (and that was euen ready to the gripe of the Pharisees) whiche sate by, lokyng and watchyng with themselues secretly in their myndes, what they should see, why the Lord had not washed before he fell to dinner. Now euen by ands of a thyng whiche neither maketh a man good nor euill, rather springeth a thyng whiche is in very deede euil nor good. And as for the ceremonial ceremonies, whiche consiste in thynges pertainyng to the bodye, haue this propertee naturall in them, and cunnyng men of their owne knowledge, that they drawe slaunderous hatchatyng, euill suspitions, perilous iudgementes, displeasure, hatred, and muche disdayne. Jesus therefore well knowyng his time to bee the chiefest corruption of euangelicall godlynesse, gan sharply reduke the Pharisees superstition, saying: Moses did in olde tyme appoynte certain ordinarie constitucions, and customes of purifyng, whiche euen themselues did confesse a figure and representacion of pourgeyng and clensyng the folke. For to this ende it serueth, all that euer that same lawe did obserue by set fourth i shadowes. But as the tyme now is, wherein consideracion of the truethe clerely appearyng fourth, it is mete for those shadowes of the olde lawe by litell and litell to vanishe awaie, ye Pharisees, whiche professe the perfite knowelage of the lawe, doe embrace that same parte of the lawe onely, whiche is of leste weight of all towarde true godlynesse. And ye do not onely offend in this behalf, that ye embrace the carnalitee of the lawe not passyng on the spiritte of the lawe, but also by reason of carnall ceremonies added to the lawe, and constitucions of your owne makyng, ye will in any wyse be reputed to bee of more holynesse, then the verai commaundementes of God.

A certain Pharisee besought hym to dyne with hym, & Jesus went in. &c.

He meruailed, that he had not first washed before dyner.

Now doe ye Pharisees make clene the outside of the cuppe, &c.

True puritee consisteth in the inculpableneesse and innocencie of the herte. But as for ye do euerie other while make muche washyng of your bodye, ye washe the pottes and cuppes that ye drynke of, ye washe the platers & dishes that your meate is serued in, beeyng but outward thynges, and nothyng at all makyng to the true godlynesse of the mynde: and in the meane tyme the innermore, & chiefer parte of you, beeyng still vnwashed, is all full of filthinesse detestable afore God, that is to wete, rauine & iniquitee. Ye beleue yourselues to bee defoiled if ye drynke of an vnwashed cuppe, or if ye eat out of an vnwashed dishe: and yet ye thynke your selues pure and clene, if both your cuppe and your dishe too, yea and all that is in them conteined, haue been gotten with rauine and with fraude. O fooles and men of a peruerse iudgemēte, did not he þ made the bodye, make also the folke? Than if purenes dooe so highly please you, it had been mete to make all the wholle man pure in euerie parte of hym. But it had bee mete, to haue prouided first for that that is þ chiefer parte. But all this whyle ye flatre your selues as though ye wer pure euen

Ye fooles: did not he that made that which is without, &c

in the

in the best sorte, if on the one syde ye dooe euerie other whyle washe your bodyes and your vessels, that ye eate and drynke in, with a litel water: and on ỹ other syde if your herte, beeyng polluted with manyfolde guyles, rauines, hatered, enuie, desire of worldely promocion, and with other pestilent vices, be pourged with almesdedes, whiche almes though ye dooe it but for a vainglorie and a shewe onely, yet ye thynke it to bee sufficient for the vttermoste and highest clensyng of the solle that can be. But woe vnto you Pharisees, who vnder a pretexte and coulour of seruyng God, woorke your owne commoditee, tithyng euen the vilest and moste cõmon herbes, Myntes, and Rue, as though God cared for no mo but priestes and Leuites onely. And in the meane tyme contrarie to the mynde of God, ye deale guilefully with your neighbour, and relieue not the nedie, but enuie and grutche at theim, whiche haue more wealth then your selues, and the weake ye oppresse. Ye iudgemente in verai dede ouerthwart and peruerse. The thynges whiche the lawe hath appoynted for a season to bee kept after the fleashe, in dede it had been your partes not to leaue vndooen: but tho thynges whiche God woulde moste chiefly of al to bee dooen, whiche are euermore good, and acceptable vnto hym, ought first and moste principally to haue been dooen. Suche thynges as concerne your owne commoditee, ye dooe euen scrupulously loke vnto: but the thynges that concerne helpyng of the neighbour, ye passe nothyng on.

Neuertheles geue almes, & beholde al thynges are clene vnto you.

But woe vnto you Pharisees. For ye tithe myntes rue. &c. and passe ouer iudgemẽte. &c

These ought ye to haue dooen, & yet not to leaue the other vndooen.

¶ Woe bee to you Pharisees, for ye loue the vppermoste seates in the Synagogues, and gretynges in the market. Woe vnto you Scribes and Pharisees, ye hypocrites, for ye are as graues whiche appere not, and the men that walke ouer theim, are not ware of theim. Than aunswered one of the lawiers, and saied vnto hym: Maister thus sayyng: thou puttest vs to rebuke also. And he saied: Woe vnto you also ye lawiers: for ye lade men with burdens whiche thei be not able to beare, and ye your selues touche not the packe with one of your fingers.

The texte.

Woe vnto you Pharisees, who though ye outwardely beare a shewe of holynesse, yet neuertheleste withinforth swell in ambicion, seekyng to haue the higher seates in the Synagogues, & ye reioyce to heare suche honourable titles, as maister, and maistres of suche as bidde you good morowe, or good eauen, in the stretes abrode, nothyng els entendyng ne seekyng, but that ye maie please the eyes of men, and estemyng it as a thyng of nothyng to displease the eyes of God with the filthynesse of the solle. Therefore woe vnto you with your hypocrisie, whiche are lyke vnto dead mennes toumbes, whiche shyne and loke smoothe withoutforth by reason of white woorke, with titles, and many soondrie pictures, wheras withinforth thei are full stuffed with all vnclennesse. But in the meane tyme the thyng that outwardely appeareth, sheweth fair to the eyes of suche as passe by, but the thyng that thei hyde within theim, is vnseen. Neuertheleste men maie bee beguiled, but God can looke into the moste priuiest corners of the herte. whan the Lorde with great sharpenesse spake this and other thynges against the cloked holynesse of the Pharisees, one of the lawiers beeyng desirous to bridle the plain speakyng of Iesus, saied vnto hym: whyle thou speakest this on the Pharisees, thou dooest also reproche vs. An herte that knoweth his conscience guiltie can not abyde plain speakyng, but feareth leste the exaumple of plain speakyng

kyng against others make at last light vpon hymself.

Woe vnto you also ye lawiers, for ye lade men with burdes.

But Jesus beeyng the euerlastyng trueth, whiche cā no skille of flatreyng (because ꝑ saied trueth onely is faultelesse and vnculpable, and yet neuer chydeth but to emēde that is amysse,) aunswered vnto the lawier: If ꝑ wordes whiche I speake touche you too, as thou acknowelagest: woe shalbee vnto you lawiers also, who beeyng not contente to exacte euerie trifelyng obseruaunce of the lawe, at the handes of the poore ignorauntes, dooe moreouer beesydes ꝑ authoritee of the lawe, adde many poynctes of your owne, and heapyng burden vpon burden, ye laie vpon the shoulders of the simple people a whole fardel vnpossible to be borne, and in the meane whyle ye take your owne pleasures to the vttermoste, beeyng so ferre from touchyng the thynges whiche ye laie on other folkes shoulders, that ye dooe not so muche as kepe those chief poynctes neither, without whiche the reste dooe nothyng auaille.

The texte.

¶ Woe vnto you, ye builde the sepulchres of the Prophetes, and your fathers killed them. Truely ye beare witnesse that ye allowe the dedes of your fathers, for thei killed theim, and ye builde the sepulchres. Therefore saied the wysedome of God. I will send theim Prophetes and Apostles, and some of theim thei shal sleagh and persecute, that the bloude of al the Prophetes (whiche is shed from the beginnyng of the worlde) maie bee required of this generacion, from the bloude of Abel vnto the bloud of Zacharie, whiche perished betwene the aultare & the temple. Verily I saie vnto you, it shalbe required of this nacion.

Woe vnto you, for ye builde the sepulchres of ꝑ Prophetes, & your fathers killed them, &c.

Truely ye beare witnesse that ye allow the dedes of your fathers.

Woe vnto you, who for vainglorious bostyng of your perfeccion, do builde vp the toumbes of the Prophetes where the moste parte of thesame wer slain of your forefathers. For thereby cometh it to passe, that euen by the verai same thyng, wherewith ye would moste faineſt cloke your maliciousnesse, ye dooe moste of all bewraie thesame. For whyle ye garnische the sepulchres of the Prophetes, ye graunte that thei wer persones detestable, whiche wer the killers of suche men, whose memorie is high and holy emong you that are their ofspryng. And forasmuche as your owneselfes dooe towardes the Prophetes of this tyme, beeyng ferre superiours to the Prophetes of tymes past, attempte wurse haimes, then your auncestours committed against the Prophetes of olde tyme, do ye not plainly declare, that beeyng blynded with lucre, ambicion, enuie and hatered, ye dooe wetyngly allowe the wicked actes of your forefathers, whiche actes of theirs ye dooe not onely folowe, but also earnestly labour to passe and to goe beyond theim. So often hath the goodnesse of God called you backe to emendemente: and at all tymes haue ye wickedly shewed more extreme cruelitee against them that laied the trueth euen in your lappes: whiche trueth was vnto you for none other cause odious, sauyng that it contraried your naughtie lustes and desires.

Therefore saied ꝑ wisedome of God I will sende them Prophetes, &c.

Wherefore the wysedome of God, whiche ordreeth al thynges by suche prouidence as cannot in woordes bee expressed, before it will punisshe the obstinate malice of this nacion, hath determined to leaue nothyng vnsaied, whereby thei maie bee cōuerted to better waies. But after that aswell the botomelesse goodnesse of God, as also the peruersenesse of theim not possible to be woonne to goodnesse, shall ons bee declared to all creatures: so

muche

muche the more grieuous tormentes shal thei endure, how muche the longer space thei haue bene suffred, and with how muche the greatter benefites thei haue bene prouoked and occasioned to repentaunce.

Wherefore thus spake the wysedome of God within it self: what shal I doe more then I haue doen to this vnrewly nacion? I sent Moses vnto theim, I sent many Prophetes of olde tyme, I sent Johyn the Baptiste. Against Moses there was conspiracie wrought: the Prophetes euerie one, thei either slewe or els plagued with affliccion: no nor Johyn neither would thei not heare though he were more then a Prophete: neither did he escape strokes for geuyng good aduertisemente. The soonne of man is come: and to hym too, doon thei worke destruccion and death. I shall hereafter send vnto theim the last Prophetes of all, who shall ghostely expoune the lawe vnto theim: I shal sende the Apostles, that shal haue great vertue in workyng miracles, that shall freely doo good to all people, that shall bryng vnto al folkes saluacion, with exceedyng final charge to be bought, that is to wete, with feith. And yet will thei not heare these neither; but will persecute theim, tormente theim, driue theim a waie, yea and some of theim will thei sleagh: so ferre shal their malice excede the goodnesse of God. At last, whan their malice shal bee so ferre growen, that thei shall not onely matche, but also excede and passe the abominacions of al ages past, than shall the vengeaunce of God fall soodainly vpon theim, and than shall bee required at their handes the bloud of all the Prophetes, whiche haue been shed sens the first creacion of the worlde, that is to wete, from the bloud of Abell, (who was first of al men slain by his brother Cain beeyng enuious againste hym) vnto the bloud of Zacharie the prieste, soonne of Joas, who callyng backe the people to better aduised waies, was stoned to death by sedicion of the people, betweene the temple and the aultare. And the said Zacharie euen at the moomente whan he departed from this lyfe, bothe testifiyng his owne innocencie, and their wickednesse, saied: The Lorde see this and requite it. And euen now approcheth the tyme of this vengeaunce. One nacion shall as ye would saie, bee punished for all the hainous dedes of their forefathers, because it hath gon beyond all the malice that euer hath reigned in theim all. It shall come to passe vndoubtedly, that the wysedome of God hath saied afore shall come to passe. The Jewes of these dayes, because thei excede the rebellion, the peruersenesse and the cruelte of all that in old tyme haue been, shall in suche grieuous sorte bee punished, as though thei alone had accomplished and dooen all the ill partes that euer their auncestours haue in soondrie ages wickedly plaied.

That the bloud of all Prophetes maie bee required of this generacion, frō the bloud of Abel. vt. Gene. iiii. ii Para. xxiiii

Verely I saie vnto you it shall bee required of this generacion.

¶ Woe vnto you lawiers, for ye haue taken awaie the keye of knowelage, ye entre not in youre selues, and theim that came in, ye forbidde. Whan he thus spake vnto theim, the lawiers and the Pharisees began to weare busie about hym, and capciously to aske hym many thynges, laiyng waite for hym, and seekyng to catche some thyng out of his mouth wherby thei might accuse hym. The texte.

Woe vnto you lawiers, and woe again, who openly professyng the knowelage of the lawe whiche is ghostely, and takyng into your handes, as due vnto you the keyes of science and cunnyng, whiche ought to haue opened

Woe vnto you lawiers, for ye haue taken awaie the keye of knowelage.

ned awaie into the kyngdome of heauen: yet neither haue ye entred in thither your selues, but others that wer willyng to haue gon in, ye haue kept out. For while ye peruersely expoune the lawe (ye do as one might saie) the batrey against that, whiche is the principall chiefe foundacion of all the lawe. At these manier woordes of Jesus, (beeyng in dede half bitter by reason of so plain speakyng of the trueth, but yet weoxthers of health, if suche as thei wer spoken to had been willyng to receiue the medicine:) wer both the Pharisees and also the lawiers sore offended: but because thei knewe priuely in their owne conscience that the thynges whiche wer spoken, were euen verate true, thei would make no countenaunce at it before the people, but yet in the meane tyme thei laie sure awaite to all the sayynges of Jesus, hunteyng and serchyng if any thyng might procede foorth of his mouthe, wherupon thei might grounde or make a foundacion of some surmused matier against hym, to the ende thei might seme to persecute hym, not of a certain priuate hatered, but of zele to religion, and of a loue towardes God. For this properee also hath Pharisaicall hypocrisie, that it weoxketh nat excepteth none so wicked an acte, wherein it faieth not a fair glose of loue and dutie towardes God.

Ye entre not in your selues nether them that came in, ye forbad.

The lawiers and the Phariseis begone to wate buisie about him

Lokyng to catche some thyng out of his mouthe, wherby thei might accuse hym.

The. xii. Chapter.

The texte.

As there gathered together an innumerable multitude of people (insomuche that thei trode one an other,) he begaune to saie vnto his disciples: first of all beware of the leauen of the Pharisees whiche is hypocrisie. For there is nothyng couered, that shall not bee vncouered: neither hydde, that shall not bee knowen. For what thynges ye haue spoken in derkenesse, shalbee heard in the light. And that whiche ye haue spoken in the eare, euen in secrete places, shalbee preached on the top of the houses. I saie vnto you my frendes: Be not afraide of theim that kill the body, and after that haue no more, that thei can dooe. But I will shewe you, whom you shall feare. Feare him whiche after he hath killed, hath power to cast into hell. Yea, I saie vnto you: feare hym. Are not fyue sparowes bought for twoo ferthinges? And not one of theim is forgotten of God. Also euē the verie heares of your head are all noumbred. Feare not therefore: ye are more of value than many sparowes.

AND because the Lorde Jesus knewe the malice of the Pharisees, the Scribes, and the lawiers to be vncurable: it was his pleasure openly to notifie and publishe their hypocrisie, to ỹ ende no creature might vnawares be deceiued by their cloked counterfaicting and so many coumpainies of people euen then standyng round about in so thicke presse, that thei trode one vpon an others heles, he begonne to saie vnto his disciples. Beware ye of the leauen of the Pharisees whiche is hypocrisie. Endeuour your selfes earnestely to bee suche, as ye would bee taken for. Nothyng that is cloked shall from henceforth bee hable long to bee hidde. There shall a tyme come whiche shall vttre and make manifest vnto the worlde aswell your innocencie, as also their malice. Neither is there any thyng now at this present so close vnder couert, which shal not shortely bee vncouered, ne any thyng so secretely hidden, the whiche shall not come to the open knowelage of men.

Beware of the leauen of the Pharisees, whiche is hypocrisie.

Wherefore beware ye that all your lyfe bee void of all clokyng or counterfaict glosse, & that ye neither speake ne dooe, no nor yet thynke any thyng alone by your selfes, whiche ye would not by your good willes haue to bee knowen of all creatures, for whatsoeuer ye shall now speake priuely in the derke, shall one daie in tyme to come bee reported again in the clere light: and whatsoeuer ye shal now saie to folkes in their eares within your bedchaumbres, shall one daie bee openly talked in the house toppes. The trueth shall offende the wicked sorte beeyng painted with a counterfaict semblaunce of godlinesse: But leat not the feare of any ciuill persone lede you awaie from syncere preachyng of the trueth of the ghospel. The vttremoste extremitee of all the mischiefe that thei can dooe to you, is but to kille, yea and the bodye onely can they kille. But thus muche dooe I saie vnto you my fredes, forasmuche as ye maye boldely trust on my sure defense, leat not the crueltee of these felowes any thyng at all feare you, who though thei attempte al that euer maie bee dooen, maie sleagh the poore catkesse, and that dooen, thei haue nothyng besides to dooe any further harme vnto. But he dyeth not, that is slaine for my cause. That if your fantasse bee to take feare for to bee one of counsaill in this case, it is good reason, that the lesser feare geue place to

I will shewe you whom ye shal feare, &c.

Yea, I saie vnto you: feare hym.

the greatter, and that he rather bee had in feare, who hath power with a becke to destroy the wholle man altogether. And if ye will nedes, haue it shewed vnto you who is he, euen god it is, who onely hath power when he hath killed the bodye, to cast the solle into hell too.

Leat not the cruelnesse of wieked persones make you any thyng afraide, who can doe you no more but light harme, naie cannot doe you any harme at all, no and not that neither, but by the suffreaunce of God. That if ye shal vpon the dredyng of man, growe clene out of kynde from the syncerite of preachyng the ghospell: whyle ye labour to eschewe light & transitorie mysaduentures, ye shall fall into harmes for euer to endure: leat therefore one naille drieue out an other naille: and leat the feare of God drieue out ỹ feare of men. And feare ye not leste ye shall perishe before your daye.

All men must without choice ons come to death: neither dooeth it force how long a man hath liued, but how wel he hath liued. And blissedly dooeth he departe hens, whosoeuer dyeth for my names sake. And yet shal no suche thyng chaunce before the tyme prefixed vnto you by your heauenly father, that ye should not lyue a whit the longer, though the feare of death should neuer so much bere your myndes. Yea and that poynte also will your father prouide for, that euery one shall dye at his due tyme: Although these thynges seme in apparence to bee dooen by chaunce & at all aduentures, yet shall there nothyng chaunce vnto you, but by the permission of your father who careth for all thynges belongyng vnto you. What is of a lower price or a thyng more contemned then a sely sparowe? Maie not a man bye fyue of them for twoo ferthynges. And yet doeth not god leaue them vncared for, and not somuche as any one, no not euen of vilest vermyn liuyng dooeth perishe without the knowelage of the heauenly father. But as for you whom he hath specially picked and chosen a verai fewe in noumbre out of all the rest to set foorth the glorie of his name, he dooeth so greatly not leaue vncared for, that he hath reuẽ the verai heares of your heades noumbred out by tale. Against the wille of him it wer a wickednesse to stryue, for nothyng wille he desire, but what he shall knowe to bee best. Therefore al your carefulnesse concernyng your lyfe, cast ye ful and wholle vpon hym. He that taketh care for ỹ sely sparowes, wille not leaue you vncared for, beyng so ferre better then all the sparrowes in the worlde.

Also euen the verate heares of your head are al noumbred.

The texte. I saye vnto you euerye one: whosoeuer confesseth me before men hym shall the soone of man knowelage also before the Aungels of god. And he that denyeth me before men, shalbee denyed before the Aungels of god. And who soeuer speaketh a woorde against the soonne of man, it shall bee forgeuen hym. But vnto him ỹ blaspheməth the holy ghoste, it shall not be forgeuen. When thei bring you vnto the synagogues, and vnto the rewlers, & officers, take ye no thought how or what thyng ye shall answwer, or what ye shal speake. For the holy ghoste shall teache you in the same houre what ye ought to saie.

Whosoeuer confesseth me before men, &c

Wherefore bee not ye of the wille for feare of any euils or mischiefes whiche men maie be able to dooe vnto men, to fal from the profession of my name, as men remẽbring that by these afflictions lasting but a short whyle, lyeth the waie to euerlasting blisse. For he shal not bee a partaker of the ioye, who shal refuse to bee partaker of the worldely reproche. Albeit this open shame here emong men, is the true glorie before god. For this one thyng I saie to you of assuraunce: whosoeuer shal professe my name here in presence of men, (which to dooe, shal afore ỹ worlde be a thyng odious & detestable)

I also

I also (shall profesſe hym at what tyme the maieſtee of the ſoonne of god shall bee opened and shewed foorth in the face of the Aungels of god.

And contrarie wyse, who so shall not acknowelage me here in the face of men, shal not be knowen of me before the aungels of god. I knowe that the infirmitee of this humain bodye of myne shall bee a slaūdre vnto many: but a faulte, whiche either procedeth from a man beeyng deceiued by a wrong opinion, or els cometh of the weakeneſſe of nature, although it bee greuous shall neuertheleſſe bee easily forgeuen. Therefore that thei call me Samaritane, a drynker of wyne, a frende of the publicanes, and Jesus the carpenters soonne, shal soone be releaſſed if thei emende. For it is a reproche whervnto the weakeneſſe of this bodye hath opened an entreaunce and occasion. But who shall speake raillyng woordes against the holy ghoste, through whom God woorketh theſe miracles: becauſe such an one dooeth of a set and prepenſed malice wetingly and willyngly reſiſte against the glorie of god, he shall not fynde any pardon, neither in this preſent worlde, nor in ỹ world to come. Lyke as to the wicked aūgels there is no waie leaft to come again vnto repentaunce, (becauſe thei reſiſted God, not of any infirmitee or weakeneſſe, but of an obſtinate malice) nor the ſame wicked aungels shall euer emende ne haue any hope of forgeuenelle: euen in the ſame ſtate shall men be ſure to bee, if thei folowe the peruerſe facion of the others. Thei ſee a mā, taking reſt & ſlepe, ſuffering houngre, yea & thei shall ſee me dyng, therefore it maie bee pardoned if thei ſpeake any thyng of me, that maie truely be ſaied of a mortal mā. But ỹ beyng corrupted with enuie, thei impute thoſe actes to ỹ ſpirite of Beelzebub, which thei knowe to bee of ỹ power of God, foraſmuche as on ỹ one ſide thei defraude god of his glorie, & on ỹ other ſide thei putte ouer vnto wicked ſpirites, ỹ cometh of god and is due to him: their ſo dooyng verily is of deiuliſhe malice, which for ỹ ſame cauſe shal not obteine pardō of God, though beyng moſt ſingularly enclined to ſhewe mercie, becauſe he can no ſkille to repēte hym ſelf of his goodneſſe. Many waies than shall there bee murmouryng againſt your preachyng. For ſome perſones shal perſecute you, either straighyng out of ỹ right waie of mere ſimplicitee, or els of a malicious neſſe miengled with their errour. Other ſome againſt ỹ cōſciēce of their owne harte ſhal labour to deſtruie ỹ veritee whiche thei euidentlye ſee, & trye, & knowe, & ỹ shal thei dooe for none other reſpecte, but becauſe it cōtrarieth their naughty affecciōs. By meanes of ſuch perſones shal ỹ euil ſpirit of Satā rebel againſt ỹ good ſpirit of god, and by helpe of his garde ỹ wicked mē, he ſhal innade you w al kindes of ingiēs. And although ye bee ignorāūtes of ỹ worlde, poore mē, & of lowe degree, there is no cauſe why for you to bee afeard of the vproare & ſedicīō of ỹ worlde againſt you. The ſpirit of god beeyng gracious & playne without any guyle or deccite, is ſufficiēt againſt all aſwell fraude as violēce of this worlde. Therefore when ye ſhall bee haled into their ſynagogues, appeached of great crymes, whē ye ſhal bee drawē to come before magiſtrates or rewlers, and princes, dooe not ye, as the cōmō ſorte of people dooe, whā thei are brought afore a iudge to their aunſwer, who are muche carefull what aunſwer thei maie make, or what thei maie ſpeake, to rydde their hādes of ỹ matier. Thus muche ſhall bee geuē to ỹ publique autorite of a magiſtrate, that beeyng called ye ſhall appere. But cauſe is there none why ye ſhould bee afeard of ỹ ſight of theim

And whoſoeuer ſpeaketh a woorde againſt the ſonne of man it ſhal bee forgeuē hym. &c.

but vnto him that blaſphemeth the holy ghoſte, it ſhal not bee forgeuen.

whā thei bring you vnto the ſynagogues and vnto the rewlers. &c.

Take ye no thought how or what ye ſhall anſwer.

or why ye shoulde bee carefull, how to defende your selfes with an oracion prepaired for afore. The plain tale of the trueth shall continually from tyme to tyme bee radye and freashe in memorie vnto you. And suche kynde of woordes to speake, the holy ghoste shall sufficientely minister vnto you, as often as nede shall require: of suche sorte as your lyfe is, suche shall your woordes also bee. And nothing thereis more pithythe or effectuall then the plain trueth without any colours.

The texte. ¶ One of the coumpaine saied vnto hym: Maister, speake to my brother, that he diuide the enheritaunce with me: And he saied vnto hym: Man, who made me a iudge or a deuider ouer you? And he saied vnto the: take hede, and beware of couetousnesse. For no mans lyfe standeth in the aboundaunce of the thinges whiche he possesseth. And he put foorth a similitude vnto the saiyng: The grounde of a certain ryche man brought foorth plentifull fruictes, and he thought within himself saiyng: what shall I doo? because I haue no roume where to bestowe my fruictes? And he saied: This will I doo. I will destroye my barnes and buylde greater, and therein will I gather all my goodes that are growen vnto me: and I will saie to my solle, Solle thou hast muche goodes laied vp store for many yeres, take thine ease, eate, drinke, and be merry. But god saied vnto hym: Thou foole, this night wil they fetche away thy solle again from thee. Than whose shal those thinges bee, whiche thou hast prouided? So is it with him that gathereth rychesse to himself, and is not ryche toward god.

And as the feare of iudgementes maketh many to goe a crossewaie from the sincerite of professing the ghospel: so dooeth the gredie desire of money corrupt a great maignie. To thende therefore that the lorde might vttrely plucke that affection also out of his disciples hertes, as a thing basse or vile & vnmete for suche as haue entred the charge of heauenly affaires: there was a matier euē offred vnto hym, whereby the thyng might bee dooen. For where there was a verai great multitude of people about Jesus, & yet no mā that had before that daie been so bold to aske so lowe & so basse a matier of hym, one saied vnto him: Maister, soit is þ a brother of myne vsurpeth my parte of the enheritaunce which should serue vs bothe, & finding many euasions & sterting holes, he delaieth frō daie to daie to make partitiō therof: Here leat the auctorite of thy woorde bee a succour & aide vnto me. Saie vnto hym, & bydde him, to diuide the inheritaunce with me. Than Jesus (as ye would saie) taking skorne & indignatiō, so to be iterrupted frō his heauēly busines of preaching, vnto carnal & filthie cares: & in the meane while all vnder one geuyng a lesson to his seruauntes that suche an one as beareth þ office of an apostle, ought not to bee enwrapped i secular & filthie affaires of þ worlde, aunswered: Thou felow with what face dooest thou in the middes of my preachyng interrupt me against thy brother in diuiding your enheritaunce: who hath made me a iudge betweene you twoo beyng at variaunce about a light trifling matier & shortly to decaye? Or who hath geuē me vnto you to bee a diuider of enheritaūces? Hath not this world iudges enough to ende suche lowe matiers of trauerse? I haue no suche cōmission, that this or that partie shall growe in rychesse by cummyng to tēporal gooddes or lādes by succession: but þ all creatures maie come to the enheritaunce of the lyfe immortall in heauen. And than turnyng to his disciples & to þ rest þ wer there present, he begoonne euen by the exaumple of the partie þ had interrupted hym afore in his sermone, to exhorte theim from the earnest desire of geattyng worldly rychesse: not that rychesse are of theim selfes euill, but because that to put the chief staigh of a mannes lyfe in theim, and for the desire of theim

to

maister speak to my brother that he diuide the inheritaūce with me.

Who made me a iudge or a diuider ouer you.

to bee called awaie from tho thynges whiche dooe earnestely concerne e-uerlastyng blisse, is a veray folye. Beware ye (saieth Jesus) in any wise frō all thynges belongyng vnto auarice. For often tymes vnder the coulour of necessitee of makyng prouision afore hande for ones lyuyng, there cometh stealing and creping on a man, a vice neuer voide of pensifnesse & care whiche beeyng ons suffred to entre into the mynde, leadeth him out of ỳ right waie vnto al kinde of dishonestee. yea & vneath maie it possibly be eschued, except that euen those veraie thinges whiche we dooe possesse of our owne good right, be possessed of vs after an vnearnest sorte, and with such contēpte, ỳ we can set theim at naught when it is expedient so to dooe. But such people as dooe in such sorte putte their truste & affiaunce in their rychesse, that thei set a certain great staigh & assuraunce of mannes felicitee in the same, dooe verai sore deceiue theimselfes. For aboundaunce maketh not to felicitee, but rather to pensifke carefulnesse, yea and on the other syde to the contempt of the thynges, which onely and none other are to bee sought, and acquired. For ỳ necessitee of nature is appeased & satisfied with a litel. And because he would more diepely empriente the same in the hertes of the grosse people: the lorde added thereto a parable, by the which euery man might trye & examyn his owne affection. There was (saieth he) a certain rych felowe, whose lande had brought excedyng aboundaūce of fruictes & profites (as the fruictefulnesse of the yeres are not all lyke, but some yeres better then some.) The mā hauyng all the whyle no mynde at all of relieuing the extreme pouertee of the neighbours, but i sorte as though that ỳ had growē, had been brought foorth to the behoof of himself and no mo, tooke care for laiyng it vp in store and not for bestowing any parte therof to the neadie in the waie of almes or liberalitee. For he saied within himself in his herte: What maie I best dooe? The plenteous aboundaunce of my corne and other fruictes is ouer great for all the barnes I haue, to laye vp in store, the thinges ỳ haue cōme of this yeres groweth. If he had taken charitee to bee of counsail with him, whan his herte thus boiled, charitee would haue saied vnto him, looke well about how many there bee that lacke, the thynges which thou hast superfluitee of. Acknowelage and remembre to whom thou art beholdyng, & whom thou art bounde to thanke for this fortunate luckinesse of this yere of thyne: god hath of a speciall great tendrenesse towardes thee geuen thee a stocke of gooddes, wherof thou maist gather great increace & gaine of godly weorkes. Make thou an exchaūge of goodes translatorye, for gooddes that shall euermore kepe at a staighe: of yearthly gooddes for heauenly: of humain gooddes for diuine: so shal thy liberalitee bee a gaine vnto thee. But because he had more mynde to take folye & vnbethinking to bee of his counsail, he did by ỳ instincte & mocion therof, saie within hymself: I will do wone with myne olde barnes, & I will make larger, and in theim will I laie vp in store all the whole encreace of this yeres growyng & the rest of my gooddes, ỳ nothyng maie decaye or miscarry. And whan all thynges are fully stablished, and all thyng set in good safetie, than takyng thought ne care for nothyng, I will saie to myne owne solle: Solle, great aboundaunce it is that thou hast of thynges laied vp in store for thee, euē enough to serue thee for a great maignie of yeres: take thyne ease, take thy fille of eatyng & drinking, & make as merry as thou canst. This dreame of moste fortunate state lōg to ēdure whā the saied rycheman dyd thus cast in his mynde, there came soodainly vnto

Take heed & beware of couetousnesse.

For no mannes life standeth in the aboundāce of the thynges that he hath.

The ground of a certain rych mans plēteful fruictes.

I will destroy my barnes & buyld greater.

Solle. i. take thyne ease, eate and drinke & be merry.

hym ꝑ voice of god, saying: Thou folishe mā, where thy verai life is vncertain to thee, why dooest thou hoorde vp thynges in store for many yeres to cūme, seeyng thou canst take no fruicion of the thinges whiche thou laiest vp any longer, then whyle thou art in this life, which lyfe no man is assured of so muche as for one daies space. Why dooest thou promise thy self many and many yeres? This same verai night shal thei require to haue thy lyfe & solle awai. And these thinges whiche thou hast prouided, whose shall thei than bee? Certes thei shall ber none of thyne. Thou must of force leue theim vnto an heire of thyne owne, or to another if any will entre to take possession of theim. But ghostely rychesse, whiche by bestowyng thy rychesse in almes thou mightest haue gotten, would haue gon with thee whan thou haddest been dead too: Thou hast now heard the exaumple & state of a man which hoordeth vp the rychesse of this worlde to his owne vse, and is ryche to his owne behalf onely, and is not ryche towardes god, who would fain bee refreashed & cherished in his membres, by suche persones as haue more then will serue theim, and muche more blissful are thei ryche, that after suche sorte dooe growe to pouertee.

How is it with hym that gathereth &c. & is not ryche towardes god.

The texte.

¶ And he speake vnto his disciples: Therefore I saie vnto you: Take no thought for your lyfe what ye shall eate: neither for the bodye, what ye shall put on. The lyfe is more then meate, & the bodye is more then raiment. Consider the rauens, for thei neither sowe ne reape, whiche neither haue store house nor barne, and god fedeth theim. Howe muche more are ye better then fetthered foules.

Whan the lorde had thus muche saied to the multitude of al sortes and degrees, anon turnyng to his disciples, whom it was requisite not onely to bee ferre from all auarice, but also to bee voyd af al carefulnesse of this lyfe, to the entente that nothing might hyndre or put backe their myndes frō the charge of teachyng the ghospell: for this cause (ꝙ he) as I haue alreadie afore this tyme saied vnto you, euē so repeatyng the same again and again I shall warne you. Bee ye nothing careful cōcernyng the lyfe of your bodyes, as folkes in perplexitee & feare lest ye should wante meate & drynke, no nor yet about the incommoditee of your bodye, lest it should want clothes. For your heauenly father, who hath geuen you that is the better, will also geue you that is lesse of valour. The solle & lyfe is better then meate, although in the meane tyme without meate it endureth not in the tabernacle of ꝑ bodye: and the bodye is more precious then the garment: dooe ye thinke, that your father beeyng no lesse bountifull then ryche will suffre, that seeyng he hath of his bounteous liberalitee geuen lyfe, there shall lacke meate wherwith ꝑ lyfe must bee continued? or seeyng he hath geuen the bodye, he will so dooe, that the bodye shall wante where with to bee couered? where the prouidēce of god dooeth not slacke in you, who he hath specially chosen and deputed to so high a matier? Cōsider ye the rauens & crowes: thei neither sowe corne, ne reape, thei neither haue store house, ne barne: & yet god dooeth prouide also for theim cōcernyng their foode, as one ꝑ neglecteth none of ꝑ thinges which he hath created. How muche more than will he beeyng your father prouide for you, whom he so muche more derely loueth aboue all crowes & raueus.

Take no thoughte for your life what ye shall eate. &c.

Consider the rauens, for thei neither sowe nor reape, &c.

¶ Whiche of you (with his takyng thought) can adde to his stature one cubite? if ye than bee not hable to dooe that thing which is lesse: why take ye thought for ꝑ remnaunt? Considre the lilies how thei growe. Thei labour not, thei spinne not: and yet I saie vnto you,

you, that Salomon in all his royaltee, was not clothed lyke one of theſe. If god ſo cloth the graſſe (whiche is to daie in the field, and to morow is caſt into the fornace) how much more will he clothe you, O ye of lytel feith? And aſke not ye, what ye ſhall eate, or what ye ſhal drinke, neither clyme ye vp on high: for al ſuche thinges dooe the heathē people of the world ſeke. For your father knoweth, that ye haue nede of ſuche thinges. Wherefore ſeke ye after the kyngdome of god, and all theſe thynges ſhall bee miniſtred vnto you.

And what, that to bee troubleouſly vexed with the care of ſuche thynges is a poynte not onely of myſtruſtfulneſſe to wardes god, but alſo of folye. For it is plaine folye to be vexed with carefulneſſe of mynde whiche ſhal nothyng auaille. No man is hable with al his carefulneſſe to make his lyke one daie longer then it ſhould bee. Wherefore that not ſomuche as the quantitee or ſtature of your bodye no nor the ſhape therof is in your owne hande. God geueth it ſuche ſhape as hym ſelf beſt pleaſeth, he geueth it ſuche ſtature as his will is, and euen ſo dooeth he geue it lyke too, as long as hym lyketh. And who of you, (I praie you) is hable through his carefulneſſe to adde one cubite more of heighth vnto the ſtature of his bodye? or what man is hable by his carefull thought taking to make one white heare of his head blacke, or one blacke heare white? If than in thynges whiche are in manier of no weight at all, your carefulneſſe can nothyng auaille: to what purpoſe is it to bee carefull concernyng lyke? Now to the entente ye maie not bee troubled with care about clothyng of your bodye, conſider me the lilies whiche grow in the fieldes without any mannes labour, how thei ſhoote vp to their full heighth and quantitee, no man dreſſyng theim, or beſtowyng any labour about theim. The lilies dooe neither labour, ne ſpynne, ne weaue, & yet the prouidence of your father dooeth inſomuche not ſuffre thē to lacke clothyng, that the moſte ryche kyng Salomon, whan he moſte of al ſhewed the princely porte of his regall eſtate, was not at any ſuche tyme ſo well araied as any one whiche ſoeuer it bee, of the fielde lilies, which ſhall laſte but for a ſhort tyme. That if god dooe with ſo great prouidence clothe a blade euen commonly growyng euery where, and anon after to vade and periſhe awaie, and ſuche a blade as this daie is freſhe and grene in the fielde, and the next morowe whan it is dryed vp, is caſt into the fournace mouth to bee burned, how muche more will he not ſuffre you to bee vnclothed, o ye of littell feith? For this carefulneſſe of yours cometh of none other thyng, but onely of a myſtruſtfulneſſe towardes your father beyng alwel moſt mightifull as alſo moſte liberall, yea & alſo moſte prouident. If he fedeth, if he clotheth, if he gouerneth all thynges whiche he hath created: than dooe ye alſo caſte awaie all care concernyng thynges of the baſſeſt ſorte, that is to wete, meate, drinke & clothing: leat neither penurie of ſuche thinges as theſe kille your hertes, nor more then ſuffiſaunce, ſet you in pride. Neither as idle folkes hange ye altogether of the weather obſeruing and marking all lykelyhoodes and foregeaſſynges of tempeſtes, wearyng pale for wooe as often as the planetes ſhall threatē penurie or derth of Corne. For cōcernyng ſuche thynges as theſe to make great inquiſicion and ſerche afore for a long tyme to come is the condicion of the Gentiles, who beeyng wholly wedded vnto the worlde, dooe not know god. But ye that know how gracious and bountiful a father ye haue in heauē, why dooe ye with vain carefulneſſe torment your owne hertes? For your father knoweth wel enough that ye haue nede of ſuche thinges as appertein to the neceſſitee of nouriſhyng and coue-

Whiche of you &c. canne adde to his ſtature one cubite.

Conſider the lilies, how thei growe, &c.

How muche more will he clothe you, o ye of litle feith.

And aſke ye not what ye ſhall eate &c. neither clime ye vp on high &c.

ryng the bodye. Neither is he so harde, that he will suffre you to perishe for default of suche thinges, forasmuche as ye are earnestly occupied about his businesse. But rather leat your chief and principall care be to set foorth the kyngdome of god, wherof I haue specially chosen & appoynted you to bee publishers and also the ministers. Especially afore all other thinges, seke ye the righteousnesse therof not consistyng in Iudaicall ceremonies, but in those thinges whiche I haue afore taught you: and with whole herte and mynde bee ye earnest in this thyng, whiche is of all the moste greatest. The other smalle thynges god hym selfe will of his owne accorde and motiō, geue vnto you euery one of theim, and will not suffre any thyng to bee wantyng.

Seke yeafter the kyngdom of god.

And all these thynges shall bee ministred vnto you.

The texte. ¶ Feare not lytell flocke, for it is your fathers pleasure, to geue you the kyngdome. Sell that ye haue, and geue almes. And prepaire you bagges, which were not olde, euen a treasure that failleth not in heauen, where no theefe cometh, neither mothe corrupteth. For where your treasour is, there will your herte bee also.

Feare not lytell flocke.

Leat nothyng make you afeard, o lytell litell flocke, ye are but a fewe, ye are of meane and lowe degree, ignorant persones ye are of learnyng or worldely knowelage: ye are not with any rychesse, with any power, with any weapon, or with any bendes of harnessed men armed against this worlde beeyng full of wickednesse, & readie to aryse against you with all kinde of ingiens. Yet is there no cause why ye should bee afeard. So hath it lyked your father, to reiecte men of power, mē of learnynge, & the proude herted, and vnto you beeyng in worldely acceptacion persones moste abiect to geue this kyngdome, whiche through pryue rychesse of the solle, & which by reason of celestiall fortresses, is vnpossible to be subdued. Wherefore beeyng specially chosen out to so high a dignitee of the kyngdome celestiall, contemne ye these basse and vile thynges: and beeyng marked to goddes that shall euermore continue in their perfection, take ye no regarde of thynges that shall in short space decaie and come to naught. That if yearthely possessions doe hinder you or pull you backe from thynges beeyng so ferre better then thei, sell ye that ye haue in your possession, and dele the money that is made therof about for relieuyng the nede of the poore. Rychesse can not bee layed vp in more safe custodie, thei can not bee put to the banke of exchaunge with greatter and more assured encreace or interest. Who so geueth an almes, laieth out his goddes to receiue interest at goddes hande, who can not vse any deceipte or fraude, and who (as he is bothe ryche and bountiful) will for vile thynges repaie moste precious, for yearthly thynges celestiall, for thynges transitorie and shortely to bee taken awaie, thynges eternally for euer and euer to endure.

For it is your fathers pleasure to geue you the kingdome.

Sell that ye haue, & geue almes.

Endeuour your selfes therfore to bee grounded ryche men in such goddes as these: geatte ye treasour bagges, that dooe neuer waxe old, and laie vp treasour for your vse in heauen, whiche shall neuer faille, and whiche shal be safe for you as well frō theues as frō mothes. For this thing we see commonly to chaunce, that in what place euery mā hath his treasour, there hath he his herte also. For what thyng a mā dooeth earnestely loue, the same can he not forgeat: lyke vnto a ryche man that hath great goddes either laied vp at home in his cofers, or digged in the grounde, though he bee abrode from home, yet he hath his herte at home, full of care and feare leste some preuie theefe should robbe theim, leste any other casuall chaunce maie either bewraie

Prepaire you bagges which weare not olde, euē treasour that failleth not in heauen. 16.

For where your treasour is, there wille your herte bee also.

bewraie or perishe his treasour. Again thei that bee in loue, haue their myndes euermore earnestly fixed and sette on the thing that thei loue. But your herte must euermore bee in heauen. And in heauen will it euermore bee, if ye shall haue nothyng on the yearth, whiche ye dooe either highly esteme, or loue, but shall haue all your treasour safely laied vp in heauen.

The texts.

¶ Leat your loignes be girt about, and your lightes burnyng, and ye your selfes, lyke vnto men that awayte for their lorde, when he will retourne from the weddynge: that whan he cometh and knocketh, thei maie open vnto hym immediately. Happie are those seruauntes, whom the lorde whan he cometh shall fynde wakyng. Verily I saie vnto you, that he shall gyrde hym selfe about, and make theim to sytte dowen to meate, and he walkyng by shall mynistre vnto theim. And if he come in the secõde watche, yea if he come in the third watche: and fynde theim so, happie are those seruauntes. This vnderstande ye, that if the good man of the house knewe: at what houre the theefe would come, he would surely watche, and not suffre his house to bee broken vp. Be ye therfore readie also: for the sonne of man will come at an houre whan ye thinke not.

The tyme is short: with all earnest endeuour ye must attende, that ye hoorde vp in heauen a greate heape of good woorkes. The daie approcheth euen at hande, in whiche euery one of you shall for the sede that ye haue sowed of temporall thynges, reape an haruest euerlasting. But because this daie is to you vncertain ye must contynually from tyme to tyme bee prepaired and readie against it come. And that shall ye bee, if ye shall not be stopped ne staighed with any lettes or impedimentes of worldely thynges, if ye shall not haue leat slippe any occasion of dooynge good. Against the cummyng of this daie than leat your loignes from tyme to tyme bee well girt about, leat light burnyng candeles bee in your handes, that ye may bee lyke vnto wise and feithfull seruauntes, who because thei are vncertain what houre their lorde will retourne from the wedding, thei stande continually in a readinesse watching with torch lighte, to the ende that assoone as he beyng come home again shall knocke, thei maie byanby open the doores vnto hym. This diligẽce of seruauntes shall not bee displeasaunt to ỹ lord or maister, but happie maie thei bee if the maister soddainly cummyng shall see theim watchyng. For this I saie vnto you for a certauntee, that the maister shall geue again to theim an exceedyng large rewarde for that pleasure and seruice whiche neuertheless it was their bounden duetie to dooe.

Leat your loignes bee girt about.

And your lightes burnyng in your handes, &c.

For he again on his partie shal girde hym selfe, and diligentely watchyng what euerie one requireth to haue, he shall as a seruitour geue it theim of his owne handes. Neither dooeth it make any force in what parte of the nighte he cometh (for it was his pleasure to haue ỹ thyng vncertain) but at whatsoeuer watche of the night he cometh, whether in the secound, or in the third, or in the verie dead of the night: happie shall the seruauntes bee, if the lorde shall fynde theim in a due readinesse. There is therefore no slackenesse to bee vsed in this lyfe. But so must men lyue as though that daie should come euẽ at this present houre. For it shall soddainly and vnawares steale vpon the worlde: therefore must men alwaies prouide that it maie not come vpon theim beeyng vnreadie. For after that he shall bee ons allreadie come, it will by that tyme bee ouermate to emende the slepinesse afore past. There is none so thriftie a maister of an house, that would suffre to haue an hole diggen through into his house by a nighe theefe, if he knewe afore hande what houre the theefe would come.

And if he come in the secõde watche, &c.

If the good man of the house knewe what houre ỹ theefe would come, &c.

That

Bee ye therefore readie also, for the soonne of mā will come, &c.

That if suche an one dooeth kepe continuall watche that he maie not be spoiled of his worldly gooddes, how much more is it your parte to watche the ye maie not lese the blisse euerlasting? As the night theefe cometh stealing at suche an houre whan the folkes of the house are moste hard and dead in slepe, and leste lookyng of all is for any bodye to vndermyne it: so shall the soonne of man soodainly come at such an houre whan ye shall leste of al my-struste or thynke that he wil come. Therefore in asmuche as that same tyme is to you vnknowen, and yet vndoubted it is that come he will: bee ye cōtinually readie, well armed and furnished with good woorkes, and light, as men clene rydde and void from all lettes or encomberaunces of thynges worldely.

The texte.

Petur saied vnto hym: Maister telleſt thou this similitude vnto vs, or to all men? And the lorde saied: Who is a feithfull and wise stewarde, whom his lorde shal make rewler ouer his houshold, to geue theim their duette of meate in due season? happie is that seruaunte, whom his lorde whan he cometh shall fynde so dooyng. Of a trueth I saie vnto you, that he will make hym rewler ouer all that he hath. But and if the seruaunt saie in his herte: my lorde will differre his cummyng (and shall begynne to smyte the seruantes and maydens, and to eate and drynke, & bee dronken) the lorde of that seruaunte will come in a daie whan he thinketh not, and at an houre whan he is not ware, and will hewe him in pieces, and geue him his rewarde with the vnbeleuers.

Telleſt thou this similitude to vs or to all men?

Petur whan he had heard these woordes, saied vnto the Lorde: Maister whether is it thy pleasure that this parable shall apperteine properly, and directely to vs alone that are thy disciples, or els dooeth it indifferently cōcerne & touche all people? Than the lorde in suche a sorte tempereth his answer, that he denyeth it not in some behalfe to perteine to all men that couet to atteigne euerlastyng saluacion: but specially he signifieth it to cōcerne such as haue the dispensacion and disburdyng of goddes woorde committed vnto theim. And he added an other parable to that that went afore, to thende he would the better enkiendle his disciples perpetually to bee incumbent vpō their office, & also propouned and sette before theim aswell a rewarde whan thei had duelye executed their office, as also punishemēt to any suche as wer slacke in his office. A rare thyng it is (saieth he) emong men to fynde an experte & a feithfull stewarde to haue the disposicion of ones gooddes: who, when his maister is from home in a straunge countrey, will see well to his houshold, of whiche he is made ouerseer and deputye, not to vse hymself as a lorde or a tyranne ouer it, but out of the treasours of his lorde to bryng forth & paie vnto euerie bodye his due allowaunce, as much as conuenient is, and at suche tymes as is requisite.

Who is a feithfull stewarde? who his lorde shal make rewler ouer his householde?

Blissed shall that seruaunt bee whom his lorde, soodainly returnyng home, shall fynde attendaunt vpon his office. For hauyng approued and tryed his vpright trueth and diligence in the proporcions assigned out vnto hym, he will make hym rewler of all his gooddes, and will vouchesalue to vse hym in manier as an halfe parteuer with hym selfe of all his gooddes and substaunce. On the contrarie parte, in case the said seruaunte bee neither one of honestee to truste vnto, nor yet wyse and expert in his office, but takyng a pryde through the absence of his lorde, and by reason of the office of stewarde or deputie committed vnto hym, shall saie in his owne mynde: my maister dooeth now sette a long daie of cummyng home again, & peraduenture he will neuer come again: in the meane tyme I will doone all as myne owne

Happie is the seruaūt who his lorde whā he cometh shall fynde so dooyng.

But and if the seruaunt saie in his herte: my lorde will differre his cummyng &c.

owne kan sie seruety me: and thus shall begynne to vse cruelte ouer his fe-
lowe seruauntes bothe men and weomen, not onely not fedyng theim of his
wheate ỹ is their maisters aswel as his, but also pounneyng and beatyng
theim and vsurpyng a certain tyrannie ouer his other felowes, he dooe for
his owne parte all the whyle eate, and drynke and bankette, & vse to drinke
himself drounk, wastefully consumyng his maisters gooddes in filthye sen-
suall plesures and in riotous excesse: what iudge ye that suche a stewarde
shall haue for his labour? Forsouth his lorde shall returne home again, at
suche a daie whan he was not looked for, and at suche an houre as he was
not knowen of: and the said seruaunt doyng whatsoeuer hym lusteth with-
out feare or care, his lorde shall separate and cutte of from his householde,
nor shall vouchesaue to suffre hym to beeone of his house, but shall rekon
hym in the noumbre of the other vnfeithfull persones, assured to suffre con-
digne punishemente, forasmuch as he would not bee myndeful of his office.
An euangelical stewarde and dispenser of goddes woorde, can not by any thyng better wynne his lorde and maisters herte vnto hym, then whan his lorde is absent, to represente the gracious bountie of hym, towardes the neighbour, and not to thynke hym self a lorde ouer the neighbour, but re-
membre that he is a felowe seruaunte with hym. The lorde of that seruaũte will come. &c.

¶ The seruaunte that knewe his maisters will, and prepared not hym selfe, neither did accordynge to his will, shalbee beaten with many stripes. But he that knewe not, & did commytte thynges woorthie of stripes, shalbee beaten with fewe stripes. For vnto whom soeuer muche is gyuen, of hym muche shal be required. And to whom men haue committed muche: of hym will thei aske the more. The texte.

And certes the more perfeict knowelage that a man hath or shall haue of the veritee euangelicall, so muche the more grieuous shal his condemnacion bee, if he bee negligent or slacke to folowe that he hath learned to bee ỹ right waie. For the Gentiles, to whom the trueth hath neither by meane of the lawe, ne by meane of the gholpell been shewed, shall beenothyng so sore pu-
nished, as the Iewes, whom the lawe of Moses did enstructe to some forewardnes in godly exercise. And emong these again, the phariseis, & such as are expert in all the poyntes of the lawe, shal bee more sharpely punished, then the simple ignorauntes. But moste grieuous punishemente of all o-
thers shall thei haue, whom the trueth beeyng well knowen, who so many miracles, and who my liuely exaumple hath not moued to the zele & earnest exercise of their duetie toward God. I haue hidden nothing fro you. Whatsoeuer thyng my heauenly fathers willehath been, that ye should knowe by meane of me, I haue opened & declared it vnto you. Beware ye therefore by the exaumple afore goyng of the negligent seruaunt that regardeth not his maisters commaundemẽte. For suche a seruaunt as his maister hath had & vsed in higher degree aboue therest, as one to whom he hath committed the disbursyng and bestowyng of his gooddes, to whom he hath opened the priuetees of his counsaill, whom he hath put his trustein whan he went into ferre parties from home: except he shall dooe that heis commaunded to dooe, & shal prepaire hymself to the executyng & dooyng of such matiers as he knewe ỹ his maister would with all his herte haue to bee dooen, he shall abye with many a sore strype. But whoso shal bee of ỹ noũbre of ỹ seruaũ-
tes, to whõ the lorde hath not opened ỹ wille of his herte, if such an one shall The seruaunt that knewe his maisters will &c.

dooe

For vnto whomsoeuer muche is geuen, of hym shal be muche required, &c.

dooe any offense wourthie punishemēte, he shal drinke but with a fewe stry-
pes. Than is there no cause, why the dispensacion of goddes wourde and
of the ghospel beeyng cōmitted to your charge, should make you any thyng
the moze hault in takyng vpon you, but rather the moze careful to discharge
your duetie well. He dooeth moze verally take vpon hym a charge, then an
honour, who so taketh in hande any office oz ministracion in the churche. It
is a thyng of free gratuitee, that is so committed vnto any man, & it is cō-
mitted vnto euerie man of verai purpose to bee brought foorth, and vsed to
the common vtilitee of all the wholle housholde indifferentely. And lyke as
maisters dooe require a moze streight and precise accoumpte at the handes
of suche an one, whom thei haue puttein truste with mo thynges then an o-
ther: so at the handes of suche an one to whom a larger gifte oz ministracō
of knowelage and autozitee hath been geuen of God, there shall moze bee
required, then at the handes of the others: and to whose credite a larger &
greatter ministerie hath been deputed, ỹ mo persones that he ought to haue
dooen good vnto, so muche the moze shall there at his hande bee required.
The moze learning that thou hast, with so muche ỹ better wille teache thou:
the rycher that thou art, so muche the moze gladly relieue thou the pooze: the
moze that thy power is, so many ỹ mo persones leat thyne autozitee drawe
and bryng vnto the ghospell. It is an other mannes that thou hast, and not
thyne owne, and the true owners wille is, to haue liberally bestowed vpon
others that he hath lent to thee.

The texte.

¶ I am come to sende fyer on the yearth: and what is my desier, but that it wer all-
readie kiendeled? Notwithstanding I must be baptised with a baptisme: and how am I
pained till it be ended? Suppose ye that I am come to sende peace on earthe? I tell you
naye, but rather debate. For frō hensforth there shall be fyue in one house diuided, three
against twoo, and twoo against three. The father shall bee diuided against the soonne, &
the soonne against the father: The mother against the daughter, & the daughter against
the mother. And the mother in lawe against he daughter in lawe, & the daughter in lawe
against the mother in lawe.

I thirste ỹ saluacion of man, and foz the cause therof am I come into the
worlde, and to the earnest desire of my herte all tariyng oz delaie semeth
long. It is no washe doctrine, ne worldely, that I haue brought downe frō
heauen. It is mere and pure fyer, whiche will surely either clense and purifie
a man, oz els burne hym. And I am euen of purpose come, that this same
fyer maie bee kiendled on yearth. For what other thyng els dooe I desire oz
want: Beeyng ons kiendled it will ferre and wyde soodainly take all the v-
niuersall worlde with ỹ flame. But this fyer shal not leape ne sparcle foorth,
onlesse this flynt stone of my body bee first striekē on ỹ crosse. That same bap-
tisme is yet behind to come, which my father hath precisely appoynted vnto
me, to bee diepped in myne owne bloud, to ỹ ende I shall throughe my death
suffre paines & tozmētes foz the sinnes of al ỹ wholle worlde. At that houre
& neuer afoze, shal that same sparcle of euāgelical charitee appere vp & shewe
foorth it self emong men, whan thei shal see an innocent giltelesse mā to haue
willingly suffred a vile & shameful death foz malefactours, that haue trans-
gressed. For this is a sparke of perfect charitee and ioue. And from this ba-
ptisme dooe I not onely not abhoze: but foz the louethat I beare to the sal-
uacion of mankynde I am in a great agonie, to haue it accōplished with all

I am come to sende fyer. &c.

but I must bee baptised with a baptisme, &c.

And how am I pained till it bee ended:

expe-

the nature of my bodye abhorreth the matter: but ỹ entier loue of my soule greatly longeth for it. But this fier beeyng kindled shal there vp great prosperitie & wealth. For it shall be a vehemente fyer vpon heauenly, as well distributyng as also kyndlyng forth all naturall affections of men. For doo ye beleue ỹ I am come to bring such peace vpon ỹ yearth, as this worlde loueth with whō it is than all together quietnesse & tranquillitee, whan the lustes and appetites of the herte bee all pleased and satisfied, and whan the stuill perdurable accorde with ỹ right? No verily. I am not come to sette suche peace in the earth, but to sende debate and variaunce. People will not euerye one agree to the gospell, and for the gospels sake, all other thynges are to bee cōtemned. Whereupon it shall so come to passe, that in one house, in whiche there shall be found ỹe peace afore, there shall arise an hollome variaunce. Sundry sortes of persones beyng of nature moste nere ioyned together, shall for my sake bee at deadly enmyte emong themselues, fyers against twoo, & twoo against fyue. For what is more nere coupled together by nature, then the sonne to the father? And yet shall the father for ỹ gospels cause, falle out and bee at distaunce with the sonne: and the sonne shall for the gospels sake despise the father. In lyke maner shall the mother bee at variaunce with the daughter, but the matter of the gospell shal bee of more force in the daughters mynde, then naturall affectiō towardes her parentes. The mother in lawe also shall bee at playne defiaunce and warre against hir owne daughter in lawe: but the loue of eternall saluacion shall with the other in hir mynde outweigh the respecte of all yaunce of the fleashe. For the bandes of the spirite doo muche more streigne the herte, then the bandes of nature doo.

Suppose ye that I am come to sende peace, &c.

The father shal bee deuided against the sonne.

¶ He sayed also to the people: whan ye see a cloude ryse out of the west, straightwaye ye saie: we shall haue a shoure, and so it is. And whan ye see the southe wynde blowe, ye saie: we shal haue heate, and it commeth to passe. Hypocrites, ye can skyll of the facion of the yearthe and of the skie: but what is the cause, that ye can not skill of this tyme? yea and why iudge ye not of your selues what is right? While thou goest with thyne aduersary to the rewler, as thou arte in the waie, geue diligence that thou maiest be deliuered from hym, leaste he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into the prison. I tell the, thou departest not thence till thou haue made good the vttermost myte.

The texte.

Whan ye see a cloude arise out of ỹ west

After these woordes, Iesus turnyng to ỹ people sayed. Wherfore than doo not ye prepare your hartes to the kyngdome of God, whiche is euen herate nigh at hande? Doe ye not perceiue and fele it to approche, so many tokens of thinges as ye haue? Why are ye in this behalf nothyng good cōiecturers, seeyng that in matters of so muche lesse weight & importaunce ye haue so quicke a smell to call and gealle at thynges to come? For whan ye see any cloude ariseyng out of the weste, ye streight waie telle afore hande ỹ there is a shoure toward, and the thyng cometh to passe whiche ye doo so prophecie. And again whan ye perceiue the wynde to blow frō the southe, ye telle afore hande that a great shoure will followe, and your gealle dooeth nothyng beguyle you. Neuertheleese litell it forceth, whether it raine or raine not: but it maketh verai great force, that thrōugh euangelicall feith ye procure and atteigne euerlasting saluacion. O ye hypocrites after what

sorte al your dooynges are cloked and counterfaict. And euen suche as your holynesse is, euen such lyke is your wysedome also. In thinges perteinyng to this present lyfe ye haue a wytte & a forecast: but in thynges belongyng to immortalitee ye haue no sight at all. Ye marke the parte of the skye and of the yearth, that is nerre to you, and therof ye gather coniectures and lykelyhoodes of thinges to ensue.

But how happeneth it þ ye can not skille of this tyme?

But how happeneth that of so many tokens as haue ben shewed vnto you, ye doo not marke nor eschue the tyme to bee now at hande, which shal bryng to al creatures either health if it bee duely accepted, or eternall damnacion in case it bee neglected. Ye know what the prophetes haue promised: ye heare so many thynges, whiche are fayed and wrought euen now: ye see the world to bee chaunged to a newe state: & can ye yet not skil these thynges saue ne coniecture the tyme to bee at hande, that hath ben promised. This onely thyng was with all your earnest endeuours to bee attended vnto: neither should any thyng bee of so great weight or regarde with you, for respecte or cause whereof, ye should suffeine any losse or hynderaunce of good proceding in the ghospell. If thou haue good or substaunce, & the same bee a lette vnto thee, selle it: If any bodye haue doone thee an iniurie or displeasure, forgeue it rather, then to take the vttermost of thy ryghte at the lawe. That if the matier come so ferre, that ye bee goyng to þ iudges, euen as thou goest thitherward on þ waie, take thou suche waies, as thou mayest bee ridde of thyne aduersarie. It is better to ende the variaunce betwen you euen in condictons to fare worse then equitee would thou shouldest doo, then to abyde the vncertain ende of the iudgementes of the lawe, in whiche iudgementes the better cause dooeth not alwaies preuaile and geat the ouer hande. Otherwyse thou puttest thyself in hasard and auenture, lest the iudge shall deliuer thee to the gaillour that taketh charge of persons condemned, and he to cast thee in prison: which thyng if it so chaunce, this I tel thee for a matier of certaintee, thou shalt not geat out from thens, vntill thou pate that is demaunded, euen to the vttermost ferthyng. A double matier it is to trauerse the lawe: and who so maketh haste to the marke or gole of euangelicall perfection, hath no vacaūt tyme to bee long letted with suche coumbrous tarryers. First and formoste therefore weigh it well with thy self, how muche more gaines there is in forgeuing a wrong or displeasure dooen vnto thee, then in extreme folowyng the suite of the lawe for it: in geuyng ouer or leattyng goe of a thyng, then in recouerying it by the lawe. First thou art sure to gaine frendeship of þ other partie, which by entreyng trauerse of the lawe is in hasard of lesyng: secondly thou wynnest the aduauntage of a great deale of tyme, which by folowing the suit thou must nedes haue lost: besydes al this thou gainest tranquillitee & perfect quiet of mynd whiche quiete the troubleous suites of the lawe are wont to take awaie frō man: & finally thou dooest escape whatsoeuer misse happes or harmes þ vnluckie ende of trauersyng the law maie bee hable to cause vnto thee.

When thou goest with thyne aduersarie to the ruler.

Thou shalt not depart thens vntil thou haue paied the vttermost ferthyng.

The

The .xiii. chapter,

There wer present at that same season, certein men that shewed him of the Galileans, whose bloud Pilate had mengled with their awne sacrifice. And Jesus answered, & sayed vnto them, Suppose ye that these Galileans wer greater synners than all the other Galileans, because they suffred suche punishemente? I tell you nay, but except ye repent, ye shall lykewise perishe. Or those .xviii. vpon whiche the toure Siloe fell, and slewe them, thinke ye, that thei wer synners aboue all men that dwelte in Jerusalem? I tell you naye, but except ye repent ye shall likewyse perishe. The texte.

Whyle Jesus speaketh the premisses and many thynges mo to the multitude of all sortes of people there assembled, partely prouoking and liryng them to their duetie towardes God with promise of rewardes, and partely makyng them afeard with the terrour of punishementes if thei would bee reclygent in that behalf, & vsing al meanes possible how to enkendle the myndes of ỳ audience vnto the earnest endeuour and exercise of a better life: there came euē as happe was, certain persones, whiche brought hym newes of a straūge matter and horrible to heare, concernyng certain men of Galilee, beeyng haynous offenders, vpon whō Pilate the lieutenaunte of Jewrie, had caused executions to bee doone of a straūge exaumple, and the lyke that euer was of that sorte, whiche was, that whan the partyes aforesaid wer fouūd guiltie and wer condempned for their offēce, he mengled their bloud with the bloude of beastes whiche the same Galileans slewe in sacrifice after the ordinari facion of the Jewes. And because it was an offense of great enormitee that thei had dooen, thei wer punished with an horrible kynde of death to the terrour and feare of all others. Nowthe vulgare people vseth commonly to detest persones so condemned, and to crye out on theim, and to reioyce in their owne behalfes, that thei haue not committed any suche acte, when one that maketh suche reioycyng is many tymes euill in an higher degree of vngraciousnesse and mischefe, then thei whose manifeste and openly knowen cryme hath been satisfied and pourged by open execucion of death. But Jesus beeyng mynded that the terrour of this exaumple should come vnto al persones, whereas thei ỳ made relacion thereof supposed it not to touche any others, sauyng onely suche partie as had doen ỳ same transgressions, made aunswere vnto theim in this wyse: Dooe ye beleue that these Galileans onely and no mo, wer haynous transgressours emong all the people of Galilee, because the rigorous sharpenesse of the iudge hath shewed this vttermoste extremitee of punishemente vpon them alone. It is not enough for you to kepe your selfes from dooyng the lyke of their high offense: but ye must emende from all synnes. Whiche thyng onlesse ye dooe, though the mercifull fauour of God suffre you for the tyme, of purpose to haue you conuerted, yet shall ye all at last perishe by the semblеable vengeaunce of GOD. And because the vengeaunce beeyng for a tyme delayed shall not put you in hope to escape vnpunished, excepte ye emend in season, he shal come sodainly and take you ere ye bee aware, like as these same eighteen persones wer of late dates soodainly take and oppressed with fallyng of the toure vpon theim in Siloe. Although ye escape the

Certain men ỳ shewed him of the Galileans. &c.

Suppose ye that these Galileans wer greatter sinners, than ỳ other Galileans.

Except ye repente, ye shall all lykewyse perishe

Or those eighteene vpō which ỳ toure of Siloe fell.

vengeaunce of men, yet the vengeaunce of god can by no meanes bee auoided. The exaumple of those fewe toucheth you all. Doue ye beliue, ỹ whã the fallyng of the saied toure oppressed those same men, there wer not many in Hierusalem euen more vngracious and more mischieuous thã they were. But the mercifulnesse of God differreth theim vpon hope of repentaunce. The crymes of some persones are manifest and open, and some mennes are vnknowen: and euerie bodye laugheth on their owne euill propretees: but emong you all there is not one good, neither shall any man escape with his naughtinesse vnpunished. Yea and thus muche I boldely assure you of, except ye emende from your former naughtynesse, the vengeaunce of GOD shall in lyke maner lyght vpon you euerie one. Wee ye therefore that ye do not abuse the fauourable sufferaunce of God, to synne the more at your lybertee (as it were) out of the cheeke, remẽbryng well, ỹ the later the vengeaunce of God dooeth come, so muche the sorer it will light, whan it falleth. God dooeth many sondry wayes prouoke to repentaunce: now speaking faire, an other tyme putting in feare. At the last whan he seeth the obstinate malice of men by no meanes to bee brought to emendement, he vtterly destroieth all the whole man at once, to the ende the partie whiche would not bee good to hymself ward, maie bee a profitable exaumple to others.

The texte.

He tolde also this similitude: a certain man had a figtree planted in his vyneyarde and he came and sought fruicte therein, and found none. Then saied he to the dresser of his vyneyarde: beholde, this three yere haue I come and sought fruicte in this figtree, & fynde none: cutte it down, why coumbereth it the grounde? and he aunswered and saied vnto hym: Lorde, leat it alone this yere also, till I digge round aboute it, and dounge it, to see whether it will beare fruicte, & if it beare not than, after that shalt thou cut it down.

And because Jesus would the more diepely empriente this sentence in the hertes of the grosse multitude, he added to ỹ premisses a similitude apte to bee applyed to the case afore goyng. A certain man (saieth he) had a figtree planted within his vineyarde. The partie that had sette it, came vnto it at the due tyme, seekyng to haue the fruicte whiche now in the beginnyng by comyng foorth of the leaues it semed lykely to yelde, and founde theron nothyng at all sauyng onely leaues. Than callyng hym that had the charge of dressyng & housebandyng the vyneyarde, he saied: Behold, the third yere is now past, that I come to this figtree, seekyng to haue fruicte therof, & yet can I none fynde. Therefore cutte it down. To what purpose dooeth it occupie & coumbre a roume in the grounde, bothe hurtyng the vine with the shadowe, and also drawyng vnto it self the sape and moysture wherewith more profitable & fruicteful trees might haue been nourished. But the bailif of ỹ vineyard said vnto his maister: Maister, ỹ haste suffred it to stande now three yeres, leat it alone yet this one yere more, vntil I maie trie euen ỹ vttermost of my cure to bedooe vpõ it. For it maie so be ỹ it is barain thorough the defaulte of ỹ soile. I shal therefore digge rounde about it, & call doung aboute the roote. If through suche cherishyng the tree be reuiued & stiered vp, and dooe bryng foorth fruicte, thou shalt preserue the tree: but in case thou shalt afterward see it to be of desperate barainnesse, thã shalt thou come to that that is the vttermoste extremitie, and shalt cutte it down, that at lest wyle it maie dooe no harme to thy vyneyard. By this present parable did ỹ lorde in generall warne & aduertise all persons not to make light of God prouokyng theim to repentaunce. But particularly and moste directely he

A certain mã had a figtree plãted in his vyneyard, &c.

ly he noted and signified, ỹ the nacion of the Jewes, whiche hauyng so many times been prouoked & moued to take better waies, aswel by ỹ Patriarches, by Moses, & by the lawe, as also by the prophetes, by John ỹ Baptist & lastely by so many miracles, & by euangelicall preachyng: yet, because thei did stubbernely persiste and continue in their obstinate malice, should of the Romaines be vtterly cutte vp by the roote.

The texte.

And he taught in one of their Synagogues on the Sabboth daies. And behold, there was a woman, whiche had a spirite of infirmitee. xviii. yeares: & was bowed together, & coulde in nowise lifte vp hir head: whan Jesus sawe hir, he called hir to him, and saied vnto hir: woman, thou arte deliuered from thy disease. And he laied his handes on hir, & immediatly she was made streight, and glorified god. And the rewler of the Synagogue aunswered with indignacion (because that Jesus had healed on the Sabboth daie,) and saied vnto the people: There are sixe daies in whiche men ought to worke, in thē come, that ye maie bee healed, and not on the Sabboth daie. But the lorde aunswered him and saied: Thou hipocrite, dooeth not eche one of you on the Sabboth daie lose his ore or hys asse from the stall, and leade him to the water? And ought not this daughter of Abraham, whome Satan hathe bounde (lo. xviii. yeres) bee loosed from this bonde on the Sabboth daie? And when he thus saied, all his aduersaries wer ashamed, & all the people reioyced on all the excellent deedes that wer dooen by him.

And behold immediately an exãple of ỹ barrain figtree, in suche wise as ỹ very present case might laie plain before the yies of mē ỹ same thyng, which the figure of the parable aforegoing had but (as ye would saie) tricked and drawen out in grosse. Thobseruacions of the ceremonies of ỹ law, wer (as one might saie) the leaues of ỹ Synagogue, whiche in outwarde apparēce semed to promise moste swete fruict, & vnto god moste pleasaũt, of true godlynesse, and of charitee and loue towardes the neighbour, where it hath not onely brought foorth no such lyke thyng, but also hath brought foorth bitter fruictes of enuie, hatered, backebyting, blasphemie, & murdre. Now Jesus whā accordyng to his accustomed woōt, he was teachyng on the Sabboth daies, there was present there in the Synagogue a certain woman, who had cōtinually by ỹ space of eighteen yeres been araied with a disease bothe incurable and peiteous to see. For she was in hir bodye so shrounkē & clounged together, that she could not litt hir head vpright, ne loke vpward. Loe therefore a matier and occasion of shewyng foorth good fruicte, if the figtree had not been vtterly barain. This woman did represente a figure of the Gentiles and of suche as beeyng openly wicked and full of mischief, did nothyng hyde, but rather shewe foorth their extreme eiuill case altogether fired downwarde vpon yerathly thynges, and not so muche as once thynkyng on thynges eternall and heauenly. Contrariwyse the Jewe stood bolt vpright in the vineyerd of the Lorde, whiche is the Synagogue, well decked and garnyshed with the woordes of the lawe, and with corporall ceremonies, as it wer with leaues, whiche Jewe could nothyng els dooe, but enuie and surmuise false matiers of accusacion.

There was a womā which had a spirit of infirmitee eighteen yeres.

But the Lorde Jesus first of all with these same moste mercifull yies of his beheilde the woman. And that same verai puincte was euen alreadie a lucke token of healthy byandby to folowe. And not so contented, he of hys owne mere mocion called hir vnto hym. Happie and blessed is he that euer he was borne, whōsoeuer Jesus calleth vnto hym, and fortunate that heareth hym whan he calleth. The woman cometh to hym beeyng full of good

Whē Jesus sawe hir, he called hir vnto him.

hope. The diſeaſe was of long continuaunce, and vncurable: but there is none ſo great vngodlyneſſe or iniquitee, that is not through euangelicall fayth clerely abolished & putte awaie for euer. Leat vs than ſee the fruicte of the good tree, whiche Jeſus would fain haue had, and could not fynde in the Synagogue. Woman (ſaieth he) thou art ridde from thy great diſeaſe and ſickeneſſe. He taketh no diſdeigne ne ſkorne to touche hir with his holy bodye. He laieth his hãde vpõ hir, & immediately was ſhe hable to ſtãd bolt vpright with hir bodye, & knowelagyng the celeſtiall benefite, ſhe glorified god: So ſodainly was the congregacion of the Gentiles chaunged: and forſakyng al idolles, forſakyng the earneſt deſire & gredineſſe of money, forſaking the moſt filthie & abominable luſtes, with whiche it was a lõg tyme in ſuche wyſe boũd, ỹ it could not haue any deſire to come to ỹ knowelage of thynges heauenly: it begoon to geue laude & prayſe to ỹ mercifulneſſe of god, through whoſe free benefite & goodneſſe it had clerely been deliuered frõ al hir ſinnes, vnto ỹ whiche beyng a long time captiue & thrall, ſhe had in moſt pieteous wyſe liued as a bõdeſeruaũte vnto Satan. Now on ỹ cõtrarie parte conſider me the eiuill fruicte of an eiuil tree. Whã the rewler of the Synagogue had ſeen this matter, (beyng in dede ỹ ſaid figtree of it ſelf barain but yet ſettyng out it ſelf to the yies of mẽ, as it wer to ſale onely by reaſõ of the leaues of the lawe,) takyng indignacion ỹ Jeſus had healed the woman on ỹ Sabboth daie, turned hiſelf to the people there cõgregated, as though he would haue taught thẽ ſome great matter. Now heare thẽ a verai right voice of a Phariſee, & by ỹ ſame voice of this one mã, eſteme ỹ al ỹ wholle doctrine of that ſecte. This deuout godly man fearing leſte the people ſhould through the exaumple of Jeſus falle vnto all vngodlyneſſe, prouideth to take a good waie for their preſeruacõ, ſaiyng with great autoritee: There bee ſixe daies in the weke, in whiche it is leefull to worke. Therefore if any bodye bee deſirous to bee made hole, leat hym come in one of theſe worksyng daies: but to violate the Sabboth daie, is a thing not ſtãdyng with Goddes pleaſure.

The rewler of the Synagogue anſwered with indignacion &c.

There ar ſixe daies i which men ought to worke &c.

This ſo foliſhe a ſaiyng could not the moſte mercifull Lorde abide, who had made the Sabboth daie, not for any ſuche purpoſe, that menne ſhoulde reſte or ceaſſe from healpyng the neyghbour, but had made the Sabboth to the ende, there ſhould bee from all eiuill dooynges a perpetuall reſting, whiche reſte that ſame outwarde reſte of the Jewes Sabboth did figurate. And becauſe this voice of the rewler of the Synagogue was ſpoken by the myndes of all the Phariſeys, the Scribes, and the Lawiers, vnder the perſone of him alone, Jeſus made aunſwer vnto theim all, ſaiyng: ye Hypocrites, whiche not paſſyng on the verai pith of the lawe, lye altogether on the rynde or barke thereof onely, & make a glorious peincted ſhewe of righteouſneſſe without foorth, where in dede ye are ferre from all true godlyneſſe, ſee ye, how wieked Judges ye are in thys matter. Who is it of al you, whom ỹ reuerence of the Sabboth ſhould let, but that he would vntye an ore or an Aſſe of his owne from the ſtalle to haue the ſame to water? If ye iudge the Sabboth daie not to bee violated for a commoditee which is beſtowed on a bruit beaſt that dooeth you ſeruice, dooe ye laie vnto my charge, as ſuche a perillous fore acte, that I haue on the ſabboth daie healed thiſſame daughter of Abraham rightly borne, as one, who in ſyncerite

And immediately ſhe was made ſtreight

And ought not this daughter of Abraham &c.

and

and pureneſſe of fayth dooeth perfectely reſemble hir ſaied parente Abrahã that ſhe came of? Is your owne priuate commoditee of ſo great eſtimacion emong you, that ye haue no ſcrupuloſitee at all to vntye the halter vnto an Aſſe on the Sabboth daie, that he maie not periſhe for defaulte of drinke, & haue ye indignacion, that I haue on the Sabboth daie looced and deliuered this woman here, beyng one of your owne nacion, whom Satan hath by the ſpace of eightene yeres kept faſt tyed and bound? If weorkyng and labouryng on the Sabboth daie bee forbidden, whether of the twoo dooeth more bodyly labour, he that vntyeth an Aſſe, and ledeth hym to the water, or ies I, who with a mere worde, and onely touchyng haue made hole all this wholle woman bothe bodye & ſoule too? Are ye in ſuche ſorte, more mercifull & fauourable to an Oxe or an Aſſe, then to your ſiſtur or brother? And dooe ye in ſuche wyſe obſerue the lawe, ỹ for ſuperſticiõ thereof, ye neglecte that whiche is the higheſt and chiefeſt puincte of all ỹ wholle lawe? Theſe woordes of Jeſus, becauſe it compriſed a veritee bothe clere & manifeſt, & alſo agreable to the common reaſon of mannes owne nature, made theſe ſlaundrous raillers full euill aſhamed. For it was no ſmall griefe vnto theim, whan any parte of their glorie was abated in the face of ỹ multitude, before whom they had alwaies ſette out theimſelfes as muche as they could to their owne glorie.

And whan he thus ſaied, al ỹ aduerſaries wer aſhamed

Whan ſaied he, what is the kyngdome of god lyke? or wherto ſhall I compare it? It is lyke a grayne of muſtardſede, whiche a man toke, and ſowed in his garden: & it grewe and were a great tree, and the foules of the aier made neſtes in the braunches of it. And agayn he ſaied: wherunto ſhall I lyken the kyngdome of God? It is lyke leauen, whiche a woman toke and hidde in three peckes of meale, till it was leuened. The texte.

Jeſus herupõ, mindyng to open, that all that ſame vainglorious boſtyng of the Phariſeis, whiche conteined an high portely ſhewe of holy conuerſacion, ſhoulde ſhortely vaniſhe awaie: and contrariwyſe, that the vertue of the ghoſpell ſhoulde from moſte lowe beginnynges growe vp to ſo highe ſtate of dignitee, that it ſhould drawe all the wholle vniuerſall worlde vnto it, & that the ſame ſhould bee by meane of death, by meane of Apoſtles beeyng poore meane men and ignorauntes, putte foorth twoo ſoondrie parables at once of one meanyng. Ye ſee (quod he) ỹ the kyngdome of the Synagogue fighteth againſt the kyngdome of God. Notwithſtandyng the ſame that is more of puiſſaunce and might, ſhall in the ende haue the victorie. Therefore the Lorde as it had been one enſpired with a newe ſpirite, to thentente he would make the multitude of the people geue the better eare vnto hym, ſaied: to what thyng ſhall I ſaie the kyngdõe of God to be lyke, or to what thyng ſhall I compare it, to make you vnderſtande what manier a thyng it is, by compariſon of ſome thyng that is to no creature of you all not exceedyngly well knowen? And whan the people euerie one of theim loked to here ſome royall high ſimilitude, taken of ſome compariſon of the ſunne, or of lightenyng or of ſome other ſuche lyke matier: Jeſus thought better, to take a parable out of a litell ſede that no bodye eſteemeth or ſetteth by. It is lyke (ſaieth he) to a litell graine or corne of muſtardſede, whiche for a tyme that it is wholle, like as it is one of the leſte thynges poſſible, ſo is it a thyng of the leſte value that can bee in the worlde, and a thyng, that neither

What is the kyngdome of God, &c.

It is lyke a grain of muſtardſede, &c.

neyther with the coloure, ne with the sauour is pleasyng to the eye: and if it haue any strength or vertue, it hath it withinforth, and not without. A certayne wyse felowe whan he had gotten one of the saied lytel sedes, he dyd not set it at naught, ne cast it awaye, but sowed it in his gardeine. And thilkame sede of leste value and regarde sproong vp, and grewe to a mighty great tree, insomuche that euen the birdes made theim selfes nestes in the braunches therof, and for one litel litel grayne ỹ was sowed, it brought forth many thousandes. And right so the kingdome of God, whan it shall moste of all seme to be extinct, and vtterly abolished for euer, euen than shall it sprede forth it selfe abrode in most largest coumpace of al. And agayne, to what thing maye I saye the kyngdome of God to be lyke? It is lyke vnto a litel lumpe of leauen, whiche a wyse housewyfe dyd hyde in thre buschels of mele powred together, and there leaft it (as ye woulde saie) buried vntill the strength of the leauen by litell and litel turned all the saied mele, though there were a great quantitie of it: so in like manier the lowe & hũble doctrine of the gospell shall one daie throughly possesse all the vniuersall nacions of the worlde.

It is like leauen.

¶ And he went through al cities & tounes, teachyng, and tourneying towardes Hierusalem. Than saied one vnto him: Lorde are there fewe that be saued? And he saied vnto them, striue to enter in at the streight gate: for many I say vnto you will seke to entre in, and shal not be able. Whan the good maune of the house is risen vp, and hath shutte to the dore, and ye begynne to stande without, and to knocke at the doore sayinge: lorde, lorde, open vnto vs, and he aunswere and saye vnto you (I know you not, whēce ye are.) Than shall ye begynne to saye: We haue eaten and dronken in thy presence, and thou hast taught in our stretes: And he shal saye, I tell you I knowe you not, whence ye are: departe from me all ye that worke iniquitie. There shalbe wepyng and gnashyng of tethe, whan ye shall see Abraham, and Isaac, & Jacob, and all the prophetes in the kyngdome of God and ye your selfes thrust out. And they shall come from the east and frō the west, and from the north, and from the south, and shall sytte downe in the kyngdome of God. And beholde, there are last, whiche shalbee first: And there are firste whiche shalbee last.

The texte.

And he went through all cities &c. teachyng & tourneing towardes hierusalē.

Jesus after that he had thus muche spoken, made haste towardes the place, where the graine of the saied mustardsede, was to bee digged into the yearth, and where the leauen was to bee hidden in the mele. For he was on his tourney towardes Hierusalem, where he knewe that he should bee slain. But by the waie as he went through euerie citie, and strete or village he taught all creatures, because there should no piece of tyme bee lost to the ghospelwarde. And because he had tofore taught certayne high matiers cōcernyng that men should sel all the substaūce that they had, concernyng how men should liue from hande to mouth after the manier of the rauens and the lilies and concernyng how one ought not to continue in strife and contencion with the aduersarie: a certain persone comyng vnto him, saied: Maister, is it true, that there are but fewe whiche atteigne to saluation? For I iudge that there is not so great a multitude that wil embrace these thynges whiche thou teachest. And yet on the other syde, the parable of the graine of mustardsede and of the lumpe of leauen appereth to promise the contrarie, that is to wete, that the affectuall power of the kyngdome of God shall come to many.

Than saied one vnto him lorde are there fewe that be saued?

Than

Than Jesus willyng to shawe, that in dede the fame and the knowelage of the doctrine euangelical, yea and also the wrokyng of miracles should come vnto herat many, but yet that no man should come to salvacion, whiche would not laye clene awaye from him all lustes and desires of this worlde, and bee a folower of poore Christ, sayed: doog all the earnest endeuour and labour that ye can, to entre by the narowe gate.

Strive to gear in at the streight gate.

That thyng may not suche persons atteigne, as lye sluggyng full of slowethfulnesse. Men must putte their good willes and labour thereto: the enteryng is narowe, but it leadeth to the wyde waie of the kyngdome of heauen. This gate can not receiue suche as are burdened with rychesse, suche as haue an heape of honours and promotions vpon their backes, suche as are full paunched with receiuue delicate fare, suche as are heauie laden with couetise, suche as are puffed vp and swollen with pride. Thei that are of suche sortes, doge choose the brode and the wyde rounied waie, and at the first bien delectable and flatteryng, but leadyng the streyghte pathe to deathe. And therfore make ye greatte hyfte to entre nowe whyle the waye therto lyeth open: shake of and cast from you al your packes and fardelles, that the narrowe entreaunce maye be hable to receiue you. For this I playnely saye vnto you: There shall be one daye manye whiche shall be delyerous and fayne to entre, and shall not be suffred to entre, by reason that the cumming thereto shal nowe be stopped vp. For whan the good man of the house shall bee gone in, and shall haue shutte the dooze after hym, whiche dooeth nowe stande wyde open for all persones that will dooe theyr true endeuour to goe in: than beyng ouerlate to emende, ye wyll acknowlage your errour, and hauyng enuie at suche as are entred, ye shall begynne to stande watchyng at the dooze, and to knocke at the gates, sayyng: Lorde and Maister open the dooze vnto vs.

Many will seke to entre in and shall not be hable.

Than the good man who could not be hearde afore whan he desired you to come in, shall again not heare you, but shall aunswer in this manier: I heare the name of Maister, but I knowe none of you for my seruauntes; goe ye, and seke him, whome ye haue serued. Than shall ye begynne to saye: Maister, how happeneth, that thou wilt not now knowe vs? Thou were borne emong vs: we haue eaten and dronken with thee in coumpaignie: and in our stretes hast thou taught many a lesson: and we are thy disciples: yea and moreouer in thy name we haue healed sicke folkes, and haue cast out deuils. Here at these wordes shall the good man aunswer: These thinges that ye reherse do not make vnto me disciples of the true right sorte. Him that foloweth the same steppes that I haue gon, him will I knowe for my disciple. Whose men or from whence ye are can not I tel. Hens, awaie frō me, it shall nothyng auail you, to haue knowen the lawe, to haue hearde me teache shall nothing auail you, ꝑ couſinage or kinred of birth or nacion, or ꝑ familiaritee of cōuersacion in eatyng & drynkyng with me shall nothyng auail you, miracles shewed & dooen in my name shal nothig auail you. Whosoeuer enuieth or hateth his brother, whosoeuer seketh wates for his owne glorie with the iniurie of Goddes glorye, whosoeuer preferreth money before the loue of his neyghbour, suche an one of whatsoeuer nacion he is come, is none of myne. Goe your wayes hens therefore to receyue the reward mete for you at ꝑ handes of him whom ye haue worshipped and serued,

I knowe you not whens ye are.

We haue eaten & dronken in thy presence, &c.

My seruauntes, because they haue with me, and for my cause, suffred persecucions and tribulacions, shal with me enioye the pleasaunt swetenesse of the feaste that neuer shall haue ende. Ye, the whiche haue sette more by the pleasures of the worlde, then by eternal felicitie, goe ye hens to the place where there shall bee wepyng and gnashyng of teeth. For the blessefull state, whan ye shall see it, of others whom ye had persecuted afore here in this worlde, shal encrease your worfull distresse. For ye shall see your progenitours, Abraham, Isaac, and Jacob, and all the Prophetes, whom your forefathers eyther persecuted, or els slewe, sittyng at the glorious feaste in the kyngdome of God: and your selfes that haue been defended of their stocke and linage, to bee shutte without doores, neither the prerogatiue of blood or kynred to haue any thyng at all auailed you, your obseruyng of the lawe to haue nothyng at all auailled you, the hearyng of vs, or the worckyng of miracles in tymes past to haue no thyng at all auailled you. Ye should haue entred into this bliss throughe fayth. There shall an other thyng moreouer bee added vnto the premisses whiche shall yet more bitterly cause your hartes to burne. You beyng putte of, who beleued your selfes alone and no mo to be receyued in: there shall come out of euerie nacion of al the whole worlde, out of al coastes & quarters of the worlde, mengled one with an other, of all ages & degrees without any choise or acception of persones, many whiche neuer had any kynred with Abraham, Isaac and Jacob, no knowelage at al of the lawe, ne any familiarite of conuersacion with me, and all these beyng soodainly throughe fayth made the children of Abraham by adopcion, shal sitte at the feaste in the kyngdome of God. Thus shall the matter, muche otherwyse then ye looked for, bee turned to the contrarie. They that semed to bee nerest to saluacion, shall bee reiected and cast ferre from saluacion: and they that by your iudgementes were reputed to bee ferthest out of fauour from God, (as idolaters, captaines of garisons, publicanes, souldiers, harlotes,) shall haue the chief and principall honour in the kyngdome of God.

There shal be wepyng. &. whan ye shall see Abraham,

And thei shal come frō the east & from the weste, &c,

Ther are last whiche shall bee first, &c,

The texte. The same date came there certain of the Pharisees, and saied vnto him: geat the out of the waie and departe hens: for Herode will kill the. And he saied vnto theim: Goe ye and tell that fore: behold I cast out diuels and heale the people to date and to morowe, and the third date I make an ende. Neuertheless I must walke to date and to morowe, and the date folowyng: for it can not bee that a prophete perishe any other where, saue at Hierusalem. Hierusalem, Hierusalem, whiche killest Prophetes and stonest them that are sent vnto thee: How oft would I haue gathered thy children together as a birde dooeth gather her young vnder her wynges, and ye would not? Beholde, your habitacion is left vnto you desolate. I tell you, ye shall not see me, vntill the tyme come that ye shall saie, blessed is he that cometh in the name of the lorde.

Now because Jesus did here and there abrode with great plainnesse & without sparing of any bodye, teache suche thynges as I haue afore reherced, beyng thynges odious and hateful vnto the eares of the Jewes: certain Pharisees, of a purpose to stoppe the mouthe of the ghospell by castyng him in a feare, came to Jesus, and saied vnto him: Take a wyse waie for sauyng and sparyng of thy life, and forsake Galilee. For Herode the kyng of this prouince beareth thee malice, and seketh an occasion to sleagh thee. That excepte thou beware, he will handle the with no more fauour ne mercye then he did handle John the baptist.

Geat the out of ỹ waie. &c. for Herod will kill thee.

But

But Jesus declaryng, that there could be no daungier towardes hym at the handes of any mortall man, onlesse himselfe were contented therewith: and declaryng that he should not dye, but at suche tyme, as it was decreed by his heauenly father, neither by any kynde of death, nor in any other place then was appointed and determined, saied vnto theim: Goe ye, and tell that fore, who verily thynketh himself by hys worldly subtilties & wylinesse able to do feattes against the wyldome and worckyng of God: Beholde it is no workes of man that I dooe, nor I make not leaue of before tyme prefixed by God: Herode hath no maner power ne medlyng at all in this businesse. For lyke as hys authoritee or woorde can not geue vnto any manne the gifte to dooe the lyke of these thynges whiche I dooe: so hath not he any power to lette any man, to goe through with ỹ he hath begoonne, til he hath ended it. And why should he lette me: if the thynges bee good that I dooe: I cast deuils out of men, I put awaie diseases, and all thys I dooe frely, & shall not long dooe them. Goe ye, and tell that fore, behold I cast out deuils &c.

The tyme is but short, whiche many people would full fain that it were longer: but so is it determined by me and my father, that I shall for the health of man continue dooyng suche lyke actes, thys daye and to morowe, and the third daie I make a finall accomplishemente and full ende of all thys kynde of my dooynges. Wherefore duryng this so litell and short tyme I must not stalle from the office appointed vnto me: but the shorter space of tyme that I haue to worke in, with so muche the more earnest endeuour must I dooe that is by commission deputed vnto me. I therefore must not flee from Herode, but to Hierusalem must I goe, where it is decreed that I must dye, to the ende the vngodlynesse of that citie maie bee made open to all creatures, where it vaunteth it self in the name and behalf of deuout worshippyng and seruyng of God. For Hierusalem is that same auncient sleagher and murdrer of the Prophetes. Neither is it conuenient that any prophete perishe by suche death in any other place than at Hierusalem. And yet in the meane tyme the mercifull Lorde, who for hys goodnesse was desirous and fain to haue all people saued, because he forsawe vtter destruccion and ruine to hang ouer the said vnworthy citie of Hierusalem: bewayleth the same, for that by reason of so often tymes settyng at naught and despisyng the goodnesse of God calling it to better waies, it had woorthily deserued to haue extreme vengeaunce of God to light vpon it. Hierusalem, Hierusalem, that same auncient murdrer of prophetes, and stoner of suche men to death as are sent vnto thee, how many a tyme and oft haue I assaied to gather thy children together, and to ioyne theim vnto myself, none otherwyse then the henne gathereth in hir chickens vnder hir wynges, that they maye not myscarrye. But thy stubbernesse hath gon beyond my goodnesse: and as though thou haddest euen vowed and beheasted thy self to vtter ruine, so dooest thou refuse all thynges whereby thou mightest bee recouered and made whalle. To daie and to morowe, & the third daie I make an ende. For it can not bee that a prophete perishe any other where saue at Hierusalem. O Hierusalem &c, how oft would I haue gathered thy children together &c.

Therefore sens thou makest no measure ne ende of thy wickednesse, there hongeth ouer thee a mercilesse destruccion. For your house shall bee leaft vnto you deserte and waste, in suche sorte as there shall scarcely remaine any marke or token that euer there was any suche citie as thyg Behold your habitacion is leaft vnto you desolate.

whiche

whiche now at this daye vaunteth it self to bee the head of all holynesse and religion. All your glorie shall bee translated from you, and shall goe from you vnto the Gentiles. And your owne selues shall geue sentence and iudgemente agaynst your selues. And as for me in deede ye shall put me to death: but this I playnly affirme vnto you, ye shall not see me, before that ye shall saie: Blessed is he, that cometh in the name of the lorde. This shall bee your open protestacion, whiche the tyme shall enforce you to confesse: but yet this notwithstandyng, ye shortely returnyng at ons to the naturall inclinacion of your forefathers, shal cause him to death, whom ye nowe vrge afore with suche high woordes.

The xiiii. chapter.

The texte. And it chaunted, that he went into the house of one of the cheif Pharises to eate bread on the sabboth date: and they watched him. And beholde, there was a certain man before him, whiche had the dropsie. And Jesus aunswered, and spake vnto the lawiers and Pharises, saying: Is it lawfull to heale on the sabboth daie? And they held their peace. And he tooke him, & healed him, and let him goe: and aunswered them, saying: Whiche of you shall haue an asse, or an oxe fallen into a pitte, and will not streight waye pull him out on the sabboth daye? And they could not aunswer him againe to these thynges.

He wēt into the house of one of the cheif Pharises.

And they watched him

And beholde there was a certain man before him whiche had the dropsie.

Is it lawfull to heale on ỹ sabboth.

Whiche of you shal haue an asse or an oxe fallen into a pitte, &c.

And so it befell afterward, that beyng desired to dyner by a certain man that was one of the cheif among the Pharises, he went to the mannes house, and there to be his repaste with hym. And it was a sabboth daie. And there sate at the same table also many Pharises, who accordyng to their accustomed woont, watched Jesus, if he should speake or doo any thyng, whiche they myght slaundrously reprone in him. And loe euen readie for their an occasion of a false accusation against hym. For there was there in presence a certain man possessed with the dropsie, a disease for the moste parte vncurable by any Physicke, tale wer coulored, and swollen al his body ouer. But a blessed turne it was for this pitefull creature, ỹ he came in Jesus syght. For vnfortunate is suche a synner as withdraweth or hideth himself frō ỹ syght of hym, who would fain haue his people to bee saued. Now Jesus knoweyng well enough what thought the Pharises and lawiers had in their myndes, demaūded of them, whither it were a thyng stādyng w̄ Goddes pleasure to geue health on the sabboth daie vnto a man beyng otherwyse readie to perishe and dye. Whan they held their peace & would make none answer, Jesus calleth vnto him the partie whiche had the dropsie, & by touchyng him with his handes he healed the man, & bidde him goe his wayes. Immediately the mannes colour was chaunged, and the swellyng of his flesshe abated to the due course again. And although this dede was woondrefull, yet the solemnitie of the sabboth daie beyng broken (as they interpreted it) did highly offende the Pharises. But Jesus shewyng their religion to be of a peruerse cōtrarie sorte, in that they would bee offended in the preseruyng of a mannes lyfe, and in sauyng of an asse were not offended, made answere to their secrete thoughtes, & saied: If an oxe or an asse of any of yours had fallen down in a deepe pitte on the sabboth daie, whither would the partie tarye vntill

the

the sabboth daie wer all past, otels makyng no taryaunce at all would he streight waie euen the same daie geat out his beaste, that it might not miscarye: If the preseruyng of an oxe or an asse dooeth weigh so muche with you, that ye thynke not the sabboth daie to bee broken, why is your herte offended, for that I haue on the sabboth daie geuē health to this man, who was in ieoperdie to haue dyed out of hande of the disease of the dropsie? In case it be the bodily woorke and labour that is weighed, there is more bodily labour in halyng an oxe or an asse out of a great diepe pitte, thē in makyng this man hole of his disease. I haue no more but seen hym, touched hym, and bidden hym goe his waie. If it bee the persone that ye esteme, then ought ye more to tendre the preseruyng of one soleman, then of a right great noūbre of oxen or asses. At all these woordes ỳ Pharisees plaied mum. For their hertes wer so corrupt and so peruerse, that whan thei had no aunswer to make against the plain and clere trueth, yet could not mollifie thēselfes to allow that thei sawe dooen of Jesus. That in case theim selfes had been hable to haue dooē any suche lyke thyng, thei would with al the trompettes in a coūtrey haue blowen abrode their owne glorie. But because the Lorde Jesus would that the glorie of all his dooynges should redounde to his father, whiche was God of heauēn: he euerie where discouered the peyncted holynesse of the Pharisees, who had ouerlōg alreadie mocked and seduced the plain simple people with their cloked hypocrisie. For thei hūted for their owne glorie emong mē: & therefore thei enuied at the glorie of GOD. And this was a true dropsie of the solle, growyng first of a corrupt iudgement of the mynde, as ỳ dropsie cometh of the liuer beeyng corrupted or perished. For the saied Pharisees settyng all their glorie in suche thynges, wherin there was no glorifying to bee made, wer swollē without foorth and puffed vp in hauteresse & pride, where all their entrals within foorth wer miserably corrupted and putrified.

And thei could not aunswer him agai to these thynges.

The texte.

¶ He putte foorth also a similitude vnto the geaktes, whan he marked, how thei preased to the highest roumes, and saied vnto theim: when thou art bidden of any man to a weddyng, sitte not down in the highest roume, lest a more honourable man then thou bee bidden of hym, and he, that bidde hym and thee, come, and saie to thee: geue this man roume, and thou then beggin with shame to take the lowest roume. But rather whan thou art bidden, goe and sitte in the lowest roume, that whan he that bidde thee, cometh, he maie saie vnto thee: frende sitte vp higher. Then shalt thou haue worshyp in the presence of theim that sitte at meate with thee. For whosoeuer exalteth hymself, shalbee brought lowe: and he that humbleth hymself, shal bee exalted.

The Lorde therefore, who had with onely touchyng healed the man that had the dropsie, was verie desirous to cure these mennes disease also, with ỳ medicine of holsome woordes and doctrine. For whatsoeuer the Pharisees did, thei did it for pryde and for vainglorious bostyng. For thei would goe walkyng vp and down in their philacteries: thei would stāde praiyng in the open stretes where soondrie waies mete, & muche people passe by: thei would haue a trompette to blowe afore theim whan thei gaue almes. When thei fasted thei had a feacte to discolour their faces that thei might looke pale: thei would goe huntyng about to haue glorious salutacions and gretynges in ỳ stretes: & where thei came to dyner or supper, thei looked & sought to sitte vppermoste at mēnes tables: So great was their desire of moste foolishe vainglorie, & so great was their swellyng i pride: but winfoorth there was nothig sincere & voide of corrupcio. But ỳ partie that was diseased with the dropsie,

was easily and soone healed because he acknowelaged his infirmitee, and desired to bee made hole. The disease of the solle cānot possibly bee cured, if one will not acknowelage it. Jesus therefore myndyng to reproue the haulte myndes of the other counpaignie of Pharisees, whō that same head Pharisee had at that tyme not for hospitalitee, but for a vain bostyng of hymselfe bidden to that dyner, for that the same Pharisees whan thei wer desired to take repastes in mennes houses, thei looked and made meanes for to haue the vppermoste seate, thynkyng theimselfes holy felowes, if it happened theim to haue a place of preeminence at the table, and contrarie wyse all sad without any mirth, if it had come to their lotte to bee placed at the lower ende: euen muche of a sorte, as we dooe now in these our daies see the solemne pompes for the moste parte to bee of our graunde seniours, and Maister doctours, as often as at any acte or commencemente in any vniuersitee thei come with great solemnitee from the Synagogue to their feaste: Within the Synagogue thei haue their seates made on high, where thei sitte (as it wer) lookyng down vpon the reste from aboue, more lykely and readie sooner with their elbowe to iastle and toumble their nexte felowe downe from his place, then to leat any man haue their rounes. Whan thei muste come in, a bedel cometh before theim, and maketh waie for theim, repeatyng at euerie other woorde their honourable title, of Maister doctour, Maister doctour. Thei are offended if any man arise not to dooe theim honour as thei passe by, if one dooe not putte of his cappe, if any presume to sitte down before the saied Maister inceptour doctour is come in, and sette in his place. And with these fond ceremonies is the tyme consumed awaie therewhyle, so that there is no tyme to learne any thyng at all. For ỹ saied Maister doctours come not for any suche purpose, as either to learne, or to teache: but to hunt for vainglozie emōg the people by shewyng theimselfes in their degree. And with a great pōpe come thei first in, but with a greatter pompe dooe thei goe foorth again. One that knewe it not, would saie, that it wer some solemne stage plaies in playyng, or els the corpse of some great ryche cobbe, that wer goyng to buriyng. And here ertsons is no small a dooe for places in what ordre and how to goe. Not one of thē, but he thynketh hymself to haue had a great iniurie dooe vnto him, if he goe on the lefte hāde of an other ỹ semeth to bee his iuniour or inferiour. Agam at the sittyng down to the feaste meruaillous striuing there is for placyng of euerie man in his degree & ordre. What nedeth many woordes. It is the disease of the dropsie all that euer thei dooe, & an huntyng for vainglozie it is, wheras all the whyle thei would emōg the people bee reputed and vsed as God almighties felowes. Jesus therefore couetyng to minister a lesson of good doctrine to theim ỹ wer sicke of suche a disease, (that is to were, how ỹ it is not true glozie whiche is sued & sought for, but whiche thou eschewest as muche as thou maiest, euen whā thou moste deseruest to haue it:) propouned suche a parable as here foloweth, in suche wyse after a ciuile & courteous sorte touchyng the cōscience of euerie one, that neuertheless he vttered ne bewraied none of theim by name. Whā thou shalt bee desired (saieth he) or bidden to a weddyng feaste, beware that thou dooe not in thyne owne persone preuente and take the chief place to begynne the table; leste percase after thou be sette, there come in soodainly some other man of higher degree and better reputacion thā thou art: and now the partie whiche desired bothe thee & hym to the

And he putte foorth also a similitude to the geastes, whan he marked how thei pressed to the highest roumes.

feaste,

feaste, come and bidde thee to arise and to leat a better man haue thy roume.

And than for the glorie whiche thou soughtest to haue, thou shalt wynne shame, and shalt bee constreigned with read chekes to bee content with the lowest place of all.

And thou thā with shame begynne to take ꝑ lowest roume.

Therefore rather, whan thou shalt bee desired to any worshipfull table, choose and take vnto thyself, the neathermoste place of all to sitte in, that whan the maker of the feaste shall come, he maie saie vnto thee: Frede, goe vp to a place of more honour. Than shall thy humilitee turne to thy glorie and worship emong the reste of the geastes. Thy humilitee shall thei perceiue well enough by that that thou choosest out the lowest roume of all to place thyself in: and thy dignitee shal thei knowe by the maker of the feaste. Euen lykewyse it is in the life of man. The greatter mā of dignitee that one is, so muche the more must he humble hymself, vntill he come, who dooeth with true and perpetuall glorie exalte suche as are of lowe degree to the worldeward, and the proude and high he casteth down. And so lykewyse in the kyngdome of God, the inferiour people hath been receiued euē vnto the high degree of Apostolicall dignitee: and the priestes, the Pharisees, the Scribes, & the lawiers haue been reiected. The Gentiles acknowelageyng their basseneſſe, haue been lifted vp to ꝑ brotherhood of eternall glorie: & the Iewes, who would alone haue reigned at ꝑ feast, now either haue no place at all, or els haue ꝑ last place.

Bu̇t eat bee whā thou art bidden, doe ſitte in the lo west roume.

For whoſoeuer exalteth hymſelf ſhall bee brought lowe.ec.

The texte.

¶ Than saied he also to hym that had desired hym to dyner. Whan thou makest a dyner or a supper, call not thy frendes, nor thy brethren, neither thy kynsmen, nor thy ryche neighbours: leste thei also bidde thee again, and a recompense bee made thee. But whan thou makest a feaste call the poore, the feble, the lame, and the blynd, and thou shalt bee happie, for thei cannot recompense thee. But thou shalt bee recompensed at the resurrection of the iust men.

And this parable forsouth aforegoyng, concerned the proude Pharisees. The Lorde added thereto an other parable, whiche directely cōcerned ꝑ principal head man of the Pharisees, whiche was the maker of this dyner: for ꝑ ryche cobbes, whyle thei would seme to bee men of good hospitalitee, thei calle not to dyner and supper whom thei maie refreashe: but suche persones, of whom thei maie bee bidden to as good a feaste again, or wherebyens thei maie seke for glorie to theimselfes ward. And in dede suche makyng of feastes is not hospitalitee: but ambicion, or auarice, or els bothe together in one. For that is to bee called liberalitee, whiche with readie wille dooeth a benefite to any man without any respecte, and without hope of any thanke or recopense to returne to hymself again thereby. The tenoure of the parable was this here folowyng. If thou bee disposed well to bestowe a feaste or repaste of thy makyng, or if thou at any tyme haue a mynde to geue a dyner or a supper, calle thou not thy frendes, whiche haue no nede of thy liberalitee, or suche as haue dooen thee some great good turne afore. leste thou maiest seme either to make a recompense for a benefite receiued, or els to seke to haue some benefite by theim whom thou dooest calle, or els to calle theim for verai shame that thou maiest not seme vnthankefull: neither calle thou thy brethren, that is to saie, men of thyne owne bloud and kynred, or els thy neighbours whiche dwell about thee, leste thy benefite maie seme to bee a thyng dooen for the onely respecte of kynred, and not for any good herte and zele to dooe a good dede, ne calle thou not thy ryche & welthie neighbours, leste ꝑ thāke of ꝑ

Whan thou makeſt a dyner or ſupper calle not thy frendes.ec.

feast that thou haste made maie perishe and bee vttrely lost. For tuely it will perishe and bee lost in dede, if thei bidde thee again, and a dyner either as good as thyne was, or els a kyner and deintier be geuē thee again. For thy benefite beeyng so recompensed or paied for, thei shall ough thee no thanke at all. But in case thou bee mynded well to bestowe a dyner or supper, whereby there maie come backe againe to thee, a verai large rewarde not frō men, but frō God: calle thou the pooze, the weake, and the feble, the blynd, & the lame.

But whan thou makest a feaste, call the pooze. &c.

In refreashyng of these, dooe thou refreashe God. Thou wilt peraduenture saie: In suche ones shal bothe my labour and my cost bee lost. For thei haue nothyng to recompense me again, and thei bee alwaies in nede of an other, whā one is past. Euen in this verai puincte shalt thou bee blissed, that thei haue nothyng to geue thee again. But thei haue an incomparable ryche patrone, who will suffre all to bee imputed as doō to hymself, whatsoeuer shall bee bestowed on theim. He will for these transitory thynges rapaie euerlastyng. Dooe thou not ouer hastily aske recompense. It is one of perfect true dealyng to whom thou lendest it. He wil vndoubtedly make recōpense, if not in this life, (albeeit he will here also recompense it) yet at lest wyse at the resurrection of the iust. And truely this parable of the lorde did concerne not onely refreashyng of the pooze w foode of meate & drynke: but also relieuyng of all mener necessitee of the neighbour, whether he bee to bee taught, or to bee told of his faulte, or to bee coumforted, or by whatsoeuer other ientill poyncte of charitee to bee ferthered towardes his healthy of bodye or of solle. And all these thynges are to bee reputed as dooen to God, and not to the mā.

And ꝑ shalte bee happie. For they can not recōpense thee.

But ꝑ shalte bee recompēsed at the resurrection.

The texte.

¶ Whan one of thē, that sate at meat also, heard these thynges, he saied vnto hym: Happie is he that eateth breade in the kyngdome of God. Than saied he vnto hym: A certain man ordeined a great supper, and bidde many, and sent his seruaunt at supper tyme, to saie to theim that wer bidden: Come. For al thynges are now readie. And thei al at ons began to excuse thē. The first saied vnto hym: I haue bought a ferme, & I must nedes goe and see it, I praie the haue me excused. And an other saied: I haue bought fiue yoke of oxen, and I goe to proue theim, I praie the haue me excused. And an other saied: I haue maryed a wife, and therefore I cannot come. And the seruaunt returned, and brought his maister woorde again therof. Then was the goodman of the house displeased and saied to his seruaunte: goe out quickely into the stretes and quarters of the citee, and bryng in hither the pooze and the feble, and the haulte, and the blynd. And the seruaunte saied: Lord it is dooen as thou hast commaunded, and yet there is roume. And the Lorde saied to the seruaunt: goe out vnto the high waies and hedges, and compelle theim to come in, that my house maie bee filled. For I saie vnto you, that none of those men whiche wer bidde, shall taste of my supper.

Whan Jesus had spoken the premisses aswell concernyng the weddyng feaste, as also concernyng the resurrection of the iuste, one of the geastes at the table heeryng as it wer half in a dreame touched with the desire of the celestial feaste whiche Jesus had made mencion of, saied: blissed is that man whiche shal haue the happe to eate bread in the kyngdome of God: whiche he spake (as ye would saie) geuyng half a watche woorde, that few there should bee to whose lotte that same felicitee should come, and as though not euerie bodye without exceptiō should bee receiued to that feaste, but the Jewes onely, or the head men of the Jewes. But Jesus by meane of a parable whiche he propouned vnto theim, taught theim that in dede the Jewes wer called in ꝑ first place, to ꝑ ende thei might not cōplaine or fynde faulte ꝑ thei wer naught serte by: but forasmuche as thei beeyng wedded to the affaires of the worlde,

Thā saied he vnto hym.

refused

refused to come whan thei wer called; as men that sette moze by gooddes whiche should afterward perish, thē by the life euerlastyng: al nacions indifferently should bee called, to the ende that the noumbze of Christes churche and cōgregacion might bee made complete, the parable was this here folowyng.

A certain outryche mā had appoynted to make a sumptuous great supper. And to this supper had he bidden a right great coumpaignie. And whan the tyme of supper was euen at the verai poynete of the houre, he sent a seruaūte of his to geue knowelage vnto all the bidden geastes, that the supper tyme was now verai nere to ward, and that thei should therefoze come with spede. He had bidden theim long afoze by the Prophetes, he eftsons geueth theim woozde therof by Iohn, and by the soonne of man: come your waies (saieth he) foz now are all thynges in a readinesse. In this case wheras thei might at their pleasure haue had full fruicion of the supper long tyme looked foz, thei begoonne euerie one to make their excuses together, one by one coulour, and an other by an other. Foz the first of theim beeyng a man wholly bent to encreacyng of his substaunce, and settyng moze by the gaimnyng of wozldely possessions, then of euerlastyng blisse, made this aunswer to the seruaunte beeyng earnest with hym to haue hym come a waie. I haue bought a piece of laude in the fielde here, and I must remedilesse goe thither, to see that I haue bought: I pray thee leat thy maister holde me excused. Than went he to the secoūd. And he beeyng sicke of a lyke disease, aunswered: I haue bought fiue yoke of oxen. I must therefoze nedes goe to proue theim, whether I haue made a good mercate in biyng of theim, oz not. I praie thee cause thy maister to haue me excused. Foz I would with all my verai herte come if I might. Than wēt he vnto the third. And he also made an excuse, saiyng: I haue maryed a wife: & thou knowest what a buisie matier that is, how many cares it bringeth with it at his taille: therefoze though I wer neuer so wel willyng, yet I maie not now come. Thus whā thei had euerie one of theim made their excuses one by one coulour, & an other by an other: to the ende thei might bee worse pynched at the herte roote in tyme comyng, whā thei should haue perfecte intelligēce & well how great a thing thei had despised, as also what manier persones had now succeded theim vnto the felowesship of ỹ blissefull state so refused, he saied vnto his seruaunte ỹ was ỹ bidder of the geastes: goe thy waies quickely into all ỹ stretes & lanes of this citee, & whatsoeuer persones thou shalt mete, impotēt, blynd, & lame, bzyng theim to my feaste. I called the others first in the waie of their honestee & preferremēte, thei haue no cause to fynde any faulte. Though thei lothe my feaste, yet shall it not therfoze bee lost. There bee ỹ shall haue ỹ full pleasure therof, though thei sette not by the honour ỹ is offred theim. I shall make that thei whiche thynke theimselfes great states, shall haue enuie and despite in their verai hertes to see theimselfes serue wurse thē ỹ blynd, the impotēt, the lame, & others ỹ most abiectes of all creatures. The seruaūte came again: & all thynges accōplished whiche the good man of the house had geuen hym in cōmaundemente, he saied vnto hym Maister I haue bzought al that I could geat at auenture whatsoeuer thei wer, euen out of the myddes of the stretes and the waies, and yet shall some piece of thy feaste bee vacaūte, and shall lacke geastes. Foz thou hast purueied and dzessed an excedyng plentifull feaste, & place to receiue an innumerable coumpaignie of geastes. Upō this the Lozde beeyng verai desirous, that the feast

A certain mā ozdeined a great supper.

And sent his seruaunte at supper tyme, to saie, &c.

The first: saied vnto hī I haue bought a seeme, &c.

An other saied: I haue maried a wife, &c.

Goe quickely into the stretes, &c.

And bryng in hither the poore and the sicke.

 whiche

Go out vnto ỹ high waies and hedges and compell them to come in.

whiche was prepaired, should serue to the cõmoditee of varaie many, saieth vnto the seruaunte: Goe thy waies once again, goe thou, euen without the precincte of the citee too, into the high waies & hedges, & gather folkes together from whens soeuer thou canne geat theim, beggers and straungiers, bee thei neuer so vnacquainted. Whom, if thei be lothe to come, compelle theim euen by importunitee, to come vnto me, that my house mate at last bee furnished euen full.

For I saie vnto you, that none of those men, whiche wer bydden shall taste of my supper.

And this I affirme vnto you, that not one of all those men, who had so muche honour shewed theim, as to bee first called, and now haue disdeigned & lothed my feast, not one of theim shall taste a bitte of this supper of myne. It will one daie peraduenture repente theim, whan thei shall see the delicates, with the goodly furniture and seruice of the feast, and thei shall haue enuie at suche persones, to whom their skornefull lothyng of it, hath made roume to sitte in their stedes. But thei shall than in vain desire to entre, forasmuche as whan thei might haue so dooẽ, thei made their excuses, and would not come.

The texte.

¶ There went a great coumpaignie with hym, and he turned, and saied vnto theim. If a man come to me, and hate not his father and mother, and wyfe and childre, and brethren and sisters, yea, and his owne life also, he cannot bee my disciple. And whosoeuer dooeth not beare his crosse and come after me, cannot bee my disciple. Whiche of you disposed to builde a toure, sitteth not down before, and coũpteth the coste, whether he haue sufficient to perfourme it: leste after he hath laied the foundacion, and is not hable to perfourme it, all that beholde it begyn to mocke hym, saiyng: this man began to builde, & was not hable to make an ende: Or what kyng goyng to make battail againste an other kyng, sitteth not down first, & casteth in his mynde whether he bee hable with tene thousand, to mete hym that cometh against hym with twelue thousand? Or els while the other is yet a great waie of, he sendeth ambassadours and desireth peace. So likewyse whosoeuer he bee of you that forsaketh not all that he hath, he cannot bee my disciple.

There went a great coumpaignie with hym.

After that Jesus had had all these woordes at the feaste of the Pharisees, he went foorth still on his waie toward Hierusalem. And there folowed hym in coumpaignie, a mightie great multitude of people. There folowed hym with their fete a great maignie, whiche had not beẽ hable to folowe hym in the exaumple of his lyfe. For he went towardes his crosse, wherunto he must bee readie whosoeuer is willing to bee a disciple of his: Turnyng hymself therefore to theim ỹ folowed hym, he saied:

If a mã come to me, & hate not his father and mother. &c.

Not euerie one that foloweth me w̃ the fete of his bodye, is my disciple in veraie dede. Leat none ioygne himself to me as my disciple, except he bee readie to suffre ỹ lyke, ỹ I dooe now make haste vnto: he must vttrely renounce all worldly affeeciõ, whosoeuer is disposed to bee a perpetuall disciple of myne. For if any persone come vnto me for suche a purpose, & dooeth not yet hate his father, his mother, his wife, his childrẽ, his brethrẽ, & his sisters, yea & moreouer his verai life too, he cãnot bee a disciple of myne. And he ỹ is lothe or vnwillyng to beare his owne crosse, and so to folowe me, cannot bee my disciple. Or any manier waie els, if one come to me beeyng entãgled with the worldely affections of rychesse, of promocions, of sensual pleasures, of parentes, of kynsfolkes, of alliaunce, or cloggued with desire to liue still in this worlde, with feare of death: whansoeuer any occasion is laied afore hym, he wil bee readie to sterte backe from his purpose and profession that he hath taken vpon hym. Therfore before thou entre the matier, prepaire thou a mynde nothyng nyce, ne coye, ne deli-

And whoso dooeth not beare his crosse. &c.

cate,

eare, to endure to the vttermoste all thynges of hardenelle and of aduerlitee. Otherwile it is moze pardonable not to haue entred a matter, then afterward to falle from the thyng that thou haſt begoonne.

There is at leſte wyſe in this caſe ſo muche prouidence and circũſpeccion to bee perfourmed and made good, as men commonly ſhewe and perfaurme in affaires muche moze lighter then this. For who is there emong you all of ſo littell forecaſt and circumſpeccion, that beeyng purpoſed in his mynde to builde a toure, he will euen at the firſt chop & vnaduiſedly without any conſideracion ſette vpon the dooyng of that he hath in his head. For he dooeth not onely thynke this in his mynde, I will haue a toure: but before he caſt any foundacion, he will with good laiſure at a vacaunt tyme ſitte down, & caſt his penſiue thes in his mynde, what charges will bee requiſite for the finiſhyng of ſuche a toure. That if he ſhall fynde his ſubſtaũce to bee ſo litel, that he cãnot bee hable to beare the neceſſarie charges therof: he holdeth his handes, and leatteth it alone, leſte that if the foundacion beeyng ons laied, he ſhould afterward leaue of, in conſideracion that he is not of habilitee to perfourme it: all folkes whiche paſſyng by the waie ſhould ſee the weorke begoonne, and leaft of in the middes ere it wer all finiſhed, would begynne to mocke hym, ſaiyng: This folowe here hath begoonne to make buildynges, whiche he hath not been hable to bryng to a perfection. Therefore if ſhame bee a thyng of ſo great weight emong men, that none dareth bee ſo bolde as to begynne a buildyng, but he will aſke counſaill of his ſubſtaunce and habilitee afore hande: how muche more is it expedient to weigh the ſtrength of your herte before ye profeſſe that ye will bee my folowers, from whom if ye ſhall ons begynne to ſteppe backe again, it ſhould bee a foule ſhame vnto you before the Aungels of God. It is no matter of nyce delicateneſſe to folowe me. Neither is it enough to ſette a face or a braggue on the matier with high woordes, onleſſe your ſtrẽgth bee ſufficient and hable for the ſame. And what kyng hath ſo litell remẽbraunce or conſideracion with hymſelf, that in caſe he entende to furniſhe a voiage of warfare againſt an other kyng, will not ere he make any ſtieryng towardes warre, ſitte down laiſurely, and firſt weigh and ponder diligently in his mynde the puiſſaunce of his royalme, whether it bee expedient to goe with a power of tenne thouſand men, and mete his enemie comyng againſt hym with twentie thouſand men. That in caſe he perfectely know his power to bee ouerweake to bicker wt hym, he will, before ỹ ỹ other bryng his armie any thing nere, ſende ãbaſſadours to treacte vpõ articles of peace. For truely ſo to dooe is better to bee ſuffred, thẽ to trye the haſarde of bataille with powers & ſtrẽgthes vnegually matched. For it is more honeſtee for ſuche an one before bataille bee ioyned to make treactie of atonemente, then after the receiuyng of a great plague to bee glad to take peace, yea and the ſame vpon condicions more to his diſhonour. That if men can ſkille in ſuche affaires to make their accoumpte, what thei are hable to dooe before thei begynne: how muche more mete is it ỹ ſame to dooe in this buſineſſe, then whiche there is none other more greatter or more requiryng a ſtout courage. Whoſoeuer therefore of you all there bee that foloweth me, and hath not with the verai affeccion of the herte renounced all thynges that he hath in his poſſeſſion, he maie not bee a diſciple of myne. He muſt bee a gentilmanly diſciple of the right makyng, or els none at all. For there is nothyng

Whiche of you diſpoſed to builde a toure, &c.

Or what kyng goyng to make battaill, &c.

So lykewyſe whoſoeuer he bee of you that foreſaketh not all.

more abiecte or vile then suche an one, as beyng ouercomed with the desires and lustes of the fleashe, hath stepped backe and gon awaie again from the profession of euangelicall perfeccion ons taken in hande.

The texte. ¶ Salte is good, but if salte haue lost the saltenesse, what shalbee seasoned therewith? It is neither good for the lande, nor yet for the dounghille, but men cast it out of the doores. He that hath eares to heare, leat hym heare.

If salte haue lost the saltenesse, what shal bee seasoned there with.

And a disciple of myne ought to bee lyke vnto salte. Salte if it haue quicke strength, is of good effecte for preseruyng and seasonyng of all meates. That if it cease any longer to bee salte, (that same natiue strength vanished awaie, in sorte that the salte self haue nede of other salte to make it sauerie:) thā can it by no meanes bee brought to any suche passe, þ it will bee good to serue for any vse or occupacion. For neither can it serue to poudre or season any thyng, ne yet bee seasoned and made sauerie of other salte. Other thynges although thei bee corrupted, yet thei serue for some occupaciō or other. As (for example) wyne, after it hath lost the verdure, is turned into vyneagre. But salte beyng a thyng made in dede to a great effecte, (albeeit to no mo effectes but that same one onely, that is to wete, for seasonyng of meates,) if it bee ons weared vnsauerie, than is it mete for no bodyes vse, in so muche that it is not good to bee cast on the doūghille neither, on whiche are all suche other thynges cast whiche are moste full of corrupcion. For if it should so bee mingled with the ranke doung, it would cause barainnesse: and so ferre is it from seruyng to any vse, that it also hurteth whatsoeuer it toucheth. By these woordes did the Lorde Iesus geue half a rebuke to þ vnaduised rashenesse of some, who would nedes appere to bee disciples of Christe, whan he right well knewe, that euē these, whom he had specially picked out and chosen but a verai fewe out of all the wholle noūbre, would afterward shrynke awaie and falle from hym, at the terrible sighte of the crosse. But to the ende these saiynges might bee diepely empzienied in their herres, to bee better vnderstanded afterwardes, he saied moreouer: leat suche an one heare these my saiynges, as hath eares apt to receiue suche thynges. For not þ eares of euerie bodye can abyde suche maner talke.

It is neither good for the lande, nor yet for the dounghille.

He that hath eares to heare leat hi heare.

The. xv. chapter.

¶ Than reloyted vnto hym all the publicanes and lynners, for to heare hym. And the Pharisees and Scribes murmoured, saiyng: He receiueth lynners and eateth with theim. But he putte fooyth this parable vnto theim, saiyng, What man emong you hauyng an hounozed shepe, if he lose one of theim, dooeth he not leaue the foure score and nyneteene in the wildernesse, and goeth after that, whiche is lost, until he fynde it? And whā he hath found it, he laieth it on his shoulders with ioye. And as soone as he cometh home, he calleth together his louers and neighbours, saiyng vnto theim, Reioyce with me, for I haue found my sheepe, whiche was lost. I saie vnto you, that lykewyse ioye shall bee in heauen ouer one lynner that repenteth, more then ouer foure score and nyneteene iust persones, whiche nede no repentaunce. The texte.

When the whole multitude of the people drewe nere vnto Christe and came thicke about hym on euery syde, and he neither putte any one from hym, nor despised or sette at naught any of theim: certain of the publicanes and certain notable lynners wer so boldened with it that thei feared not to approche nere vnto him, whiche kynde of people the Pharisees did muche abhorre and accoumpte abominable, because thei would haue it to appere that theimselfes wer holy men in dede, wheras the moste vndoubted token of holynesse is, not to cōtemne ne disdeigne a lynner, but by allmanier meanes to labour that the same maie emende, and to reioyce whā he dooeth emēde. Therefore wheras the Pharisees wer withinfooyth full of disdeigne, enuie, hatered, couetise, and pryde, yet in their owne sighte and iudgemente thei semed righteous: whā thei sawe Iesus willyngly to suffre the Publicanes to approche his presence as oft as thei would, and not the Publicanes onely, but others also whiche liued in slaundre and obloquie, for their transgressions notoriously knowen to the worlde, as (for exaumple) bawdes, and harlottes, with suche others: thei murmoured against his merciful dealyng, and saied: This man whiche dooeth profesſe a certain newe and vncouthe trade of holynesse: yet dooeth nothyng eschewe the coumpaignie of naughtie persones, but receiueth euen knowē lynners to talke with hym, and dooeth in so muche not fleene abhorre to haue theim come and bee with hym in coumpaignie, that he euen eateth also with theim, nothyng remembryng how that the good men are defoiled by the coumpaignie and conuersacion of the euill emong theim. Than Iesus to the entente he would vtterly wede out of his disciples hertes this mercilesse disdeigne, putteth fooyth three parables of seondrie tenours, but yet comyng all to one poynete and conclusion in the effecte of their exhortacion: that is to wete, to all possible mercifulnesse towardes a lynner reformyng his naughtie life. For suche an one is not onely not to bee cast of and reiected, whan he returneth again to better grace, but also by allmanier waies to bee exhorted that he will emende. The first parable renneth thus: How greatly God tendreth a lynner (saieth Iesus) and turneth not a waie his face from the same lynner turnyng again to grace and emendyng: euerie man maie coniecture by his

Than reloyted vnto him all the publicanes and lynners.

And the pharisees & scribes murmoured.

He putte fooyth this parable vnto theim.

What man emong you hauyng an hūdred sheepe.

his owne herte and affection. Is there any man of you, whiche hath an hoū-
dred shepe of his owne: (for in dede euerie man derely loueth any thyng that
is his owne, nor would not haue any parte therof perishe or miscarrye.) And
what would he dooe, if it should chaunce that one of the houndred should
breake of and straigh from the flocke, would he not with the losse of ỹ same
one bee so greatly moued, that the nynetie nyne residue leaft in the wyde fielde,
he would carefully goe rennyng about to the other that wer loste, and would
not bee in quiete vntill he had found hym: And what if he chaunce to fynde
again the litell selye shepe whiche tofore was lost: Forsouth as a man muche
reioycyng he will laie him on his shoulder, and putte him emong the residue of
the flocke, a gladder man of that one shepe receiued again whiche he feared
had been lost, then of the safetie of all the rest of his flocke, for whiche he had
taken no feare of miscarryng. And so great is his gladnesse, that it can not
straigh ne refreine it self, but it must breake out in the presence of others. For
so soone as he cometh home, euen as one that had gotten some notable great
gaines, he calleth his frendes and neighbours together, saiyng vnto theim:
Declare and shewe your selues glad on my behalf, reioyce ye lyke true frend-
des at my ioye: (for emong frendes it becometh that all thynges bee in com-
mon) because that I haue found my shepe whiche I had lost. If this bee
the affection of a good shepeheard toward his flocke, of what affection dooe
ye thynke God to bee to wardes mankynde whom he created, whom he nou-
risheth, whom he hath for the glorie of his owne name predestinate to euer-
lastyng blisse: wyll he (trowe ye) despise the synner whom Satan hath se-
duced and led a contrarie waie from the flocke: or els rather (as he is all
mercifull and tendre louyng ouer all thynges whiche hymself hath made) wil
he not dooe all that maie bee dooen to recouer and wynne hym into his owne
handes and possessiō again, and will with great ioye receiue the synner again,
whan he repenteth, whom he tooke great grief and thought for that he was
lost. Bee ye on my woorde right well assured that as the saied shepeherd for
the receiuyng of the same one litell selie shepe maketh muche reioycyng with
his frendes and neighbours: euen so there shal bee greatter ioye to all the aun-
gels in heauen for one synner repentyng and emendyng his naughtie life, then
of nynetie and nyne iust men the whiche haue no nede of repentaunce. This
image or parable did in dede moste directely and properly signifie and repre-
sente the Lorde Jesus, who onely is that same shepeheard of goodnesse in-
comparable, who whan mankynde had fallen and trespaced, did reconcile the
same again to his father, paiyng of his owne bodye that whiche we had de-
serued, and carryng in his owne bodye all our transgressions. And albeit he
founde neuer a nacion that was not muche burdened and endaungiered with
synne, yet the Jewes, if thei wer compared to the other heathen nations se-
med to haue a lykelyhood and a shewe of righteousnesse for ỹ thei worthyp-
ped one God alone, and for that thei obserued and kept a lawe geuē by God.
And some there wer emong the Jewes, who, because thei did after a more
streighter sorte cleue to the outward preceptes of the lawe, thought theimse-
fes in their owne opinions to nede no repentaunce. But the righteousnesse of
these, brought lesse ioye vnto the tendre louyng shepeheard, then did the hea-
then nacions turnyng from great and manifest synnes, as from idolatries,
from adulteries, from straunge and vnnaturall misusages of the bodye. And

I saie vnto
you, that lyke
wyse ioye
shall bee in
heauen.

emong

emong the Jewes Paule did more sette foorth the mercie of God in that he chaunged from a persecutour, and became an Apostle, then if he had secretely miengled Christe with the lawes and superstitious customes of the Jewishe profession, whiche thyng was at that tyme dooen of no small noumbre. As for the parable dooeth generally concerne the Apostles and their successours the bishops. For these ought to beare the affeccions of Christe their guyde and captaine towardes his flocke, at leste wyse if thei bee not hyrelynges but true shepeheardes. For often tymes it cometh in vre, that suche as bee once reclaimed and throughly conuerted from manifest synnes of great enormitee vnto true godlynesse, dooe in the ensuyng of godly conuersacion, outreme and passe those, whiche neuer fell into the lyke hainous enormitees. Suche persones will not the euangelicall shepeheard despise or disdeigne, but rather seke all waies possible vntill he shall eftsons haue brought thei home again, and restored theim to the shepecotes of the churche. The repentaunt synner endeuouryng to walke a newe life, he will take to him again with great gladnesse, and with a common reioycyng of all the faithfull congregacion. Leat the Pharisees murmour and clatter against hym, whiche trustyng to their deceiptefull and false righteousnesse, dooe not perceiue nor vnderstande how muche more acceptable mercie is vnto the Lorde, then any kynde of sacrifice dooen vnto him. Suche as are righteous in verai dede, suche as are vi feigned frendes and fauourers of that good shepeheard, will shewe theimselfes more gladder for the receiuyng again and the recouerying of one lost shepe, then for many suche as dooe putte their truste and confidence in their owne colde and naked righteousnesse. For thei dooe not any ferther charge or burden hym with his old faultes and misdooynges, whiche God of his mercie hath freely remitted and forgotten: but with muche reioycyng thei shewe foorth their gladnesse whiche thei conceiue for the returnyng of a synner vnto a newe life. He could not haue returned, except the shepeheard laiyng hym on his shoulders, had brought hym home again: and therefore the wholle coumpaignie of sainctes rendreth thankes and reioyceth at the goodnesse of God, not enuiyng the same benefite vnto an other, of the whiche benefite euerie one of theim haue had experience and prouf in theimselfes before: esteemyng and reputyng in common to theim all, whatsoeuer hath chaunced to euerie particular membre, whether it wer good or euill. And good reason it is, that the reioycyng and gladnesse of the churche should bee commō to theim all, seeyng that the griefe and sorowe was common to theim all. And this was the first parable whereby our Lorde checketh and reproueth the proude and arrogaunt righteousnesse of the Pharisees, whiche did nothyng but onely hate synners, and eschewe their coumpaignie: whereas it is the duetie of true holynesse to procure and studie for the health and emendemente of all creatures, and suche as are guyltie and faultie toward God, to calle home again by ientilnesse to better waies: and with all possible affeccion of loue and charitee tenderly to receiue suche as repente and emende their liues. If Christe, who neuer knewe synne did vse this mercifulnesse toward synners: how muche more dooeth it beseme a man beeyng his owne self subiect to vice and synne, to shewe and vse the same mercie towardes his neighbour.

Either

The texte. Either what woman hauyng tenne grotes (if she lose one) dooeth not light a candele, and swepe the house, and seke diligentely till she fynde it? And when she hath found it, she calleth hir louers and hir neighbours together, sayyng: Reioyce with me, for I haue found the grote whiche I had lost. Lykewyse I saie vnto you, shal there bee ioye in the presence of the Aungels of God, ouer one synner that repenteth.

Either what woman hauyng tenne grotes, if she lose one, &c.

The secound parable tenneth thus. What woman (saieth Christe) is there emong you, whiche if she had tenne grotes, & should lese one of theim, would neglecte the losse of the one grote, because she had the other nyne safe enough & sure in hir custodie? what than will she dooe? truely she will light a candele, turne and tosse vp the rushes, serche euerie corner of the house, she will remoue all thyng out of his place, and short tale to make, she will neuer make an ende of seekyng vntil suche tyme as she hath found hir grote that was lost. That if it chaunce hir to fynde it, than is there so muche reioycyng made of the woman for that one grote receiued again, that she cannot tempre or staigh hir self, but euen emong hir frendes and gossops she must declare and tell it out. And her said gossops beeyng called together, she wil saie vnto theim in this wyse: Reioyce ye, and shewe your selues glad for my cause, that I haue foūd again my grote whiche I had lost. She maketh no boste at all of the other nyne whiche wer not lost: she glorieth of that one grote and no mo, whiche she hath foūd and gotte again, and thinketh hir self a rycher womā with that same one grote, then with the other nyne. If a woman bee so affeccionately sette to warde hir money, ꝑ she is muche grieued with the losse of any parte therof, and greatly reioyceth for the fyndyng of the same again, bee it neuer so litell a portion: how muche more will God bee of the mynde, that no parte should bee lost of men, for the redemyng and sauyng of whom he hath willyngly geuen hymself to bee hāged on the crosse, because he fourmed and made man after the patterne of his owne lykenesse?

The texte. And he said: A certain man had twoo soonnes, and the younger of theim said vnto the father: Father geue me the portion of the goodes, that to me belongeth, and he diuided vnto theim his substaunce. And not long after, whan the younger soonne had gathered all that he had together, he took his iourney into a ferre countrey, and there he wasted his goodes with riotous liuyng. And whan he had spent all, there arose a great derth in all that lande, and he beganne to lacke and wante, and came to a citezen of that same countrey, and he sent hym to his ferme, to kepe swyne. And he would fayn haue filled his belie with the coddes that the swyne did eate, and no man gaue it vnto hym.

A certain mā had twoo soonnes: the yōnger said vnto the father, &c.

Than added he ferthermore the third parable, whiche albeit it generally apperteineth to all synners, arisyng from their synnes and trespaces, yet for ꝑ rate of the tyme in whiche it was spoken, it dooeth more directely touche the Gētiles called and receiued to the grace of the ghospell, and the Iewes (who semed to theimselues alreadie iust) enuiyng the felicitee of the same Gentiles. The discourse and processe of the parable is this that followeth. A certain man (saieth Christe) had twoo soonnes, of whiche the younger folowyng the instincte and ledyng of youth and folye, went vnto his father and said vnto hym: father geue me my childes parte of your goodes, and I wyll after myne owne facion assaie what profite and gaines I can leuie therof. The father beeyng tender ouer hym, and leattyng hym folowe his owne

Geue me the portiō of the goodes that to me belongeth.

bridle

bridle and course, diuided his substaunce betwene his twoo sonnes, and either of theim had his owne porcion deliuered hym, & free libertee withall, to putte it to suche vse as he would hymselfe, but yet not without hope that thei would thriue and doode good therewith. The elder planted hymselfe not ferre from his fathers house: but the younger within fewe daies solde all his substaunce that he had, and whan he had turned it into readie money, he straighed from his fathers, and went into a ferre countrey. Whatshould he dooe beeyng a young man, beeyng at his owne libertee and maister of himselfe, and liuyng ferre from his father, in a straunge countrey? He vttrely diuorceth and disseuereth hymselfe from God his moste ientill father, who maketh hymselfe a straungier and a pylgryme of this world. This disseueryng and soondreyng is not of place, but of affection and herte. Euill talk dooeth corrupt and marre good maniers. The Jewes had receiued a lawe by the instrucciō and guydyng whereof, thei did knowe what was to beefolowed, and what to beeschewed: and the Gentiles also had their giftes, as quickenesse of witte, the knowelage and vnderstandyng of the thynges created & made of Goddes handie weorke, by the whiche thei might haue knowen ỹ maker, (as in verai dede a knowelage of hym thei had.) Yea and thei wrote and setteforth bookes verai absolute and perfeict, of the matier & fourme how to liue well: but not hauing in their mynde that thei ought to referre & attribute these verai same rychesse vnto God as the autour of theim, whiche he dyd tendrely geue not to any suche ende or purpose, that thei should foolishely abuse theim, but that with thesame thei should wurship and honour their moste beneficiall father, and by this wurshippyng, prouoke hym to a ferther liberalitee to geue thē more. But how ferre had thei straighed and gon wandreyng awaie from God, in that thei dyd wurship wood, stones, dogges, oxen, apes, serpentes, oynions and leekes, as if these thynges had been Goddes? And how ferre wer thei gon from God in that thei fell into suche filthynesse, as the verai perceiuing and reason of nature hath euermore remoued and kept the bruite and saluage beastes frō? Unhappie is that libertee, whiche the fathers prefēte dooeth not gouerne and staigh. For what chaunce at lengthy befel the young man now set at his owne free libertee out of his fathers tuicion? He spent and wastefully consumed emōg straūgiers all the substaunce not of his owne, (for nothyng it was ỹ he had of his owne) but of his fathers. And he spent it out riottously at dyce, on harlottes, & in feastyng & banquettyng. For plain ryot it is, whatsoeuer is spent about the inordinate lustes of the bodye without necessitee. Verily ỹ saied inordinate lustes and desires dooe corrupte and marre euen the right precious giftes of nature. And whan he had wasted all his substaunce, folowyng in all behalfes his owne sensuall mynde and pleasure: there arose a great faunine in thesaid countrey where ỹ youg mā kepte hymselfe as a straūger & pylgryme. For this world hath nothyng in it that maie fully satisfie the solle of māne, but onely that which is the chiefeste and moste best thyng of al, which thyng is nowhere els but onely in the fathers house. Wel what should the young man do beeyng a straunger emong suche as he knewe not, beeyng naked without clothyng, & beyng in the daunger of death through great houngre: whereas before it was grieuous vnto hym to obei ỹ cōmaundemente of his

He toke his iourney into a ferre countrey.

And there he wasted his goodes. &c.

And came to a citezen of that same countrey.

moste ientil father, he was now of force constreigned to bee as a bondeseruaunte to a forein and an vncurteous citezen of a straunge toune. ¶ Whā men refuse to receiue the swete yoke of the Lorde, then are thei compelled to beare the moste heard and heauie yoke of Satan. ¶ Wilt thou heare how miserable a kynde of bondage it is to serue the desires of the worlde? The citezen that was his maister sent hym to his mainour in the countrey, there

And he sente him to his ferme to kepe swyne.

to kepe and fede his hogges. From how great dignitee into how great reprochfulnesse was the miserable young man brought through his owne folye? Of a ryche enheritour of an exceding ryche house, he was now made a bonde man and a swyneheard: and yet notwithstandyng did not that same his cruell maister so muche as geue hym meate to eate. ¶ What nedeth many woordes? so great was the famine and houngre of the trueth and grace of God (whiche trueth onely and none but it is able to satisfie & fede the solle of man:) that he desiered to fill his bealie he cared not wher with all, no not if it had been with the verai huskes and coddes, wherewith the hogges wer fedde: and yet was there no man whiche would geue hym thesame in so muche that he was in wurse case then the very swyne, to whom he rather was a bondeseruaunte, then a reuoler or a maister ouer theim. The verai giftes of nature wer now defaced in hym, & had clene forsaken the yōg man: & the freedome of his owne will, (as poore as it was,) yet lost and gon it was: and yet the stomake and appetite of his solle beeyng extremely corrupt, was eagre to haue some meate to appease his houngre. Euerie vain and void pleasure of the worlde whiche dooeth but for a shorte space pacifie, neither satisfiyng the solle, nor makyng it fatte, bee as the huskes and coddes that the swyne fede of: with these are the ill spirites delyted: & suche as are their swoorne seruauntes, thei dooe rather tolle and traine with those baites then fill theim. And yet haue thei not alwaies plēte or aboundaunce of these readie at hande neither, or in case thei haue, yet is it marred and disrealised with muche galle of griefes and sorowes.

The texte.

¶ Than he came to hymselfe, and sayed: how many hyred seruauntes at my fathers haue bredde enough: and I perishe with houngre. I will aryse, and goe to my father, & I will saie vnto hym: father I haue synned against heauen, and before thee, & am no more woorthie to bee called thy soonne, make me as one of thy hyred seruauntes.

¶ than he cāe to hymselfe.

Al ell than, he was now come to the poynte of extreme calamitee and distresse. But happie is that distresse which constreigneth a man to emēde his ill liuyng. For the first degree and steppe toward saluacion is this: to calle to remembraunce frō whence a man is fallen, & to acknowelage how ferre he hath swerued and growen out of kynde. And this was ỳ fathers owne drawyng vnto hym. For he had gon awaie & leaft his father: but the father is euerie where present. In tymes past he had been a young mā past himselfe, & out of his right minde, he was a mā distraught with ỳ deceiptefull snares of this world, keeyng all suche thynges as wer onely to bee desired, & desityng those thynges which onely wer to be eschewed & auoided. But ỳ matter is thā in good state whā ỳ synner & myscooer through ỳ secret inspiracīō of his moste ientil father, cometh to his herte again. The young man therefore beyng at length come well to himselfe again, spake to himselfe in this manier: from what degree to what condicion and state am I come wretched creature that I am? Out of myne owne countrey into exyle and banishemēt, out

And he sayed.

of

of a ryche and welthie house, into a countrey of famine: from libertee into seruitude: from a moste louyng father to a moste cruell maister: from the dignitee of beeyng a soonne in my fathers house, to the moste vilest condicion of bondage that maie be: and from the felowshyp of my brother and of the other seruauntes, to liuyng emong swyne. How many hyred seruauntes are there in my fathers house, whiche through the bountie of my father haue plentifull stooze of breade at will as muche as thei will eate: and I beeyng the soonne of suche a good householder dye here for houngre. Many of the Jewes are hypelinges whiche dooe after a sozte to obserue the cõmaundementes of the lawe, not of any godly affeccion, but either of a seruile feare, ozels for the rewarde of thynges cẽporall: & yet a matier of sumwhat it is, to liue as a couenaunt seruaunt with so ryche & so bounteous an housholder, & not to be disseuered oz put asundze frõ so foztunate and happie a house. For one shall of an hyred seruaunt be made as his soõne, if thei haue thaffecciõ that a soonne ought to haue. And a godly kynde of enuie it is, whiche pzouoketh the young man to the hope of forgeuenesse. For after that he had with himself bewailed his state of extreme miserie, wherein he than laie altogether walowyng, he begoonne somewhat to lift & set himself vpright, and to take some herte vnto hym, saiyng: I will arise, & I will goe vnto my father. And yet alas (saieth he to hymself) how daresst þ bee so bold: hast thou any thyng wherby to make thyne excuse oz pourgacion vnto hym: thou foundest hym euermoze a most tendze louyng father to leat thee haue all thyne owne will: thou diddest eagrely require thy chyldes parte of his gooddes, he gaue it thee without once saiyng nai vnto thee: & of thy owne mociõ & doyng it was that thou leaftest thy father beyng to thee bothe louyng & fauourable: thou hast shamefully wasted thy fathers substaunce, not geuen thee for any such purpose: Thou canst impute this thy calamitee to none other persone but vnto thyne owne self. To stand in defense of this my dede should litell helpe oz pzeuail, this is my onely hope: for asmuch as I knowe my father to bee a right father in verai dede, þ is to saie, of his owne nature a man mercifull & easie to bee entreacted: it maie so bee, þ some part of his old loue & charitee remaineth stil in his herte, though I haue vttrely cast of al þ whole nature & duetie of a true soõne. I wil not goe about to make my fault & trespace light: nor I will not denye it. Plain & simple cõfessiõ of al þ matier shal moze weigh with hym, & a mynde in verai true dede myslykyng it selfe for his naughtynesse: then the best excuse oz purgacion that maie be made with studie. The moze verailly þ I shal hate my self, so muche the moze easily shall I stiere vp and kiendle his loue toward me again: & last of all in this my extreme desperacion to whõ should I rather cõmitte my self then vnto myne owne father. He onely & none but he is hable to restoze the trespacer that hath had such a foulle falle: yea and also if there bee any in the wozlde that wil dee willyng to dooe suche a good dede, it is he that wilbee willyng. I will not tarye till he shall knowe my fault, till he shall be aduertised and enfourmed of my wretched state and woefull distresse by other men then my self, who peraduẽture will of their instigacion rather incense and pzouoke hym to punishe this my wickednesse, then to pardon me. The redyest waie to appeace the matier and make all thynges quiete, shall bee, if I my self first breake & shewe þ plain case vnto hym euen as it standeth. Leat hym take suche waies and ozde-

How many hyred seruãntes at my fathers haue bidde enough and I perishe with houngre.

I will arise, and go to my father.

And will saie to him: father I haue synned, &c.

therin as shall please hym. For he is my father, and I am his soonne: and whatsoeuer I haue faulted, I haue faulted against hym alone. And therefore I will saie vnto him: father I haue faulted greatly before thaungels of god, and before the, neither dooe I iudge my self woorthie frō henceforth any more to bee called by the name of thy soonne. I shall thynke it enough if thou takyng pitie and compassion on me, shalt seat me bee in lyke place and fauour with thee, as euerie one of thy common hyred seruauntes bee. Leat me no more but bee as an hanger on i any one corner of thy household, there can bee no fitter woordes framed to stiere vp and to enkiendle my moste singuler good fathers mercie and compassion to wardes me. How muche the plainlyer he confesseth his faulte, (whiche faulte could neither bee hidde, nor yet bee excused,) the more that he dooeth myslyke hymself, the more that he dooeth humble and submitte hymself, the more that he declareth hymselfe to haue no hope ne truste remainyng or leaft vnto hym, but onely in his fathers grace and mercie: so muche the more shall he draw the his fathers mynde to dooe euen as he would haue hym to do. And this tenour and fourme of speakyng vnto his father, no arte of rhetoricke had putte in the young mannes mynde: but his owne conscience beyng grieued and displeased with it self, and yet not vttrely conceyuyng an extreme ill opinion (that is to saie, not despairyng) of his fathers goodnesse.

And am no more woorthie to bee called thy soonne. Make me as one of thy hyred seruauntes.

The texte.

And he arose, and came to his father. But whan he was yet a great waie of, his father sawe hym, and had compassion, and ranne and fel on his necke, and kyssed hym. And the soonne saied vnto hym: father, I haue sinned against heauen, & in thy sight, & am no more woorthie to bee called thy soonne. But the father saied to his seruauntes: bring foorth the best garment and put it on hym, and put a ryng on his hande, and shoes on his fete. And bryng hither that farre calf, and kill it, and leat vs eate and be merie: for this my soonne was dead, and is aliue againe: he was lost, and is founde. And thei began to bee merie.

And he arose

This hope therefore and truste conceiued, the young man ariseth, and to arise (as I saied before) is the first steppe & degree towardes saluatiō. Backe goeth he therefore home again al ỳ waie ỳ he had come, wepyng & sighyng al the waie, where as he had tofore departed frō his father as perte & fierce as rathe and wilful as could bee. Thus hast thou a plain paterne & exaumple declared vnto thee, of a man returnyng from extreme naughtinesse: now beholde a paterne of the gracious mercifulnesse of god. The young mā was not yet ful come to his fathers house, whan his father espied hym cummyng a ferre of, (as in dede naturall fatherly loue hath alwaie the ies open & can see ferre.) He ỳ did more tenderly loue of ỳ twoo, dyd first espie the other. He sawe his soonne cūmyng woōdreous ougly & pieteous to behold, who had wilfully departed frō hym a fierce young man, & one ỳ would not take it as he had doen. He sawe hym ragged hoūgrestaruen, filthie, lamētyng, sighyng & wepyng. This berai sighte beeyng so pieteous, begoon byandy to moue the fathers herte: & where as he had iust cause to haue been angrie: this sight turned his angre into pitie & cōpassion. He renneth foorth to mete ỳ young man as the same was cūmyng towardes hym, & not lookyng to bee praied of his soonne, but beeyng ouercomed with naturall loue, caught his soonne about the necke & kyssed hym. And albeit these thynges wer sufficient tokens of a mynde readie of it self to forgeue: yet the young mā beyng angrye with hymself, saied: father I haue dooen amisse and that greatly, both before the Aungels of God and before thee, and yet haue I been so bold as to auēture

And came to his father.

But whan he was yet a great waie of his father sawe hym.

And had compassion.

And ranne, & fell on his necke, & kissed hym.

father I haue sinned against thee, &c

to

to come into thy ſight, wheras I am vnwoorthie any more to be called thy ſoonne forasmuche as all the bandes of naturall loue and duetie on my behalf haue been broken. Here in this man by the onely inſtincte and mocion of nature beyng thus affected toward his ſoonne, vnderſtande thou ꝑ goodneſſe of God, who is muche more gracious & merciful towardes a mā that hath been a ſynner, if he truely and vnfeignedly repēte and myſlyke hymſelf: then any father can poſſibly bee towardes any ſoonne, though he neuer ſo tenderly loue the ſame. His ſoonne had not yet ſpoken al that he had conceiued and recorded in his mynde before, by reaſon that wepyng and ſobbyng dyd breake his tale. But his teres declared and ſpake more thē his wordes could haue dooen. And what dooeth his father therewhyle, trowe ye? dooeth he ſpeake any thoundreing woordes of crueltee? dooeth he threatten to beate hym? dooeth he threatten to caſt hym of, and neuer to take hym any more for his ſoonne? dooeth he caſt hym in the teeth with his bounteous goodneſſe ſhewed vnto hym? dooeth he laie to hym his goyng awaie? dooeth he burdē hym with his gluttonie, or other abominable poyntes of liuyng? he remembreth none of all this geare, he dooeth ſo greatly reioyce that he hath gotte his ſoonne again. The ſoonne thought hymſelf vnwoorthie the title or name of his ſoonne: yet the father reſtoreth hym to his old ſtate and degree again. The ſoonne dooeth vttrely condemne himſelf: and the father dooeth abſolue and quitte hym. The ſoonne dyd caſt hymſelf down to bee a ſeruaunte: the father ſetteth hym perfectely again in his old ſtate and dignitee. For the father turnyng hymſelf to his ſeruauntes, ſaied: bryng ye foorth quickely his former robe and apparel that he was woont to weare, and put it on hym, and ſette alſo a ryng on his fynger, & putte on a paire of ſhooes on his fete: And this dooen, ſette ye alſo out of my paſtures that ſame my beſt & fatteſt calfe that is there, and kyll it. Let vs prepaire a feaſt, and leat vs reioyce, for that this my ſoonne was once dead, & is now come again to lyfe: & for that he was once periſhed & vttrely loſt, & is now found again. So great a matier it is that a true penitent herte maie doe with God. There is no puniſhement miniſtred vnto hym: onely to bee of a penitent and contrite herte, ſufficed his moſte louyng father. He whiche by his ill demeanour had made himſelf vnwoorthie to come in his fathers ſight or preſence, the ſame did the father eſpye and caſt a mercifull eye vpon, cummyng towardes hym a great waie of. He that hath deſerued forever to bee thruſt out of his fathers houſe, which beyng an vnthankefull perſone he had tofore wilfully & vnhoneſtely forſaken: to hym returnyng & cummyng home again, the father in his own perſone came foorth of the doores, and mette hym, for he hath none in al his wholle houſe more mercifull then he hymſelf is. Hym that had caſt hymſelf into ꝑ bondeſeruice of abominable maiſters, ꝑ is to wete, the filthie pleaſures of ꝑ bodye: hym did his father vouchelafe to enbrace in his armes. To hym ꝑ had deſerued to bee ſcourged with many a ſore ſtripe: is geue a kiſſe, for a token of perfect loue & attonement. Happie is that ſynner, whom the Lorde vouchelaueth to enbrace and kyſſe. Becauſe he confeſſed his offenſes, and refuſed the name of a ſoonne, for that in his conſcience he knewe hymſelfe faultie, there was brought foorth, and reſtored vnto him al the tokens of his olde dignitie. He had loſt all his apparell that was mete for ſuche a mannes ſoonne to weare: but there was brought vnto hym

But his father ſaied to his ſeruauntes. &c.

And putte a ryng on his handē. &c.

And leat vs eate and be merie. &c.

the principall best robe and vesture of his former innocencie whiche he had lost. He had lost al the worthinesse and dignitee of a soonne of the house, by his owne wilfull seruitude: and yet is the ryng deliuered hym again. And because he should lacke nothyng that might serue for the deckyng and trymmyng of hym to the vttermost: he hath shooes putte on his fete. The young man hymself durst not hope to haue any suche thyng: and how muche the lesse he hopeth or looketh for it, so muche the sooner doeth he obtain and geat it. And to thentente that none in the house should the lesse esteme hym or set by hym for his lyght and homely prancke of youth: his father as soone as the calf was killed, moueth and prouoketh all his wholle householde to reioyce altogether, and alleageth good causes vnto theim why thei should bee glad: Howsoeuer he hath behaued hymself (saieth he) my soonne he was, he hath been dead, and now is he called to life again. For synne is the death of the solle. And he renneth towarde death, which leaueth and forsaketh the autour of life. He leaueth and forsaketh the autour of life, whosoeuer is in loue with the thynges of this world, for the worldely pleasures are ferre wyde from God almightyes schooling. And suche an one is reuiued again as dooeth repēte and reforme his synneful life. He was lost without any hope euer to bee recouered again as concernyng hymselfe: howbeit he was found and gotten again. To departe awaie from the fathers house, is to perishe: for out of thesame house there is no health. Neither is there any waie to returne, except his father self putte it into his soonnes mynde beeyng now brought to extremitees. That the father putteth the remembraunce of hymself in the soonnes mynde, is of his owne beneficiall goodnesse towardes the soonne: but in that the soonne dooeth not neglecte it whan it is so putte to hym, this is imputed vnto hym as a thyng meritorious: and the verai confessyng of the faulte, is receiued and accounpted for satisfaction. He was lost through his owne folye: And was found again by his fathers loue. And because he repented and emended euen frō the botome of the hert, for asmuche as he did vttrely myslyke hymself: his fathers mercifulnesse did not onely restore hym to his old dignitee, but made also a feaste, that he might commende and sette foorth his soonne to the hertie loue of all that wer belongyng vnto hym.

The texte. The elder brother was in the fielde: and whan he came and drewe nigh to the house, he heard mynstrelsye and daunceyng, and called one of his seruauntes, and asked what those thynges ment. And he saied vnto hym: thy brother is come, and thy father hath killed the fatte calf, because he hath receiued hym safe and sounde. And he was angrye, and would not goe in. Than came his father out and entreacted hym. He aunswerede saied to his father: loe these many yeres haue I dooen thee seruice, neither brake at any tyme thy commaundemente, and yet gauest thou me neuer a kidde to make merie with my frēdes: but as soone as this thy soonne was come (whiche hath deuoured all thy goodes with harlottes) thou hast for his pleasure killed the fatte calf. And he saied vnto hym: soonne thou art euer with me, and all that I haue is thyne: It was mete that we should make merie and bee glad: for this thy brother was dead, and is aliue again, and was lost, and is found.

And suche manier an one as the father here, beeyng expressed by the similitude of a parable, shewed hymself towarde his soōne: euē suche ones ought curates and bishops to shewe theimselfes towardes the penitent synner. But the proude Pharisees (who fauouryng their owne faultes, dooe nothyng

thyng but shewe most cruell tyrannie vpon other mennes faultes) are ferre wyde frō this exaumple. And beholde while al the wholle house of ỳ father, that is to saie, the wholle congregacion of deuout and godly persones, was altogether merie and full of all reioycyng, onely the brother beeyng wel resembled to the Pharisees, dooeth enuie & grutche at it. For while these thynges wer in dooyng, the elder soonne was not at home, but was buisily occupied in the fielde of Moises lawe, labouryng till he sweatte again with carriyng the burdens of the commaundementes, & most painfully wadyng & strougleyng to beare the hauie weorkes of the lawe, whereas the younger brother did in ỳ meane tyme receiue & take the most tentill yoke of his father. And whan the sayed elder soōne drewe nere vnto his fathers house, he heard the strange noise of theim that soong & daūced for ioye. For stickyng wholly to the vnsauourie lettre of the lawe, he did not knowe howe great ioye it is that the spirite of the gholpell hath. Wyle the Jewes neglecteth all the premisses dooyng nothyng but digge & beare burdens in the fielde of ỳ lawe: in the meane tyme is the people of the Gentiles with great ioye receiued & taken in to the house of the father, who nothyng els desireth but the saluacion of his. Than ỳ folower of the old lawe mervaillyng muche at the straungenesse of this newe matter, and woondreyng what should bee the cause of suche vnwoont mirth: would not vouchesalue to entre in where he might bee partaker of the common gladnesse emong all the reste, which thyng his father did earnestelie wilshe. For the Gentiles wer not so receiued in that the Israelites should bee excluded & shutte out. But euē yet still thei stāde without the doores fumyng & freattyng for that ỳ churche reioyceth for ỳ Gentiles receiued to ỳ saluaciō of the gholpel. The elder soonne therfore called out one of his fathers seruantes, & demaunded of him what newe ioye & gladnesse all thilsame was. He made aunswer, your brother is come: whō, whan your father had gotten agayn, he was verai glad, & killed thatsame principall best calf whiche he had so long fatted, because he had hym safe & sound again, whom he thought to had been vttrely lost for euer: Here beholde a Judaicall herte and stomake: whyche whereas it ought to haue reioyced for the receiuyng of his brother, whiche ought to haue praised the mercifulnesse of his father: yet had rather to enuie his brother, and to take indignacion against his father. He taryed still therefore without the doores, murmouring and full of chafyng. And whan his most louyng father had perceiued hym, who desired the ioye to bee in common to all that wer of his house: he went vnto hym and begoon courteously to praie hym that castyng all enuie and grutche out of his stomake, he would come in, and make one at the feaste emong all the reste, and would bee partaker of his fathers ioye. Yet would not the elder soonne any thyng bough or relente with this his fathers courteous entreacting, but proudely quercled and reasoned the matter with his father, and vnnaturally accuseth his brother. Beholde (saieth he) so many yeres am I as a bonde seruaunte to you within your house, nor neuer brake or transgressed any commaundement of youres, and yet this my godly obedience hath neuer been regarded. For yeneuer gaue me so muche as a young kidde wherwith I might make merie emong my frendes. But nowe that thilsame soonne of yours, who hath wasted and spent your substaunce on whoores and harlottes, is come home again: ye haue killed for him that

The elder sonne was in the fielde.

And whan he drewe nere he heard minstrelsie and daunceyng.

And called one of the seruauntes, and asked what these thynges ment.

And he was angrye and would not goe in.

Than came his father out entreatted him.

Loe, these many yeres haue I doo'e thee seruice, &c.

Yet gauest thou me neuer a kidde to make merie with my frēdes.

same your principall best and fattest calfe. Dooest thou not Theophilus thynke thy self to see this elder soonne to entre in fumyng and chafyng, and thus murmouryng against his father, whan thou readest of the Pharisees backebityng Christe because he did eate with Publicans & synners: whan thou readest of the Iewes repinyng against the Grekes for that the same Grekes wer admitted to ỹ ministerie & office of Apostles: whã thou readest the same Iewes scoldyng & raillyng without ende, ỹ the Gentiles leauyng their idolatrie, without ỹ burden of the lawe, by feith only shoulde bee admitted to ỹ grace of ỹ ghospel, & should bee baptised, & so confirmed with ỹ holy ghost: whan thou readest of theim hauyng enuie, that thei abstemyng frõ the feast, the congregacõ & churche of the Gentiles with an vnspeakable ioye of the spirite dooeth eate that same special goodly calfe, whõ the father cõmaunded to bee slain for the redẽpcion of the whole worlde: And yet this man also beyng a murmourer, as he is, the gracious goodnesse of his most good father goeth about to appeace. Soõne (saieth he) thou shalt fare neuer a whit the worse for that, though I vse ientilnesse & mercie towardes thy brother. For thou art cõtinually with me, & al that is myne is thyne. For cõtinuall felicitie neuer interrupted or broken of, hath not so muche pleasure or delectacion in it. But lyke as a disease or sickenesse afore goyng doeth cõmẽde health vnto vs, and make it seme the sweter vnto vs after we bee restored to it again: euen so the misfortune which I haue had afore for my soonne, maketh our mirth now the more for that he is gotten again. And thou oughtest to reioyce in thy brothers behalf, & not to bee awaye frõ the mirth of this feaste, for because this same thy brother was once dead, & is returned to lyfe again: he was once loste, & is nowe found again. Therefore dooe not thou thynke that he is returned home to thee the same mã that he was: but thynke hym of an vnthrifte to bee newe borne an honeste & well disposed mã. Thou must not remembre what he hath been: but bee gladde that he is nowe become suche an one, as we wilshe & desire to haue hym. With these three parables the Lorde dyd exhorte all his disciples to mercie and ientilnesse in receiuyng of synners. For the glorie of God is neuer more shewed or bettre sette foorth then whan he whiche was verai notoriously euil, is soodainly by the grace of God made a newe man of an idolatre, made the seruaũte of Iesus Christe: of a rauiner, and extorcioner, made a defendour & helper of ỹ poore: of an vnchaste liuer, made chaste: of an ambicious persone, brought to humilitee: a reuenger, chaunged into a bearer and long suffreer. Furthermore the younger soonne found his fathers mynde so muche the more readier to forgeue hym, for that the Gentiles whiche did not knowe God, faulted against hym more through ignorannce, then of any stubberne or indurate prepensed malice. For ignorannce and lacke of thinkyng & castyng afore what will come after, is alwaies for the moste parte ioyned and coupled with youth. And therfore so much the more willyngly we do forgeue youth, and beare the more with this age whan it dooeth offende. But the Iewe, whiche to hymselfe semeth iust, and standeth muche in his owne conceipte for fulfillyng of the lawe, dooeth trespace more grieuously with enuiyng against his brother, then the other had synned by sweruyng and straighyng out of the right waie.

And he sayed vnto him: soonne thou art euer with me. &c.

It was mete that we shuld make merie & bee gladde. For this thy brother was dead, and is aliue again.

The.xvi.Chapter.

The texte.

¶ And he laied also vnto his disciples: There was also a certain riche man whiche had a stewarde, and the same was accused vnto him, that he had wasted his gooddes. And he called him, and laied vnto him: how is it, that I heare this of the? Geue accountes of thy stewardship: For thou maiest bee no longer stewarde. The stewarde laied within himself: what shall I doe? For my maister taketh awaie from me the stewardship, I cannot digge, and to begge I am ashamed. I wote what to doe, that when I am putte out of the stewardeship thei maie receiue me into their houses. So when he had called all his maisters debtours together, he laied vnto the first, how much owest thou vnto my maister? And he saied: an hundreth tunnes of oyle. And he laied vnto him, take thy bille, and sitte down quickely, and wryte fiftie. Then saied he to another, how much owest thou? And he saied an hundreth quarters of wheate. He laied vnto him, take thy bille and wryte fower score. And the lorde commended the vniust stewarde, because he had dooen wyselye: For the children of this worlde are in their nacion wyser then the children of light. And I saie vnto you make your frendes of the vnrighteous Mammon, that when ye shall haue nede, thei maie receiue you into euerlastyng habitacions.

And all thissame that hath hitherto been saied, dyd moste specially, and moste directely touche the Pharisees, takyng muche indignacion, that the Lorde Jesus, as one that remembred not his owne high dignitee, dyd receiue Publicans and knowen sinners to the familiar conuersacion of liuyng with hym in coumpainie. But anon after, he returnyng to his disciples, aduised and exhorted theim to a more larger fauourablenesse, that thei should not onely not murmour against the goodnesse of God: but also thei should by all meanes and waies possible, folowe the same goodnesse of God on their owne behalfes: earnestely appliyng theimselfes to dooe their neighbour good by euerie occasion: relieuyng the same with succour of thynges necessarie for the bodye: easyng their hertes with woordes of coumforte: exhortyng theim to goodnesse: teachyng theim what thei ought to dooe: admonishyng theim whan thei dyd amysse: and forgeuyng theim whan thei trespaced against theim. And where he would teache vs that our tentie goodnesse in thus dooyng shall not perishe to vs ward, but that contrariewyse, it is laied vp in store for vs against thelyke to come whatsoeuer thyng is here bestowed on our neighbour: he propouned foorth this sentence by a parable of suche sorte as foloweth.

There was also a certain ryche manne whiche had a steward.&c.

A certain great ryche man there was, who had committed the bestowyng and housebandyng of all his gooddes and thynges vnto a steward of his. This steward was complained on to his lorde, that beeyng more prodigall then reason was, he wasted and consumed his gooddes awaie. The lorde therefore callyng for his stewarde, saied vnto him: why dooe I heare this bruite and fame of the? Come on, make thyne audite and accoumpte of thy stewardeship: For I am not mynded ne willyng, that thou shalt any longer haue the ordreyng or disposicion of any more gooddes of myne. But the

Geue accountes of thy stewardeship, for thou maiest no longer bee stewarde.

the stewarde as sone as he vnderstood that it was lyke within a litell shorte tyme to come to passe, that he should bee put out of his office of stewarde: did in that same litell shorte tyme subtilly and craftily prouide for hymselfe. Some men haue rychesse, some men haue learnyng, others haue experience of the worlde, and so one man hath one qualitee, and an other man an other. And what thyng euerie persone hath whereby he maie bee hable to dooe his neighbour good, it is the substaunce of our ryche Lorde & maister: whiche substaunce it is our office bountifully to bestowe on our neighbour. For no mortall man is hymself the lorde of suche qualitees and giftes as he hath, but a steward and a dispensour onely. This office of dispensyng is sone taken awaie. For all the lyke here in this worlde is but shorte, and after this life there is no longer power ne libertee to dooe good. And a plain waster is that man of the lordes substaunce, whosoeuer bestoweth after his owne affections that, that he hath, and dooeth not with parte therof relieue his neighbour.

What shal I dooe, for my master taketh from me the stewardeship,

The stewarde therefore beeyng sure within a litel tyme to be remoued from his stewardeship: consulteth with his owne mynde, & aduiseth hymselfe, saiyng: what shall I now best dooe, seeyng that my lorde and maister taketh awaie frō me the power and office any longer to haue the dispensyng of his gooddes? And wheron to liue I haue not. For I gathered nothyng together for myne owne behouf whyle I might haue dooen. There is nothyng leaft now for me to dooe, but either to digge in the fielde for hirewages from daie to daie, orels to goe about euerie where on beggyng. But to digge and delue I lacke strength, & to begge I am ashamed. But (as happe is) I haue euen now soodainly deuised in my braine, how to make a ioly prouision for my self. I will procure and geat myself some frendes with my maisters gooddes. And the saied frendes bearyng well in mynde my beneficial goodnesse towardes theim, will receiue me into their houses, whan I am putte out of myne office of stewardship. Herevpon he calleth together al his maisters debtours, one by one, and saieth vnto the first: how muche art thou behynde with my maister endebted vnto hym? the partie aunswered:

Take thy bille & wryte fiftie.

An hundred bates of oyle, (and a bate, as some wryters dooe accompte, was a kinde of measure emong the Hebrewes, conteinyng seuen gallones of liquour, or therabout.) Than (q the stewarde) haue here, take thyne obligacion, and sittyng downe quickely, wryte thou fiftie in stede of an hundred. My maister is ryche enough, I will haue thee saue the one moitee clere to thyne owne auauntage by my good helpe. This dooen, he saied to the seconde: and how muche owghest thou? who aunswered: an hundred quarters of wheate? Than q the stewarde: take thy bille of thy hande, and wryte fower score. As for twentie quarters, whan it is abated, my maister wil neuer perceiue: and to thee beeyng a poore man twentie quarters saued will dooe good seruice and stede. And after the same sorte plaied he with the other debtours also. In case this fraude had been espyed or knowen to the forsaied ryche man: his stewarde had neuer escaped vnpunished for it: But yet the Lorde Jesus for an exaumple of beneficiall liberalitee praised vnto his disciples, the deuise of the saied stewarde, though gyleful, yet wyse and politike: and exhorted all his to the folowyng of him: geuyng a sharp checke to our sluggishnesse, in that, that men seruyng this worlde,

worlde, are more prouident and forecastyng, and also more diligent and industrious in prouidyng for their bodily sustenaunce and liuyng, then suche persones (who hauyng clerely renounced the worlde, do ensue thynges eternall) are in makyng prouision for theim selfes towardes the euerlastyng lyfe in heauen. And a foule shame it is for vs that thei in their kynde are so wyse and so full of good prouision, all the busines beeyng onely for light trifelyng matiers, and thynges that shall anon after come to nothyng: whan we are slacke by dooyng good turnes and pleasures to our neighbour, to purchace and geat sure staighes of the life immortal: seeyng that by reason of ỹ vncertain terme of this present life, euerie of vs ought to looke for no lesse to come, but that we must heare spoken to vs by our maister, the woordes which the saied stewarde heard spoken vnto him: Thou maiest no more from this tyme forewarde exercise or occupie thy roume of stewarde.

The children of this worlde are in their nacion wyser then the children of light.

And this tyme forasmuche as it is both to euerie manne vncertain whan it shall come, and also otherwyse to no man any better then a thyng of verai short continuaunce, we must make haste, that all our worldely goodddes bestowed on the poore in the waie of almes, we maie prepaire and geat our selfes prouision to serue and bryng vs to the life euerlastyng. For by that meanes shall it come to passe, that we also shalbee made partakers of the good dedes which other men haue dooen, forasmuche as we haue with our temporall gooddes holpen theim. For whoso dooeth with parte of his substaunce helpe to aide and maintcine any man beeyng busily occupied about the cause or affaires of the ghospell to bee sette foorth: thesame shall again in the kyngdome of heauen bee relieued and made partaker of the well dooynges of an Euangelistе, that is to saie: a wryter or a preacher of the ghospell.

Make you frendes of the vnrighteous Mammon.

Therefore saied the lorde: And take ye good waies for yourselfes in season whyle tyme is, after the exaumple of the saied worldly wyse and politique stewarde. Procure vnto yourselfes good frendes of an euill thyng, to the ende that at suche tyme whan ye shall at the commaundemente of the Lorde bee compelled to departe out of the tabernacle of this mortall bodye, thei maie receiue you into tabernacles euerlastyng. An happie permutacion it is, whan transitorie thynges make chaunge with thynges eternall. And what is more vile, or further from vertue, then the tychelle of this worlde? Thei are wreathi at any tyme gotten without guile and falsehood. And other waies or meanes, either to saue theim, or els to encreace theim is there none, but the same that thei are gotten by. It is a possession of suche busines and encombreaunce, and yet is it neither out of daungier of miscarryng there whyle, ne any waie a thyng of long continuaunce. For thei folow not their maister whan he departeth hens, yet notwithstandyng with the same a man maie bye that is euerlastyng, and whiche maie do hym good stede and seruice in the lyke to come. So shall it come to passe, that the thyng whiche in case it bee hoorded vp and hidden, maketh a manne vnrighteous and thrall to many cares: thesame, if it bee laied out and bestowed in dooyng charitee, shall bee an instrumente of euangelicall righteousnesse, whyle bothe he that is a ministre of the ghospel, is relieued with necessaries, and a rewarde cometh to the geuer with a large encreace of entresse.

That whan ye shall haue nede, thei maie receiue you into, &c.

De

The texte. ¶ He that is feithfull in that, whiche is leste, is feithfull also in muche. And he that is vnrighteous in the leste, is vnrighteous also in much. So than if ye haue not been feithfull in the vnrighteous Mammon, who will beleue you in that whiche is true? And if ye haue not been feithfull in an other mannes busynesse, who shall geue you that whiche is your owne? No seruaunte can serue twoo maisters: for either he shall hate the one, & loue the other: or els he shall leane to the one, and despise the other. Ye cannot serue God and Mammon.

He that is feithfull in that whiche is leste is feithfull also in muche.

Whoso, as a stewarde, hath the disposyng and bestowyng of a mortal mannes gooddes, by suche meanes and none els is found to bee feithfull & trustie, if he after a verai pinchyng sorte bestowe that he is putte in truste withall. But contrariewyse God, who is ryche for and towardes all creatures, would fain haue it most bountifully laied out, that he hath purposely deliuered out of his handes to bee euerie where distributed: & taketh hym for an vntrustie seruaunte, whosoeuer kepeth to hymselfe as his owne proper gooddes, that the Lordes will and mynde was to bee made common to all people, as often as the necessitee of the neighbour dooeth so require.

Therefore, whoso in disposyng a thyng of the leste value possible, behaueth himself otherwise, then his moste liberall maister would haue him: shal he not seme a persone vnworthie to whose honestee his maister shoulde committe the dispensacion of higher thynges. All that euer we haue, is the lordes & not ours: corporall rychesse, & whatsoeuer this worlde produceth, is the onely bounteous goodnesse of God. The doctrine of the ghospell, and the other ghostely giftes, are the gooddes of almightie God, not for any suche purpose geuen vnto vs, that our selfes and no mo should haue ỹ fruicion of the same: but to bestowe them lyke good stewardes to the vtilitee & profite of our neighbour. But thus muche oddes there is betwene those twoo sortes of goddes or treasoures, ỹ suche thynges as perteine to coumfortyng or cherishyng of the bodye (because thei bee without vs & not in vs) thei neither bee our proper owne, nor cõtinuall vnto vs. Thei are the gooddes of the worlde rather then ours. Moreouer because thei haue an outward lykenesse of felicitee after the worlde, (whereas i verai dede, thei are a sore lette and hindreaunce to the happie or blisseful state of man,) thei bee not ỹ thyng neither, that thei are named to bee. For thei are named goddes, whereas in verai dede thei are the thynges whiche bryng a man to the state of extreme miserie & wretchednesse. The rychesse therfore of the mynde & solle are ỹ true rychesse in dede, and rychesse that maie bee called our owne: not as though we wer not bounde to God for them, but because thei leaue not their possessour in the lyke to come, at leste wyse if a man vse them now in this present like as he ought to dooe: And like as in a cõmon weale no mã is auaunced to the head office of gouernour, as maioraltee or suche others, except he haue first in the rowme of counstable, and in suche other inferiour offices shewed a saumple of his perfect honestie and vprightenesse: & as in a priuate familie the distributyng of precious thynges is not cõmitted, but to suche an one as hath euidently shewed hymself feithfull tofore in matiers of lesse weight: so dooeth the lorde teache vs, that the dispensacion & bestowyng of the rychesse euangelicall, (whiche onely and none els are true rychesse in dede and our proper owne,) is not to bee putte to ỹ credite and truste of suche an one,

as

as hath nothig faithfully distributed money, beyng a thyng, as moste vile of all, euen so beyng an other mannes, and none of his owne. For whoso cannot set worldely rychesse at naught, will not syncerely distribute the rychesse of the soule. And the lorde still beating suche thynges into the myndes of his disciples sayed: whoso is faythfull in a thing of lesse value, it is a very great lykelyhood, that the same will be faythfull in a great matter to. And agayne he that is vniust in a litell thyng, will be vniust in a greater matter also. For that man, whose herte the care of a thyng nothyng worth in the worlde may be able to moue to do amysse: will muche sooner with a greate occasion bee drawen to doo amysse. That if in the wicked mammon, that is to say, in falce richesse and gooddes gotte with falsehood (as commonly in verai true dede it is,) ye shall not shewe your selues faythfull to the lorde who hath deliuered you the same to be disbursed & distributed abroder: what man will commit vnto you the bestowyng of ỹ true rychesse of the myndes? And if in a thyng of an other mannes, whiche cānot perpetually continue with any man, ye haue bene nothing trustie, who will putte in your handes suche a thyng as might perpetually in tyme to come be your owne? And a lighter offence & trespace doeth he, whiche vnfaythfully handleth ỹ rychesse of this worlde: then he whiche vnfaythfully dispenseth the treasoures of the gospel. The kyngdōe of God requireth to haue al the whole mā. And ỹ minde it requireth to haue free frō the loue of al worldely thynges. Neither is it for any man to attempte or goe about to make a medley of the worlde & the gospel together, whiche gospel is the kyngdome of heuen. For if no man can be a seruaunt common & indifferent vnto two maisters at ons, (because ỹ scarcely anye two men dooe so wel agree with theimselues, that one seruaunte is hable with his due attendaunce to satisfie theim bothe at ons, but that the one or the other sette at naught, he must of force be compelled to sticke to the one of them alone:) howe muche lesse can ye be hable to serue God and Mammon bothe at ons, beeyng maisters so ferre discordyng together, that there is not so muche as anye one pointe wherin thei agree. And seruaunt vnto Mammon is that man, whatsoeuer he be, that setteth a great piece of his heauen in rychesse, and for that cause laboureth with all earnest applyng of his mynde to geat verai great aboūdaunce, and the same to vpholde, maintaine, and encrease, whan it is gotte. And suche an one leapeth for ioye, whan his substaunce multiplieth, and is sore vexed in his herte, if it be taken awaye from hym by any misfortune. And seruaunt to God is he, who either chaūging of from hym the gooddes of this worlde, or els possessing theim, as though he possessed theim not, doeth with al earnest applyng of himself goe about the prouision of the thinges, whiche make to euerlastyng saluacion.

And he that is vnrighteous in that lesse, is vnrighteous also in muche.

If ye haue not ben faithfull in the vnrighteous mammon. &c.

And if ye haue not ben faithfull. &c.

Who shall geue you that whiche is your owne.

No seruaunt can serue two maisters. &c.

Ye cannot serue god and mammon too.

¶ And these thynges heard the Pharisees also, whiche wer couetous, and thei mocked hym. And he sayed vnto them. Ye are they whiche iustifie your selues before men: but god knoweth your hertes. For that whiche is highly estemed amyng men, is abominable in the sight of God.

The texte

All these thynges heard the Pharisees also. &c. and thei mocked him.

All the wordes and talke afore goyng, (though it wer specially and purposely spoken to suche, as beleued themselues possible enoughte to be Christes disciples) though thei wer charged and loden with the carefulnesse of rychesse, the Pharisees also did heare, whose hertes, beeyng as it wer olde

bottels could not hold ne receyue this newe muste of the doctryne euãgelicall. For they wer couetous and gredie not onely of money, but also of glorye. They wer haulte mynded, fierce, and men that would be auenged of euerie matter. Therfore they skorned the doctrine of Jesus, who moued men to charitable liberalitye, to not caryng for to bee auenged, to the not passyng on glorye, ne on their life neyther. And certes this worlde also hath and euermore shall haue his Pharises, who trustyng to their owne forse, will haue in derision the doctrine of humilitie, of fauour in pardoning offenses, of tractableneſſe, and of liberalitie. A mouth enured and accustomed to the soure turned wyne of worldely wysedome and policie, abhorreth frõ this heauenly muste. Maye it also please God to vouchesalue one daye, to dampe the tauntyng mockes of suche persones lykewyse as he did at this present sharpely reproue these Pharisees beeyng scorners, whan he sayed: Ye swell in pryde with the vain counterfaictes of goodneſſe, letting forth your peincted sheathe in the face of men, who esteme a man of his rychesse, of his gaie apparell, of the obseruacion of ceremonies: and of those thinges do ye purchace vnto your selfes also a laude and prayse of holinesse, where in verai dede ye are neither ryche, nor holy, nor in happie or blissefull state, nor yet great men. For God, who onely seeth and beholdeth youre hertes, esteemeth a man by the verai gooddes of the soule. And suche a mã and none other is ryche, who is riche before God: he is iust, ẏ is iust in ẏ sight of god: that man is great, who beyng litell in his owne estimacion, is great by the iudgement of God. For moste commonly it chaũceth, that such a thing as to men semeth soune high matter, and to be had in high veneracion, is wyth God reputed a thing abhominable.

Ye are they whiche iustifie your selfes afore men.

What God knoweth your hertes.

The texte. ¶ The lawe and Prophetes reigned vntill Jhon: and sens that tyme, the kyngdome of God is preached, and euerie man striueth to goe in. Ealier is it for heauen and yearth to perishe, then one titel of the lawe to falle. Whosoeuer forsaketh his wyfe, and maryeth an other, committeth aduoutrie. And he whiche marieth hir that is deuorced from hir housebande, committeth aduoutrie also.

Ye do yet still holde the rynde of the lawe fast in your teeth, and ye glorie in the shadowes of thynges: whereas now the kernell within is to be opened, that the lighte of euangelicall trueth arisyng, may on euery syde dryue away all shadowes. Ye must now vnacquainte and estraunge your selues from the soure old wyne of Moses lawe, and drynke in the newe muste of more sounder doctrine. The figures of the lawe had theyr tyme: what the holy sayinges of the prophetes did promise, was looked for. But figures ceasse, now that the trueth hath appered forthe: neither is prophetical promisyng any longer looked for, nowe that the thing whiche thei had promysed, is in verai facte perfourmed and geuen. From shadowes ye muste goe forewarde and growe to the veritie. And from the fayth of ẏ promisses, ye must growe vp to the loue of the thyng beyng now sent and geuen in dede. Jhon was (as ye would say) a matchyng worde or a particyon diuidyng & seuerying ẏ lawe with his figures, and the prophetes vñ theyr promysses, from the gospell: whiche gospell doeth in verai facte ẏ dede geue, as well that the lawe had with his figures signifyed and appointed, as also that the prophetes beyng enspired with God had promised should come. Jhon

The lawe & the prophetes reigned vntil Johñ.

preached

preached that ỳ kyngdome of God was alreadie come. And ỳ verai thynge
forsoothe it is, whithe the lawe had in shadowes marked out: and that verai
thyng it is, that the prophetes solemnely spoke of afore. And ye see ỳ thyng
selfe to be agreable to Johns preachyng. For euer sence his tyme the kyng-
dome of God is continually preched vnto all people, and many doe with
glad hertes greatly take ỳ blissefull and heauenly newes. Thei drynke new
wine, they take the doctrine of God, they contemne yearthly thynges, and
growe ryche with goodes and treasures heauely. They cast money awaie
from them, but they wynne miracles: they haue no armour ne weapō, but
they cast out deuils. They are not men of wealth, or rychesse, of power, of
glorie and renowme in worldely estimacion: But in humilitee, in tractable-
nesse, in patient sufferaunce, in charitable geuyng, and in the other goodes
of the minde, they are in verave true dede, bothe ryche, and men of power, &
also full of glorye in the syght of God. And ỳ high pathwaye vnto this sel-
same is shutte vp to no man. That if ye Pharisees will not vouchesafe to
entre, others will preuente you, and take vp your rowmes: the Gētiles will
enter in, and all the nacyons of the worlde will entre in.

And see that tyme ỳ kingdome of God is preached.

And euerie man striueth to goe in.

They cannot be kepte out now that the dore is set open: they breake in
by plain force and violence, if they be not receiued in. Ye see publicanes, sol-
diers, synners, and harlottes howe they come renning thither. These sortes
of people despysyng al that euer they are owners of, cōtemning all bolupte-
ous pleasures of this worlde, trustyng to the promisses of the gospell, doe
with all theyr hertes applye theim selfes to the true goodes of the mynde: &
whereas ye stande without doores (whole partes it had been fitte of all o-
thers to entre, yea & also to bryng in others which would entre:) they who
I haue rehersed, doe through ỳ feruentnesse of fayth, through their prōpt-
nesse of mynde, breake in whether we wyl or wyl not. And suche kynde of
violence doeth the kyngdome of heauen loue: Neyther is there any cause
why for the affectionate louers of ỳ lawe, to make suche a great cryng out,
that the lawe is nowe abrogate, that the prophetes are now abolished.
Nay thissame is not an abolishing of the lawe, but an accomplishing & per-
feccyng therof. For mothers doe not vse to make wepyng and waillyng
that theyr sonne is loste, whan he is of a boye weared and growen vp to
be a manne. Now a verai great point of folye it were, for one to enbrace in
his armes the counterfaict porterature of man, whan he maye enbrace the
verai mannes selfe who was so portured out: and no lesse point of foly, to
speake to ỳ maker of a promisse, whan one maie bee sure (if he will) to haue
presently in his hādes, the verai thyngselfe that was promissed. The thing
than must bee compared with the image, and in case they doe agre the one
with the other: than acknowelage thou the thyng that hath ben sette out
in shadowes, and enbrace thou, that is performed and geuen in facte.
If the proufe of the thinges, doe agree with the promisses of the prophetes,
discharge theim as true men of theyr promisse, & enbrace thou that is truely
performed and brought to effecte. And ferthermore, if thou see with thyne
yies right many thynges to haue cum to passe, whiche were marked out by
the shadowes of the lawe, (for the lawe is spirituall and ghostly,) if in a
great maignie causes, the ende and proufe of the matier be answereable to
the olde and auncient forsayinges of the prophetes: than beleue thou that

all the other thynges also shall with semblable assurance be performed in tyme to cum, whatsoeuer the lawe and the prophetes haue sayde, shall hereafter cum to passe. What in the lawe was carnall and grosse, the same geueth place to thynges of more perfectiō: but what in the same is spirituall that same not onely is not abrogate or forbodē, but also is brought to his iust and full perfection. For the lawe permytteth to the wedded housbande vpon geuyng his wyfe a testimoniall of hir diuorcemēt, that he may putte his wyfe awaye from hym, and brig an other newe wyfe home in her stede: but by the lawe of the gospell, whosoeuer refusyng his true wedded wife, maryeth an other, dooeth cōmitte aduoutrie. And he that maryeth the woman diuorced committeth aduoutrye. For neyther of the mē hath his owne wife, nor neyther of the women hir owne housband. And alwell the common reason of nature, as also euangelycal syncerytie dooeth in all earneste wyse requyre perpetuall amitee without any breche, and an vnion not possible to be dissolued or plucked in sundre, not onely in matrymonye, but also in all frendeshyp. Neyther is there any occasyon or ground why any should fynde cauyllacyons, that the doctrine of the gospel is repugnaūt to ỹ thynges prescribed by Moses. For Moses in consideracion of your hardnesse of hert, durst not precisely require of you the thyng that he rather wished, the cōceyued any hope of, and sore agaynst his mynde dyd he leat you haue diuorcemēt at your willes, leste, if it had ben denied, your hatred agaīst your wyues would haue brast out into sōe more furyous & cruell dedes of mischief towardes theim: He therfore whiche requireth that is of more perfection, doeth make vp the lawe, and not abrogate the lawe: as a father is not contrarie to himself, if the same hauing a great whyle afore been somwhat with the tenderest ouer his sonne to leat hym haue hys owne bridle, whyle he was of tendre age, dooe require more of hym whan he is cum to full age, then he dyd requyre of him before. And as for this I assure you of, (I saye I tolde it you:) that bothe skye and the yerthe (and yet is there nothyng that shall longer endure then those twoo, shal yet bothe of theim sooner passe, then any one litell iote or title of the lawe shall perysshe, but that all bee performed whatsoeuer hath been foresayd or prophecied, so verayе true it is, that I am not cum to be an abolisher of the lawe.

Who so euer forsaketh his wife & marryeth an other, committeth aduoutrie. &c.

And he that maryeth hir that is diuorced, &c.

Easier it is for heauen & yerth to perisshe. &c.

The texte.

There was a certayne ryche man whiche was clothed in purple and fine whyte, & fared delycyously euery daye. And there was a certayne begger named Lazarus, which laie at his gate full of sores, desyryng to be refreshed with the crummes whiche fell from the ryche mannes bourde, and no man gaue vnto hym. The dogges came also and lycked his sores. And it fortuned that the begger dyed, and was carried by the Aungels into Abrahams bosome. The ryche man also dyed, & was buryed. And being in hel in tormentes, he lifte vp his yes, and sawe Abraham a ferre of, and Lazarus in his bosome, & he cried and saide: father Abraham haue mercy on me, and sēd Lazarus, that he maye dippe the tieppe of his finger in water, & coole my tonge, for I am tormented in this flame. But Abraham said: soone remembre that thou in thy lyfe tyme, receyuedst thy pleasure, and contrarye wyse, Lazarus receyued peine. But now is he comforted, & thou art punished. Beyond all this betwene vs & you there is a great space sette, so that they which would goe frō hens to you, cannot, neither cum from thens to vs. Then he sayed: I pray thee therefore father send hym to my fathers house (for I haue fyue brethren) for to warne them leste they cōe also into this place of torment. Abraham said vnto hym: they haue Moyses and the prophetes, leat theym heare theim. And he said: Nai father Abraham, but if one come vnto theim, from the dead, they will repent. He sayed vnto hym: If they heare not Moses and the prophetes, neyther wyll they beleue, thoughe one arose from death agayne.

Newe

Now bycause the lorde Jesus, vnder a parable of a wilie stewarde a litel afore by him propouned, had exhorted mē to exercise charitable liberalitye towardes the nedie, to ỹ ende the same parties might after this life receiue vs into euerlasting habitacions, at what time they by a contrarie chaunge & course of thinges shalbe plenteouslye endewed wyth all good thynges: & the ryche, who had their heauē afore here in this worlde, shal lye in peines and be tormented wythall extremities of woe and distresse: he here (as it wer in a plain picture) setteth out an exaumple of the thing, to the entente it should cleue & sticke the faster in mēnes myndes. There was ons (saieth he) a great ryche man, who semed to lacke no manier thyng to the highest degree of fortunate & happie state of this worlde, a manne of great name & muche spoken of emong men, but of no name at al, ne acquaintannce with god. This man went apparelled in his purpule & his veluettes, no lesse nicely then gorgeously. And because he would lacke nothyng for the delectacyon of his body, he would day by day haue his delicate farre, & his bāquettynges, & would be serued after a portely sort & princely, as a man whiche all in one was a bonde seruaunte alwel to ambicion, as also to gluttonous excesse, & to volupteousnesse. There was also at ỹ same tyme, a certain begger muche vnlyke vnto this man, ỹ is to saye, a felowe of lowe birth, a felowe destitute of any acquaintaunce emong men, but famous & noble afore God. For he had his name euē of the state & case that he was in, called Lazarus, because he was a man destitute of all worldly staigh or mayntenaūce, & rested onely on the helpe of god alone. This Lazarus had neyther house, nor apparel, ne meate, no nor yet prosperous health of his body. For he was all full of sores & botches in his bodye, euen suche an other in manier as it is read in scripture, that Job was. This Lazarus was lying at the said ryche mannes gate, lookyng that some relefe shoulde haue bene sent him of the crummes and scrappes, whiche fell from the ryche manne's table, wher wt to swage the gredinesse of his stomacke, now fretting & gnawyng, & as ye might say, euē barking for hounger. The Lazare man beyng full of botches & blaines, myght not be suffered to come in, leste wyth the syght of hym beeyng deadly to beholde, he might haue bene an ye sore to all the coumpaignie, & might turne the mery chere of all the whole feast into sadnesse, whereas in al other behalfes it was al neate & finely appuincted. Thou hearest now the pompous pryde of welthynesse: but emong al this excessiue fare, and wastefull prodigalitie otherwise, yet was ther so muche pynchyng and niggardship to warde the neyghboure beeyng at the very point to dye for hunger: that there might not so muche as the crummes and scrapes be geuen him, whan he made earnest petition for theym, whereas the dogges wer fed there euen paunchefull, with great lumpes & whole loaues of good breade. Yea and the dogges dooe, euen in the verraye teeth lay inhumanitie and vncurtesie to the ryche man, swymmyng a boue the eares in his deliciousnesse: For the dogges came and licked the sores of Lazarus. Who would not haue iudged that same ryche man to haue bene a perfect exaūple & paterne of moste welthy & happie state: & thys poore Lazare man to bee a paterne of miserie? But felicitie is in no wyse to be measured by suche thynges as fortune geueth to men in thys lyfe. But in the matter that we now speake of, altogether was soodainly turned in &

There was a certaine riche man whiche was clothed with purple.

And there was a certain begger named Lazarus. &c.

Ful of sores.

Desiring to bee refreshed with the crūmes whiche fell from the riche mannes bourde &c.

The dogges came also and licked his sores.

out clene arlee berlee. Foz death hangyng ouer the head of euerie creature, lyke as it is vnto ryche folkes an ende of all lensuall pleasures, so vnto the whiche liue in care & woe it is an ende of all sozowes. Foz so it foztuned, þ the begger dyed, and where he was nothyng passed on ne regarded emõg men during his life tyme: as soone as he was dead, he was of the Aungels caried into the lappe of Abzaham. God vouchsalued to shewe hym thus muche honour, whom the ryche man would not vouchesalue to leat be w in his house. And euen at the verai selfsame tyme dyed the same ryche man to. Foz death alone beyng equally indifferent vnto all folkes, teacheth the ryche sozte this lesson: þ they are men to, alwel as others. And as foz þ Lazare man had not so muche as the honestie of burial, to be laied in a graue: but the riche mã was caried to his burial w as great solẽnitie as myght be about a cozpse. But whan thei were bothe departed out of this wozlde, and the riche man in hell, lying there in greuous tozmentes, and was no lesse hardely handeled as well with the lacke of thynges delectable, as also wyth the aboundaunce of all kyndes of euyls, then he had duryng his lyfe tyme cherisshed hymselfe nicelye and delntilye: at laste lyftyng vp his iyes, he sawe Abzaham a greate waye of: he also espied Lazarus and knewe him of olde whome he had suffered afoze to lye as an abiecte at his gate, and sawe him in Abzahams lappe takyng the full fruicion of moste perfeict quiete and consolacion, in the moste swete and tendze enbzacyng of the same his moste holy father. Foz Abzaham acknowelaged hym foz his sõne, whom the riche man would not vouchesalfe to acknowelage foz a man. The sighte of an other mannes blisse in heauen, was to hym an encreace of his tozmentes. And here in this case the ryche man beeyng in vain become a fair mouthed crauer and a begger, cryed wyth a pieteous noise: O good father Abzaham haue thou pitie and compassion vpon me, and sende Lazarus to dieppe but euen the tippe of his fynger in the water, that he maye but euen so muche as ons coole my toungue wyth one litteli dzoppe and no moze, so soze am I tozmented in this burnyng fyer. To whom Abzaham aunswered. Soonne the coolyng & refreashyng whyche thou doest now ouerlate make petition foz, thou shouldest with refreashing of thy pooze neighbour haue purchaced foz thy self whan thou wer liuing. But at that tyme thou thynkyng thy self well with the pzesent thynges of the wozlde whiche thou haddest than, wouldest not vouchesalue so muche as with the crummes of thy table to relieue Lazarus beeyng readie to dye foz hounger. Knowe thou nowe the course of thynges to be ryghtfullye chaunged. This must thou knowe, (if thou be disposed to call it to thy remembzaunce,) that in thy lyfe tyme thou hast receyued thy gooddes: & Lazarus contratie wyse passed ouer all his euils, and mysshappes in his life tyme. Now altogether turned vpsyde down, he here after manyfolde afflictious pacientelysuffred, is refreashed: and thou after all delitious sensualitie whereb thou hast naughtily taken thyne owne pleasure, arte wozthyly tozmented. Thou turnedst thy face from the Lazare beynge full of sozes and biddest awaye with hym oute of thy syghte, whereas foz thyne owne parte thou were all in thy swete sauours and perfumes: and nowe is he in my armes, smoothe and clere skynned from toppe to toe. Thou wouldest not vouchesalfe to leat hym come within thy house: and I am contente to haue

And it foztuned that the begger dyed.

And he cryed. Father Abzahã haue mercie vpon me.

Soonne remembze that in thy life time thou receiued thy pleasures.

But now is he coũfozted, and thou punished.

haue hym sitte in my lappe. Thou diddest neither with meate ne drynke refreashe hym beeyng in extreme penurie, & now is he refreashed with eternall rest whiche knoweth no veracō of houngre ne thirste. And with what face dooest thou at his hande aske refreashemēte of coolyng thy mouth: seeyng that he, not verat long sens, could obteine no refreashyng at all of thee? In case thou haddest cladde hym whan he was naked, if thou haddest fedde him whan he was houngrie, if thou haddest geuen him drynke in his thirst, if whan he lait without thy gates thou haddest gathered hym into thy house, if thou haddest dooen some cure on hym beeyng all full of sores: he would now again obteine some coumforte for thee, and some releasse of thy tormētes, and would receiue thee again on his partie into his brotherhood and coumpaignie. Thou wreatched miser, where is now thy fine sylkes and thy purple? where bee thy perfumes? where bee thy feastinges & banquettynges? where is thy pyppyng & dauncyng? where bee so many thy pleasures mixt with ambicion and vain glorye? Whyle thou wer alyue, no kynde of wyne could please thee for beeyng cloied wt theim, so great was ꝑ delicioustnesse of thy mouth, neither wouldest thou all ꝑ while so muche as geue a litel water to Lazarus beeyng thirstie: & now thou cāst not obteine, no not so muche as a poore droppe of water to refreashe ꝑ scalding heate of thy toungue. In stede of thy galaunt mainours whiche thou haddest thā, thou hast now the derke doungeon of helle: for thy delicate pastyme, euerlastyng peine: for thy iestynges and songes, continuall wepyng & owlyng. And somuch the more past remedie is your extreme distresse, that an huige great gapyng hole dooeth kepe vs and you in sondre, in sorte, that if any would goe from hens thither where ye are, and helpe you, they cannot: nor if any of you would assaie to come vp from thens hither he cānot, now that by the iudgemente of God (whiche cannot bee chaunged,) there is vnto all sortes their due place limited for theim to remaine in. In ꝑ life season, there was a tyme to refreashe ꝑ neighbour by dooyng good turnes & pleasures one man to an other, and to bee relieued the one of the other again: now is it ouer late here to wille or desire, that cannot possibly bee dooen. In thy delicate pleasaūt pastymes thou wouldest nedes bee alone with such as thou wer thy self: but Lazarus, and suche other as Lazarus was, thou wouldest not suffre to come ons in thy coumpaignie. And now art thou again serued of the same sauce for thy labour. Whan Abraham had this spoken, the ryche man beeyng putte of from all hope that hymself shoulde obteine any relief, is desirous at leste wyse to prouide some good wayes for certain brethren of his, whiche he had yet alyue, leste that if they ledyng their liues after the saime facion should come into the same place, the felyng of his peine and woe should, by suche compaignie beeyng ioyned vnto hym, encreace vnto hym, wheras he was in miserie and extremitee enough alreadie. But he dooeth now in vain become an humble suitter, whiche tofore vsed to putte of from hym the lazareman, when the same made muche crouchyng and knelyng vnto hym for succour. If the great derke doungeon (saieth he) bee a lette, that there can no helpe bee ministred or dooen to my selfe, yet thus muche I praye thee, that thou wilt sende Lazarus to my fathers house: (for I haue fiue brethren alyue) that he maie geue warnyng and aduertisemente vnto theim, leste that, in case they folowe my steppes, they shal

Betweene vs and you there is a great space sette.

This he said: I praie thee send him to my fathers house, for I haue fiue brethren. &c.

shal come hither to bee felowes and partakers here with me of this wofull sorowes and paines that I am in. But rather leat theim relieue the necessitee of the poore with suche gooddes as they haue, & leat theim not vse their rychesse to the sensualitee of the fleashe, but to the godly deuocion of the mynde, ne leat theim not sette their fansie and loue on suche thynges as for a season are swete and delectable in the worldely life: but on suche thynges as mate purchace reste forseuer to endure. Thus saied the ryche mã, whom the extreme tormentes which he now had experience of, made bothe an hũble supplyaunte, and also a teacher of others, though it wer now ouer late.

Abraha saied vnto hym: They haue Moses & the prophetes, let theim heare theim.

But after death there is no prayers that will serue: ne yet maye a man haue licence to geue any warnyng or counsaill. For nothyng haue the dead to dooe with the liuyng. Abraham therefore made hym this awnswere. It is nothyng requisite that Lazar⁹ bee for any suche cause as this called awaye from his quiete reste. Thy brethen, (if they bee disposed to be honeste men and to dooe well,) haue Moses & the prophetes, leat theim herken to them. For they in their bookes speake vnto al creatures. Than the ryche man beyng an hard suiter, and a peticioner that would not bee satisfied, (yet neuertheless ouer late:) saied to Abraham: O father Abraham, as for Moses they will not heare, no nor the prophetes neither: but if one of the dead might come to them, to bryng them sure and perfect woorde, how sore and grieuous tormentes tho persons dooe here suffre, whiche dooe there passe their liues after myne exaũple, whiche all ryche folkes for the moste parte dooe, they will emende and fraime theimselfes to better rewle and gouernaunce. Herunto Abraham saied: yea, that thou speakest, is the colourable

But if one come to them frõ the dead they will repente.

If they heare not Moses & the prophetes neither will they beleue though one. &c.

layeng of excuses of suche persons as are disposed neuer to leaue, ne forsake that they dooe naughtily and viciously loue. The autoritee of Moses and of the prophetes is greatter with theim, then the autoritee of Lazarus a poore begger should bee. That if they geue no eare ne regarde to theim: truely if one should arise again frõ death to life, they would not heare hym neither. Than would they fynde stoppes and cauillacions, that it were the walkyng of some ghoste, or to bee some euill spirite. By these woordes did the Lorde Jesus couertely geue a nippe to the vnbelief of the Jewishe nacion, who because they did not in verai true dede beleue Moses and the prophetes, dooe eũ yet still at this present cryeout against Christ also, beeyng restored aliue out of his sepulchre, and now sittyng on the ryght hande of his father, wheras in verai dede they would beleue that hath bee dooen, if they had truely beleued Moses and the prophetes tellyng & shewyng long afore, that it shoulde so bee. By this parable did Christ coumforte his disciples: who should afterward for the loue of the kyngdome of heauen endure and abyde many afflictions in this worlde: and by the selfsame parable dooeth he feare the phariseys, the Scribes, the experte lawiers, the priestes, the headmen, the ryche folkes, the proude sorte, the fierce perilous mẽ, and suche as liue to the behouse and commoditee of theim selfes, and no more: to the ende they might at leste wyse for feare of punishemente (if they would none otherwyse) reformme their vngodly life. For otherwyse it shuld come to passe, that they should there an other daie bee mocked again: whiche here in this worlde were mockers and shorners of Christe, whan he called theim to better waies.

The

The xvii. chapter.

¶ He sayed vnto his disciples: It cannot bee, but offences will come. Neuertheles woe vnto hym through whom they come. It were better for hym that a millstone were hanged about his necke, and he cast into the see, then that he should offende one of these litell ones. Take heede to your selues. If thy brother trespasse against thee, rebuke him: and if he repente, forgeue hym. And though he synne against thee seuē tymes in a daye, and seuen tymes in a daye turne again to thee, saying: it repenteth me, thou shalt forgeue hym. The texte.

NOw, so was it decreed by the heauenly father, and so was it expedient for the saluacion of mankynde, that the proude Pharises should bee offended with the weakenesse of the humain bodye and nature, whiche the Lorde had taken: and that the same Pharises should punishe hym with affliction, yea and also should putte hym to death beeyng in fourme of pouertie and of lowe degree, though in fourme of meekenesse and humilitie: and that they should also bee in mynde to shewe neuer a whit more of mercie or fauour to hys disciples neither, if they folowed the steppes of their maister. But as the vnbeliefe of the euill disposed and vngracious sorte, dooeth wrappe the godly in afflictions: so is the patient suffreyng whiche the good men haue in theim, an occasion of the greater dānacion to the euill. But yet neuertheles, God vseth the malice of suche, ferre otherwyse then they meane it, to the benefite of the wholle worlde. Iesus therefore saieth vnto his disciples, emong whom was Iudas (who was afterward to bee the causer and first begynner of offence, that is to saye of slaundre and grutche of conscience and an occasioner to betraie Iesu vnto death) beeyng a mā after the worldely estimacion selie and of lowe degree. Albeit the wickednesse of the sayd Iudas made the redempcyon of the worlde the sooner to come, and his damnable ende was an holsome ensaumple to all creatures. It cannot bee auoided ne chosen (saieth Iesus) but that offences must and shall happen: but yet is that none excuse to hym, through whose defaulte suche offence of cōscience shall arise. For it were a great dele more expedient for suche an one, to bee cast headlong into the sea w a great nidger mylstone tyed about his necke, then to bee an occasion of suche slaundre or offence to one of these that are suche litell tendre ones to the worldeward. For they haue God to bee in a wenger of their cause: who thynketh hymself to bee hurted in the same litell ones, whan they are hurted. And a lesse mysauenture it is for a man to endure punishement here in thys worlde, (bee it neuer so sharp,) then by offendyng the consciences of litell ones, whom God loueth, wilfully to seke and procure euerlastyng tormentes in helle. Beware ye therefore. It lyeth not in you to auoide, but that suche slaundres of conscience shall arise: but it is your partes to beware that none suche arise through your faulte or occasion. And the best waie or meane how for you to auoyde that no suche offence of conscience maie bee imputed to you, is, if not onely ye shal not geue any occasion of slaundre or offence of conscience to any bodye through your faulte: but also if any suche thyng bee ministred vnto you by others, ye either

He sayed vnto his disciples.

It cānot bee but offences will come. &c.

Neuertheles woe vnto hi through whō they come. &c.

Take hede to your selues.

either wype it clene awaie through your myldenesse, orels suffre it to your good exaumple of pacience, and in no wyse doo the lyke to any of theim a-
If thy brother trespace against thee rebuke him.
gain. For ye shall haue veracion and vproares arise against you, not at the handes of the wicked sorte onely, but also beeyng, as ye are, mortall men made of fraill metalle, there shall euē emong your selues many tymes arise offenses and trespaces, whiche ye must remedie with brotherly and charitable admonicion, whose proprietee and condicion is, neither to be waie or disclose the offendour, if there maie bee any reformacion in hym, and yet to haue pardone readie for hym, in case he repente and bee willyng to emende. If therefore it shall by any chaunce happen, that thy brother haue committed any trespace against thee, doo not wynke at the faulte as though thou knewest it not, leste the leattyng it to escape vnspoken of, maie bee to the other an occasion of more boldenesse eftsoons to doo the lyke: but plaie thou the faythfull physicion, that is to saie, shewe thou hym his disease with a light chydyng in secrete, to the ende he maie bee reformed with beeyng ashamed of that he hath dooen. He will sooner heare a frendely man that shall tell hym of his faulte, then a troublous or brablyng accuser, whom he must repute and take for an open enemie. For suche is the nature of man, for the moste parte, that he will with a better wille sette himselfe in a staie and quiete by good aduise and counsaill, then he will yelde to bee ouertrode with wrong. It cannot but appere to bee a great pointe of tentilnesse, if no one secretely telleth a bodye of his faulte, But be that openly detecteth a man, and requireth to haue hym punished: semeth not to bee of any suche mynde, or wille, to cure his brothers sore, but rather to notifie & publishe the same to his dishonestee and open confusion.

That in case thy brother beeyng tolde of his faulte by thee, shall emende and acknowelage his offence: leat forgeuenesse bee readye, whiche maie familiarly and louyngly receiue him again, as soone as he is reformed: and so ferre bee thou from ons thynkyng how to redresse it by auengement, that
And if he repente forgeue him.
thou saue the parties honestee also as muche as in thy power lyeth. That if the same partie through humain frailtee shall eftsoons bee falle in relapse of the same or an other such lyke offence: yea although he trespace against thee seuen tymes in a daie, and than dooe seuen tymes in a daie repente a-
And though he synne against thee seuen tymes in a daye.
gain, and eatnestely applyng hymselfe to pacifie thee, shall saie: I haue dooen amysse, I am sorye for it, forgeue me: forgeue thou hym the faulte from the botome of thy herte. This tentilnesse of forgeuyng and releasyng one an others offences and trespaces, shall after a muche better sorte maintaine peace and concorde emong you, then mutual requityng of one shrewd turne or displeasure for an other.

¶ And the Apostles saied vnto the Lorde: increace our fayth. And the Lorde saied: if ye had fayth lyke a graine of mustard sede, ye should saie vnto this Sycamine tree plucke thy selfe vp by the rootes, and plant thy selfe in the sea, and it should obeie you.

The Apostles, because they well perceiued by these saiynges of Jesus, that fayth is the fountaine of all euangelicall vertues, whiche fayth the Lorde did so diligētely require in theim as a thing necessarie if they should bee hable to worke miracles, whiche faith he did so many tymes allowe commende, yea euen in many alienes too, that were not borne in Jewrie,

whiche fayth could obtein any manier thyng what euer it wer, and through whiche fayth euen their owne selfes also had putte awaie soondrie diseases from men, and had cast out deuils: and because they knewe and remẽbred well, that onely through defaulte and want of faith in theim, it had happened, that they could not deliuer a certain persone afore, beeyng possessed w a dumme deuill. Albeit one shall not bee a fitte man for the other necessarie preceptes of the ghospell neither, onelesse he haue conceiued an vndoubted fayth and truste in his herte. For whan will he despise the sensual pleasures of this worlde, whan wil he poure out his gooddes to bestowe theim on the poore, whan will he releasse and clerely forgeue a displeasure or a wrong dooen vnto him by his brother, whan will he dooe suche persones good, as haue dooen hym the contrarie, whan will he mekely and patiently take emprisonmente, scourgeyng with roddes, and the peines of death: whiche is not fully and throughly persuaded, that he hath an vnestimable large reward prepaired for hym in heauen. This thyng, (I saie) because the Apostles well vnderstood, they saie vnto the lorde: Maister, for almuch as we haue no goodnesse at all but of thee, we praye thee, that thou wilt encreace our fayth in vs. The Lorde herupon, as one that well knewe the Apostles to bee as yet grosse and vnperfeict, and to make requeste to haue their fayth encreace chiefly for such a purpose, that they might haue þ more power to shewe miracles, dooeth in dede allowe and ratifie the stregth and power of fayth, if it bee syncere and pure in a bodye as it ought to bee: but he opened vnto theim, that the same ought to bee coupled with humilitee and sobrenesse of the moste perfeict degree, and that it ought not to bee shewed forth for vainglorious boastyng, but at suche tymes alwaies as either the preseruacion of the neyghbour, or els the glorie of God dooeth at the poincte of some extremitee necessarily require it. And herupõ saieth he by a similitude or comparison: If ye haue fayth as a graine or corne of mustardsede, whiche is litell in quantitee, and lowe by the grounde, ne putteth not forth his vertue of hityng the toungue except it bee bruised in some thyng, or broken betwene the teeth: ye shall saie to thys sycamine tree, whiche by reason that the rootes are take of a great wyde coupace within the grounde, semeth vnpossible by any strength or power to bee plucked vp out of hys place: bee thou plucked vp by the roote, and bee thou remoued into the sea, there to stãde as fast rooted as thou standest here now, & it shall obey your biddyng. Certes by the graine of mustardsede, the Lorde signified himselfe, who, whereas he shewed and vsed himselfe the moste lowest and meanest of al creatures: yet did he hyde within hym a secrete power of the nature of the godhed, whiche than and neuer before vttred it self, whan the graine of hys bodye was bruised on the crosse, and was in death (as it wer) buiryed within the grounde. The effectuall strength of thys graine wrought in the disciples, wherof they ought not to haue vsurped any portion to their owne selfes, as the whiche wer not the principall autours ne head dooers of the thynges that they wrought, but onely ministres and seruauntes, assured to bee punished if they had lingred or slacked to goe through with executyng that was geuen theim in charge and commission to dooe: and bounde to geue ouer all the laude and praise vnto god, if any thyng had or should by meane of theim bee wisely or royally well dooen.

Lorde encreace our faith.

If ye had fayth lyke a graine of mustardsede, &c.

who

The texte. Who is it of you, if he had a seruaunte ploughyng or feedyng cattelle, that will saye vnto hym whan he cometh from the fielde: Goe quickely and sitte downe to meate, and saieth not rather vnto hym, dresse wherewith I maie sup, and girde vp thy selfe & serue me, till I haue eaten and dronken, and afterwarde eate thou and drynke thou? dooeth he thanke the seruaunte because he did the thynges, that were commaunded vnto hym? I trowe not. So lykewyse ye, whan ye haue dooen all those thynges whiche are commaunded, you saie: we are vnprofitable seruauntes, we haue dooen that, whiche was our duetie to dooe.

This good lesson afore goyng the lorde did by addyng therunto an other parable engraue in the hertes of his disciples. Whiche of you (saied he) is a maister so muche for a seruauntes ease or commoditee to dwelle withall, that in case he haue a seruaunte that is a tiller of his ground, or his heardes to kepe his cattalle, will saie to him byandby as sooue as he is come home from his worke out of the fielde: Geat thee yonder, & goe sitte thee downe to meate: & will not rather thus speake: come on, make readie some what for me to haue to my supper: & girde thy clothes to thee, and come & awaite vpō me vntill I shall haue taken my repaste of meate & drynke, & than shalt thou take thee some meate & drynke afterward. And yet this notwithstādyng ỹ the saied seruaunte did worthyly & faithfully that his duetie was to dooe in ỹ fielde, dooeth his maister vse to geue him thākes because he hath dooen all that was geuen him in commaundemente to bee dooen. I thynke not: but he would haue punished hym well and truely in case he had not dooen it. And why so, verelly for none other respecte or consideracīō, but because thei are seruauntes, and euen of duetie ought all their seruice to their maister, to whom theimselfes and all are due as to the true owener. And as for the thanke and praise of all that euer is dooen, the maister taketh to hymselfe, who is accompted for the dooer of the thynges, whatsoeuer he dooeth by meane of theim, who without hym can vtterly dooe no maner good thyng at all. And in lyke maner euen ye too, take not vnto your selfes the glorie of your well dooynges, but onely do ye your faythfull labour as your duetie is. And whan ye shall haue dooen all thynges, whiche been enioyned or commaunded you, yet saie ye: Vnprofitable seruauntes we are, what our duetie was to dooe, we haue dooen, & no more. For this humilitee shall cōserue and kepe the Jewel of fayth perfecter in you. All ỹ reste of thinges leaue ye vnto your Lorde. Leat none of you take into his owne handes as due vnto hym any honour, ne preuente he not the iudgement of the Lorde. He best knoweth his owne tyme: and he will defraude no man of his reward. Ye in the meane whyle remēber your selfes to bee none other but seruauntes, oughyng all your worke and labour of a bounden duetie.

Whiche of you if he had a seruaunte ploughyng.

Whether he thanke the seruaunt because he did.

We are vnprofitable seruauntes.

And it chaunced, as he went to Hierusalem, that he passed thyough Samaria & Galilee. And as he entred into a certain towne, there mette hym tenne men that were lepres. Whiche stood a ferre of, and putte foorth their voices, and saied: Jesu maister haue mercie on vs. Whan he sawe them, he saied vnto them: Goe, shewe your selfes vnto the prestes. And it came to passe, that as they went, thei were clensed. And one of theim, when he sawe that he was clensed: turned backe again, and with a loude voice praised God, and fell downe on his face at his feete and gaue hym thankes. And the same was a Samaritane. And Jesus answered, and saied: Are there not tenne clensed? but where are those nyne? There are not foūd that returned again to geue God praise, saue onely this straūger. And he saied vnto hym: arise, goe thy waie, thy fayth hath made thee hole.

And

And so it befell that as the Lorde was goyng towardes Hierusalem, he made his waye lye throughe the countreyes of Samaria and Galilee. For he had oftentymes a fansie, whan he might haue any occasion, to take Samaria and Galilee in his waye, that he might enbraide the inhabitauntes of Hierusalem with their hardenesse of beleuyng, whereas thei abhorred the Samaritanes worse then the heathen, and reputed the Galileans for more then half Paganes and miscreauntes. And as he was entreyng into a litel village, there mette hym tenne men beeyng lepres euerie one of thē. Ye may wel thynke that by these lepres are signified heretical persons, beeyng within fourth altogether defourmed and corrupted with euill affeccios, the skynne without foorth spotted and speckled, (as by this resemblaunce to vnderstande,) that in hereticall persones vnpure doctrine altogether entremedleth falshe thynges with the true. In infectiue kynde of people, and sore to bee abhorred: and therefore be thei streightly kept from coumpaignyng emong men: yet no kynde of sore there is, whiche Jesus dooeth not heale, so that the diseased come in his sight, and so that the disease bee vttred vnto hym, & perfeict affiaunce reste in the parties.

He passed throughe Samaria and Galilee, &c.

There metten hym tenne lepres, &c.

These lepres agnised and knowelaged their disease, & therefore thei approche not nere to the persone of Jesus, but standyng afterre of, thei lifte vp their voice on high, and crye aloud vnto the Lorde.

Thei stood afterre of, & lifte vp their voice.

O Jesus our maister haue thou mercie and pitie vpō vs. Jesus heard their crye (whiche was a good witnesse of their affiaunce in hym) and turned his yes toward theim. Blissed is suche a cryng, as maketh the Lorde earnest to gene eare: and blissed is that castyng of the ye on theim, whiche moueth hym to shewe mercie. But none other aunswere made Jesus vnto theim, sauyng that thei should goe their waies, and shewe theimselfes to the priestes. For in the priestes rested the authoritee to discerne the lepre from a clene man. Thei dooe as he biddeth theim, and departe their waies replenished with feith and assured truste in God for their healthy. And euen in their goyng thei wer made al clene. Thei had euerie one of theim eguall feith and affiaūce, but thei had not euerie one eguall thankefulnesse of herte for the benefite receiued. The Samaritane onely and no mo of theim, whan he perceiued and felt hymself plainly in verai dede deliuered from his disease: he made no cōsaill of the beneficiall goodnesse of God towardes hym, but returned imediately vnto Jesus, glorifiyng God with a loud voice: and fallyng down prostrate on his face, he laied hymself at the fete of Jesus, worshippyng hym, and geuyng hym thankes.

Lord, haue mercie on vs.

Goe, shewe your selfes vnto ȳ priestes.

As thei went thei wer clensed.

And one of theim, &c. turned backe, &c. and praised God, &c.

But Jesus knowyng well enough, that the benefite of health had come vnto all the tenne, but myndyng to checke the vnthankefulnesse of thē, who did as muche as thei could in their mynde by priuie stealth to enioye so great a benefite, said: wer there not tenne lepres made hole, and wher are the nyne of theim become? For the Lorde knoweth none vnthankefull people, and sheweth suche ones to bee vnworthie a benefite receiued, as dooe not geue thākes to hym that hath dooen theim good. For God cannot abyde to haue his benefites kept secrete in hugger mugger. Whan the Samaritane kept silēce beeyng a man not onely thankefull, but also full of humilitee and sobrenesse, as one that was cōe thither to dooe his owne duetie, & not to accuse any others: Jesus turnyng to the cōpaignie whiche stood round about, saied: of all ȳ tēne

Are there not tenne cleansed? but where are the nyne?

There are not found that returned, &c.

hath there not one bee found, that would returne backe again, and glorifye God, but this one straungier beeyng a forreiner borne in an other countrey. But it had more becomed the others thus to doe, who because thei bee Jewes, vaunte theimselfes to bee true seruers and worshippers of God.

Rise, goe thy way, thy feith hath made the hole.

And yet in the verai thyng self this Samaritane passeth their deuout holynesse. And whã the Lorde had thus muche saied, he spake to the Samaritane lyng prostrate on the grounde. Arise vp (saied he) and goe thy waies, assured that this my benefite shal continue with thee for euer, whiche benefite thy feithfull affiaunce in me hath purchaced and obteigned vnto thee.

The texte. ¶ Whan he was demaunded of the Pharisees, whan the kyngdome of God should come, he aunswered theim and saied: The kyngdome of god shall not come with waityng for, neither shall thei saie: loe here, or loe there. For beholde the kyngdome of god is within you.

Now forbecause Jesus had the kyngdome of God oftentymes in his mouth, ỹ Pharisees, (who did not yet vnderstãde the kyngdome euangelicall to be a ghostely kyngdome, but dreamed that it was some other kyngdome, wherein the nacion of the Jewes should haue dominion ouer other nacions,) came vnto hym, and demaunded whan the kyngdome of God should come.

The kingdõe of God shall not cõe with waityng, &c.

But Jesus, who at all tymes whan any mencion was made of the last daie, vsed euen of a custome to aunswer doubtefully, saied: The kyngdome of God will not come after the manier of a worldely kyngdome, in sorte that either the tyme therof, or the place maie bee watched for and espied. For it is not a kyngdome of the bodyes but of the soules, neither dooeth it stande by visible maintenaunce, but inuisible. Therefore it shall not bee saied vnto you: loe here, or loe there. For what nedeth it to awaite for any place, seeyng the kyngdome of God is within you? why dooe ye looke withoutforth, for the thyng whiche ye haue within you, and is carried about with you whereuer ye goe, if ye bee so disposed your selfes? Why dooe ye looke for the thyng, as though it wer yet hereafter to come, whiche is alreadie presente? Wheresoeuer is a mynde or herte beeyng maister ouer tychesse, sensuall pleasures, dignitee and promocions of this worlde, yea, and finally a contemner of death: wheresoeuer is a mynde strong and stout in feith, burnyng in charitee, enspired with the holy ghoste: in that same place is the kyngdome of God. There is now no more to dooe, but that ye embrace the thyng whiche is present, leste whan that same daie shall soodainly come, whiche shall make perfect & shall shewe this kyngdome, it fynde you vnreadie.

Beholde the kyngdome of God is within you.

The texte. ¶ And he saied vnto his disciples, the daies will come, whan ye shall desire to see one daie of the soonne of man, and ye shall not see it. And thei shall saie to you: see here, see there. Goe not after theim nor folow theim. For as the lightenyng that appereth out of the one parte that is vnder heauen, and shyneth vnto the other parte, whiche is vnder heauen: so shall the soonne of man bee in his daies: but first must he suffre many thynges, and bee refused of this nacion.

And where the disciples neither did not well vnderstande this, who on their partes also dreamed that the yearthly kyngdome of Israel should be greatly enlarged: Jesus turnyng vnto thẽ, did so tempre his woordes, as he might make thẽ to be alwaies readie against ỹ last daie of iudgemẽt, & yet take awaie frõ theim, ỹ careful searching of ỹ tyme whã it should bee, & might rather arme thẽ to the tẽpeste of the crosse euen than alreadie verai nere approchyng.

chyng. The tyme (saieth he) vndoubtedly shall come, whan ye shall desire to haue the fruicion of the sighte of the soonne of man, but euen so muche as for one daies space, (wheras now ẏ he is presente, many an one dooe set naught by hym:) and yet ye shal not haue your wishe ne desire. And yet shal there not want some persones, who flatreyng the earnest fainnesse of men, shall attempte and make some what a dooe to shewe hym as though he wer present, saiyng: loe here, loe there: but geue ye no credite to suche manier Prophetes. If thei shall saie: Here he is emongst vs, goe not ye: if thei shal saie, loe yonder he is a ferre hens, goe ye not thyther to folowe theim. Leat your belief bee to credite suche thynges, as ye see to haue been told and spoken afore by the holy Prophetes, and to be now at this present fulfilled. This onely one thyng it was not goddes pleasure, that the tyme therof should be knowen afore hande, because it is so most expedient for the health and saluacion of al men, whom his will and minde is, that thei bee in a readynesse against all tymes and houres. Therefore lyke as lightenyng soodainly flashyng forth, dooeth shewe his fierie brightenesse from one syde of the aier as ferre as the other syde against it, before ye haue any perceiueraūce that any suche thyng is to come: so shall the comyng of the soonne of man bee, (certes with no small glorie: but yet vnlooked for) at suche a daie as hymself and no mo knoweth, and will in any wyse haue the same to you vnknowen. But his maiestee he shall not shewe forth, before that he shall haue throughly fulfilled the dispensacion of his lowenesse and humilitee. For the waie to the brightenesse of the kyngdome of God, must first bee shewed: and the doore of the kyngdome of heauen must first bee opened, that men maie entre in. Otherwyse to a verai small benefite or commoditee should the kyngdome of God come, for suche persones partes, as haue not prepared theimselfes to the same. Thā ere the maiestee shall shewe it self, whiche ye dooe affeccionately desire before the due tyme, the soonne of man must suffre many thynges, and must bee condempned of this nacion: to the ende that as in a fier first mounteth the smoke, & than afterward shooteth vp the flame: so maie the glorie of God more clerely shewe forth it self, after the open shame and reproche of this worlde.

The daies will come: whan ye shal desire to see one daie, &c.

And thei shal saie to you, Se here, &c.

As the lightenyng that apereth out of the one parte.

But firste must he suffre many thynges, &c.

And bee refused of this nacion.

¶ And as it happened in the daies of Noe, so shall it bee also in the daies of the soonne of mā. Thei did eate and drynke, thei maryed wiues and wer maried, euen vnto that same daie that Noe went into the Arke, and the floud came and destroied them al. Lykewyse also as it chaunced in the daies of Lot. Thei did eate, thei dranke, thei bought, thei solde, thei planted, thei builded. But euen the same daie that Lot went out of Sodome, it rained with fier and brimstone from heauen, and destroied theim all. Euen thus shal it bee in the daie, whan the soonne of man shal appere. At that daie, he that is on the house toppe and his stuffe in the house, leat hym not come down to take it out. And leat not hym that is in the field, turne backe again to the thynges that he leaft behynd. Remembre Lottes wife.

The texte.

But that the saied daie maie not take a man tardie, the remedie and prouision is easie, if euerie one so prepaire hymself to be in a readinesse, as though the same daie wer euen now euerie momente comyng at hande. But men beeyng wedded vnto the worlde, will promisse and warraunte theimselfes of a longer daie ere it come, yea or that suche a daie will neuer come at all, and beeyng careles by reason of suche hope, thei wil idlely geue theimselfes to their owne lustes and appetites. Therefore the same chaunce shall come in

As it happened in ꝓ daies of Noe. vc. Gene. viii. & Mat. xxiiii.

the daies of the soonne of man, whiche happened in the daies of Noe. Thei tooke wiues and thei gaue out their daughters to mariage, as though the flouudde, whiche was differred for a tyme, would not haue come at all. But the euill misaduenture came soodainly vpon theim and tooke theim tardie. Onely Noe with a fewe mo was saued by meane of the Arke. The residue perished euerie one of theim. And euen a muche lyke sighte also there was to bee seen in the tyme of Lot: forbecause there was some delaie made of goddes vengeaunce, thei conceiued an opinion, that it should bee vnpunished, whatsoeuer synne thei committed. And therupon beeyng void of all care, thei eate and dranke, thei bought and solde, thei planted and set trees, thei made buildynges. But the stroke and vengeaunce of God lighted soodainly vpon theim also, whan thei wer all void of care, and thought nothyng vpon it. For the self same daie, whan Lot forsooke the citee of Sodome, and departed his waie thens, it rained down fyer and brimstone from heauen, and soodainly destruied theim all.

Lykewyse al so as it chaunced in the daies of Lot. Gene. xix.

He that daie, he that is on the houses toppe. &c.

And euen the verai same thyng to see to, shall there bee in the worlde, whan the soonne of man shall soodainly shewe foorth his maiestee. Whansoeuer that daie shall growe and come fast vpon the worlde, leat all care of worldly thynges bee shaken of. Leat euerie mã in the present perille no more but looke for sauyng hymself to escape as he maie. Therefore whomsoeuer thatsame daie shall fynde in the house toppe, all his gooddes leaft beneath in his house, leat hym not goe down to take awaie with hym suche gooddes as he hath there: but leat hym onely thynke vpon sauyng of hymself.

And leat not him that is in the fielde turne backe again.

Sembleably if the saied daie shal by chaunce soodainly fynde any manne abrode in the fielde, leat hym not flee home to escape it: for the perill shall come ouer fast vpon hym, to leat hym haue any tyme of laisure at all. Euerie bodye as he shall bee found, euen so leat hym with rennyng awaie as fast as he can, saue his lyfe.

Remembre Lottes wife.

Calle ye to remembraunce what chaunced vnto Lottes wyfe. She did no more but turne hir to looke backe, and perished immediately, so yll dooeth the swift stroke of the saied eiuill suffre any more delaie or tariaunce at all. Suche an one what euer he bee, shalbe the more safe from the peril, as shalbee lighter burdened then an other to flee.

The texte.

¶ Whosoeuer will goe about to saue his life, shall lose it: and whosoeuer shall lose his lyfe, shall saue it. I tell you: in that nighte there shalbee two in one bedde, the one shallbee receiued, and the other forsaken. Two shalbee a grynding together, the one shallbee receiued, and the other forsaken. Two in the fielde: the one shalbee receiued, and the other forsaken. And thei aunswered, and saied to hym: where Lorde? He saied vnto theim: wheresoeuer the bodye shall bee, thyther will also the eagles bee gathered together.

Whosoeuer wil goe about to saue his life. &c.

And at that houre or daie, to goe seke or prouide suche thynges, wherewith we commonly vse to sette a sure staigh for our life to come, as, (for exaumple,) apparel, money, dwellyng places or suche other thynges, shalbee none other but castyng awaie & lesyng of the life. But suche an one as castyng awaie from hym al pestreaunce and heauie carriage, shal not regarde ỹ helpes & staighes of this present life, but shal leat thē goe: suche an one shall bee sure to wynne life. For at that daie there shalbe no laisure ne space to thynke of the life of the bodye, whan the life of the solle shall turne in the whele of beeyng in hassard and ieoperdie. Neither gooddes, ne place, ne this or that kynde of liuyng

liuyng shall in that perill saue any man: but a mynde that is ready to depart awaie hens. For of twoo persones beyng as nere together as is possible, soodainly shall the one bee taken to lyfe, and the other shalbe leaft behynd to damnacion. Thus muche I tell you to abyde vpon. That night in whiche the soonne of man shal come, there shalbee twoo persones lying in one bedde, and theim twoo shall the riuer stree of rewarde soodainly parte in soondre. For the one shalbe taken vp to eneriallyng blisse, and the other shalbee leaft beehynd to endeleſſe damnacion. There shalbee twoo persones gryndyng in one mille, of whiche the one shall bee take, and the other leaft behynd. Twoo persones shalbe at their housbandrie labouryng in the feldes: one of theim shalbee taken vp, the other shalbee leaft. When the disciples heard all this as it had been half in a dreame not vnderstandyng what it ment, thei saide vnto Jesus: where maister. Thei wer still in a dreame of the kyndome, and sekyng to knowe the place of this kyngdome: Than Jesus myndyng vnder a derke couert to signifie vnto theim, that the holy people, wheresoeuer thei shall bee found, shall not bee diseuered from the Lorde, aunswered: wheresoeuer there shalbee carryan, thither wyll the Eagles also drawe and gather together. It fauereth not in what place ye be, so that ye bee with me, whiche am the feder of your soules, and dooe fede theim with myne owne self, who am the foode of endeleſſe felicitee.

In that night there shall bee twoo in one bedde.

Twoo shalbe a gryndyng together. &c.

wheresoeuer the bodie shal bee, thither will also the Eagles be gathered.

The.xviii. chapter.

The texte. ¶ And he put forth a parable vnto them signifiyng that men ought alwaies to praie and not to be wery, saiyng: There was in a certain citee a iudge, whiche feared not God, neither regarded man. And there was a certain wedowe in the same citee, and she came vnto hym, saiyng: auenge me of myne aduersarie. And he would not for a whyle. But afterward he saied within hymself: Though I feare not God, nor care for man, yet because this wedowe is importune vpon me, I will auenge hir, lest she come at the last and raile on me. And the Lorde saied: heare what the vnrighteous iudge saieth. And shall not God auenge his electe whiche crye day and nighte vnto hym, yea though he differre them? I tell you that he will auenge them, and that quickely. Neuertheles, when the sonne of man cometh, shall he finde feith on the earthe?

That men ought alwaies to praie. &c.

Forasmuche as the last end of the worlde, beeyng at hande, there shal arise moste grieuous persecutiõs against ỹ godly, insomuche that if it may possibly bee wrought, euen the verie elect and chose persones shalbe seduced, (albeit in verie dede the insaciable peruersenesse of the ciuil dooeth neuer at any tyme surceasse to bee cruell and full of tyrannie against the good:) the Lorde Jesus teacheth his disciples and seruauntes, that in all their aduersitees thei shall frõ none other place alke helpe or succour, but at the handes of God: neither goyng about any auengemente in the meane whyle, nor defendyng one displeasure receiued, with dooyng an other for it. That if God dooe not at the first houre deliuer theim from afflictiõ: yet must thei not therefore surceasse from praiyng. For he will vndoubtedly heare the prayers of his seruauntes, when opportunitee of tyme shalbee, & the delaiyng therof shall turne to the benefite of the Godly: yea, and so muche the more grieuously shall the vngodly bee oppressed, as thei had perswaded theimselfes, that whatsoeuer thei did therin, thei should dooe it, and no man to saie blacke their yie. This lesson did the Lorde Jesus with suche a parable as here ensueth enpriente in the hertes of his disciples & seruauntes. There was (saieth he) in a certain citee, a certain iudge or gouernour, beeyng bothe a wicked man, and also void of all shame and honestee, as one that neither stood in any feare of God, ne had any reuerence towardes any mortall man. His wickednesse made hym in case that he feared not God: & his great power brought hym to the poynete that he would shewe no reuerence to man.

There was a certain citee a iudge which feared not God. &c.

And so it was, that in the same citee there was a certain wedowe, who beyng sore oppressed of her aduersarie, went vnto the saied high iudge, in whose hãdes rested the highest power, and she praied him of his helpe and ayde against the violent oppression of hir aduersarie. Sir (saieth she) my matier is verai good and true, and yet am I ouertroden through the rychesse and fredeship that myne aduersarie hath in your courte. I am a poore wedowe and alone woman destitute of frendes. I praie you see a redresse in the cause of my right against the violence of myne aduersarie. Where he was often tymes thus spoken to by the wedowe: yet neuertheless a long tyme he would not bee acknowen of the matier, nor would not helpe the wedowe, wheras suche

And he would not for a whyle.

great

great power is geuen to certain men euen for suche a purpose onely, that thei should bee helpers and succourers of orphanes, of wardes beeyng in nonage, of wedowes, and of poore folkes, against the ryche men and mainteiners of brableyng matiers. At the last whan she would make none ende of cryng vpon hym, the iudge begonne thus to thynke within hymselfe. Although I neither stand in feare of God, ne beare any reuerence to any man aliue: yet because this wedowe is importune vpon me with hir vnsaciablenesse in that she will not bee aunswered, I will helpe to ryddе hir from the oppression of hir aduersarie, not for any good mynde that I beare hir, but leste she will els at length come again, and beeyng so many tymes shaken of, will with hir railyng sette a great blurre on myne honestee & good name, in that I occupiyng the roume of the chief iustice and iudge in this citee, haue yet neuertheleste wilfully & stiffely leat a wedowe bee without helpe or redresse, whã she was wrongfully ouerrodē. whan Iesus had thus told out all this parable, he saied byanby after it: Hoore ye heare what this iudge saieth, beeyng bothe an vngodly man, and an ill disposed. Beeyng ouercomed with the importunitee or praiyng and entreatyng, he holpe the wedowe: & God who is moste iuste, & mercyful towardes his elected, beeyng called vpō with nightely & also daily praiers & crienges, will he weare deafter, & deafter, & not delyuer his seruauntes from the violence of suche as oppresse theim, but will with a slowe and a paciente mynde, suffre theim to bee oppressed with afflicciōs and neuer see any auengemente ne redresse therof? Nai, this I saie vnto you to bee bold on: he will not suffre it to bee so: but either he wil conuerte their hertes in sorte, that, their wille beeyng chaunged, thei shall ceasse to hoore you any more affliccion, or els he will take away from theim habilitee and power to hoore harme, or els suche as bee his elected, he will for altogether quickely delyuer from all euil, and remoue theim to a place of rest euerlastyng. I wys whan that same last daie of iudgement shal bee once come, now shal neither Satā, nor his weorkyng tooles the ill men, bee of power any thyng to hoore against those, whō God hath specially chose aside to bee partakers of his kyngdome. For whan the wickednesse of the euill sorte shall bee weaxen so high, that it can growe no higher: than shall the soonne of man, soodainly come, and in verai dede sooner shall he come then the euill men thynketh for. But at the tyme whan the soonne of man shall come, shall he (trowe ye) fynde feith vpō the yearth? For as well the multitude as also the peruersenesse of euill persones shall bee so great, that feith shall remaine perfect and whoole but with a fewe. yet not withstandyng with whom soeuer that same cōstaunt feith and trust in God shall be found, the same persones shall bee deliuered, God beeyng the auenger of their cause.

Though I feare not God. 18.

And shall not God auenge his elect, whiche crye daie & nighte vnto hym?

Neuertheleste whā the soonne of mā cometh, shall he fynde feith on ꝑ yearthe

¶ And he tolde this parable vnto certain whiche trusted in theimselues that thei were perfect, and despised other. Two men went vp into the temple to praie: the one a Pharisee, and the other a publicane. The Pharisee stoode and praied thus with hymself: God I thanke thee that I am not as other men are, extorcioners, vniust, aduouterers, or as this publicane. I fast twyse in the weke. I giue tythe of all that I possesse. And the publicane standyng a ferre of, would not lifte vp his eyes to heauē, but smote vpon his brest, saiyng: God bee thou mercifull to me a synner. I tell you: this man departed home to his house iustifyed, more the the other. For euerie one that exalteth hymself, shall bee brought lowe: And he that humbleth hymself, shall bee exalted.

The texte.

So vñ the parable afore goyng he putte suche people in a feare, as beeyng openly wicked, wer daily scourges vnto the godly. But there was a pharisaicall sorte of righteous mẽ purtyng their truste in their owne woorkes, and presumpteously takyng vnto theimselfes the laude and title of righteousnesse by the same woorkes wheras no creature is iust afore God: and suche did not onely stande in their owne conceiptes lyke fooles, but also, in comparison of theimselfes despised others, as synners, wheras the humilitee of the others is more acceptable before God, then the woorkes of any suche. The Lorde Iesus al well against persones of suche pharisaicall righteousnesse, as also to the coumforte of synners from the botome of their hertes myslykyng theimselfes, putte foorth suche a parable as here ensueth.

Two men went vp into the temple to praie, the one a Pharisee, & the other a publicane, &c.

So it befell that twoo certain persones went vp into the temple forto praie, of whiche persones the one was a Pharisee, & the other a Publicane. The Pharisee standyng nigh to the propiciatorie or mercie seate, as if ye should saie in Englishe, the high aultare: Like one that was woorthie to talke with God euen at his verai elbowe, praied in this sorte within hymself. I thanke thee o God, for that I am not lyke vnto other men, whiche lyue by robbyng and stealyng, whiche encreace their substaunce by fraude and guyle, whiche pollute other maryed mẽnes beddes vñ aduoutrie, or finally, whiche bearyng offices of infamie and slaũder, dooe piele the people of God for their Princes pleasure, of whiche sorte this publicane here is one. I dooe not geue myself to excessiue eatyng and drynkyng as the moste parte of people dooe, but I fast twysein the Sabboth, that is to saie, twyse euerie weke, & so ferre am I from defraudyng, of any bodye, that I geue continually the tẽth parte of all my gooddes in aimes to the poore. This was the manier of praiyng of this the swellyng proud Pharisee, who although he recited thynges that wer true, and gaue thankes to God: yet euen in this verai poincte he displeased the iyes of God, that he lyked hymself well, plaiyng the flaterer towarde hymself, and full of dispitefull woordes against the neighbour. The Publicane contrarie wyse altogether myslykyng hymself, because his conscience yelded hym guiltie of many synnes, stood afferre of frõ the holy thinges, so muche ashamed and repentaunt in hymself, that he durst not so muche as lifte vp his iyes to heauen: but he knocked his brest, saiyng: O God bee thou mercifull vnto me a synner. The Pharisee did no more but geue thankes, as one ỹ thought hymself to want nothyng vnto perfect godlynesse: neither dooeth he confesse any offenses, wheras euen in this verai praiyng he did moste grieuously synne, makyng bauntes of his owne dooynges, and despisyng one that was penitent, a proud presumpteous praiser of hymself, and a rashe accuser of ỹ neighbour. The publicane on the other parte maketh no rehersall ne mencion at all of his well dooynges. He onely acknowelageyng his euils, knocketh his brest, ỹ knewe what state it stoode in, & lamẽtably calleth for ỹ lordes mercie. Wyll ye knowe the ende of these contrarie maniers of praiyng.

And ỹ publicane stãdyng afferre of, would not lyft vp his iyes. &c. God bee thou merciefull to me a synner.

I saie vnto you: this man departed iustified more the the other,

The said publicane who had come a synner into the temple, went his waie home more righteous in the sighte of God, thẽ that same pharisee, who thought hymself a man of moste perfect iustice. For whosoeuer magnifieth hymself in his owne mynde, shall bee cast down in the sight of God. And whoso casteth hymself down in his owne herte, shall bee exalted on high in the sighte of God.

Thei

¶ Thei brought vnto hym also young children, that he should touche theim. When his disciples sawe it, thei rebuked theim. But Jesus (whā he had called theim vnto him) saied. Suffre children to come vnto me, and forbyd theim not. For of suche is the kyngdome of God. Verely I saie vnto you: Whosoeuer receiueth not the kyngdome of God as a childe, shall not entre therin. The texte.

And beholde, an other occasion, whereby for the Lorde to commende vnto vs humilitee and softenes coupled with symplicitee and plainnesse. Mothers brought their younge babes vnto Jesus to the entēte he should touche theim and bisse theim; thynkyng that it should come to passe that the same children should by that meanes bee in the more safetie from suche chaunces & diseases, as that age is commōly woont to bee in daungier of. The disciples, whan thei sawe the thyng, rebuked the women, because thei did with suche trieflyng matiers trouble the Lorde, hauyng other wyse (as thei thought) his handes full enough of businesse alreadie. But Jesus, although he knewe all thissame to bee dooen by his sayd disciples of a certain good diligence, declaryng their readinesse to dooe their duetie to wardes hym, yet to expresse vnto vs an exaumple of symplicitee, of humilitee, and of innocencie, and all vnder one to geue a lesson vnto pastours, that thei ought not to despise any bodye, bee he neuer so meane or so weake, he called his disciples together vnto him, & saied: Suffre ye the children to come vnto me, nor bee not against it, that thei maie bee brought vnto me, for vnto suche belongeth the kyngdome of God. Leat an exaumple bee shewed forth vnto all creatures, that thei maie vnderstande to what degree of perfeccion thei ought to growe. These litell ones knowe no factions of clokyng ne counterfaicty ng, thei are not acquaynted wt pryde ne haultenesse of looke, thei knowe not the waie to stricke again whan thei are strieken, thei can no skil to geue reuilyng woordes again, thei knowe not what auarice meneth, thei can no skill of ambicion, it is mere innocentie ꝑ is in theim, it is mere symplicitee without any fraude or guile. This woorde I saie vnto you to trust vnto: ꝑ kyngdome of God receiueth none, but suche as bee reformed and chaunged accordyng to this paterne. Therefore onlesse a man come to the doctrine of the ghospel with the lyke symplicitee that these children are of, he shal not entre into the kyngdome of God.

Thei brought vnto hym yoūg childrē ꝑ he should touche theim.

But Jesus saied: Suffre thei children to cōe vnto me.

Whosoeuer receiueth not thes.

¶ And a certain rewler asked hym, saiyng: Good maister, what ought I to dooe to obteine eternall life? Jesus saied vnto hym: Why calleste thou me good? None is good saue god onely. Thou knowest the commaundementes: Thou shalt not committe aduoutrie: thou shalt not kill: thou shalt not steale, thou shalt not beare false witnesse, honour thy father and thy mother. And he saied, all these haue I kept from my youth vp. Whan Jesus heard that, he saied vnto hym: yet lackest thou one thyng. Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasoure in heauen, and come, folowe me. Whan he heard this, he was sorie, for he was verai ryche. Whan Jesus sawe that he was sorie, he saied, With what difficultee shal thei that haue money, entre into the kyngdome of god? it is easyer for a camel to goe through a nedels ye, then for a ryche man to entre into the kyngdome of god. And thei that heard it, saied, And who can than bee saued? And he saied, The thynges whiche are impossible with men, are possible with god. The texte.

God-maister what ought I to dooe. ¶

Than again came there vnto Jesus one of the great states and the headmen, as one that should bee euen in verai facte a plain declaracion, what it ment that Jesus had saied concernyng the state of children: And thus saied the great mā: Good Maister what maie I dooe to atteigne euerlastyng life

Than

Than Jesus willing to notifie that this surname, Good, ferueth to none, but to God onely, who of his verai proper nature is good, answered him thus: Why dooest thou call me good? None is good, sauyng God onely: not for that the Lorde dooeth not acknowelage the surname of Good, as due vnto hym, as touchyng that he was God: but because the saied ryche man attributed the woorde Good vnto Jesus, as beeyng a man, yea and would peraduenture haue taken it to hymself to, if any suche occasiō had come in place. He therefore did not after a right sorte calle Jesus good, whom he did not yet beleue to be God. And for this cause did the Lorde at that tyme refuse the honour of this title, because he well vnderstood the demaunder of the question not to bee vtterly void of swellyng pryde, as one that thought hymself to abounde in many good woorkes. And Jesus because he would shewe vnto the mannes sore, saied: Thou knowest the preceptes of Moses lawe, that is to wete. Thou shalt not kill: thou shalt not committe aduoutrie: Thou shalt not dooe theefte: Thou shalt not beare false witnesse: Honour thy father and thy mother. To these woordes saied the other, as one mindyng to beare awaie a praise and commendacion of perfect righteousnesse: All these poynctes euerie one of theim, haue I duely kept euen from the beginnyng of my youth. This saiyng was not ferre frō that saiyng of the Pharisee aboue specified: but it was a great dele short of the simplicitee of the young childe last afore declared. One faulte therefore there was opened hereby, but there was an other priue faulte hidden besydes also, whiche made hym vnapte for the kyngdome of God. Jesus therefore because he would discouer the other faulte too, saied: Thou lackest one poyncte yet. That if thou wilt entre the kyngdome of the ghospell, goe thy waies, selle all that euer thou hast in thy possession, and by distributyng it abrode in almes to the poore, laie vp a treasoure for thy self in heauen. That dooen, beeyng free, and rydde from all lette and encombreaunce, come than, and folowe me. The said demaunder whāhe had heard these woordes, was stryken with great sorowe, for he was exceedyng ryche. He was not yet reduced nor brought to the patterne of a young childe, forasmuche as the loue of rychesse had possessed his herte. Than Jesus seeyng hym to departe an heauie man, who did in suche sorte sue for to come to the blisse of the kyngdome of heauen, that yet neuertheless he could not contemne the rychesse of this worlde: turned to his disciples, and as one beeyng in a great meruaill, he saied: How hardly shall those whiche are heauie laden with the burden of rychesse, entre into the kyngdome of God through the narowe gate? For an easier thyng it is for a camel to perce through the eye of a nedel, then for a ryche man to entre the kyngdome of God. The disciples beeyng with these woordes sore troubled in their myndes, saied: If no ryche man dooe entre thither, who than can bee saued? for one shall fynde but a fewe persones, but either thei haue rychesse or couet to haue. But he recōforted the dismaiyng of his disciples again, saiyng: The thyng whiche with men is vnpossible, is possible enough with God. It is not of mannes power to despise rychesse. and suche other commodities as folowe at the taille of rychesse. But this strength and stoutenesse of herte dooeth God geue vnto suche as through simple and vnfeigned belieuyng dooe shewe theimselfes apte for to receiue his giftes. And he is with God no longer taken for worldely ryche, whosoeuer hath laied awaie from hym the loue of money, and in suche wyse

possesseth

Why callest thou me good? None is good saue God onely.

Thou knowest the commaūdemētes.

All these haue I kept from my youth.

Selle all that thou hast, &c.

He was sory for he was of great ryche.

It is easier for a camell to goe through a nedels eye. Who cā than bee saued?

The thynges whiche are vnpossible with men, are possible with God.

poſſeſſeth his money, that he wyll with all his herte leaue the ſame, as often as reſpecte of healthy and ſaluacion euerlaſtyng ſhall require it.

¶ Than Petur ſaied: Loe we haue forſake all and folowed thee. He ſaied vnto theim verāily I ſaie vnto you: there is no man that hath forſaken houſe, either father or mother, either brethren, or wife, or children (for the kyngdome of gooddes ſake) whiche ſhall not receiue muche more in this worlde, and in the worlde to come, lyke euerlaſtyng. The texte.

Of theſe woordes the Apoſtles conceiue a good hope, the more parte of whom had leaft altogether whatſoeuer it was that thei wer owners of tofore. Therefore in the behalf of theim all ſpeaketh Petur, ſaiyng: Loe we haue leaft all, & haue folowed thee, we haue perfourmed euē the ſame poynete alſo, whiche thou diddeſt earneſtly require of the ryche man. Than although it was but a verai ſmall porcion that Petur & Andrewe had leaft (albeit if thei had had more, more would thei haue forſakē:) the Lorde counneth theim thanke for their readineſſe in that thei had ſo dooen, and becauſe thei ſhould not nede to repent theim of that thei had dooen, ſheweth that great gaine it is, to haue loſt worldely rycheſſe for the kyngdome of God. For in lieu and place of tranſitorie and vyle thynges by theim cōtemned, bothe here in this worlde the mynde and ſoule is enryched with goodes heauenly, & alſo in the worlde to come endeleſſe felicitee is repaied for theim. Thā ferthermore herupon thus ſaied the Lord. This I auouche vnto you for a matier not to bee doubted of: not to you onely ſhal it turne to great gaines in the ende, to haue leaft for my ſake the litel ſlender poſſeſſiōs that ye had: but alſo, whatſoeuer perſone ſhal for the reſpecte of the kyngdome of God forſake either houſe, or father, or mother, or brethrē, or wife, or childrē: he ſhal bothe in this preſens life receiue muche mo thynges and alſo better then he leaft: and moreouer in the worlde to come he ſhall receiue life euerlaſtyng.

¶ Jeſus tooke vnto hym the twelue, and ſaied vnto theim: Beholde we goe vp into Jeruſalem, and all ſhall bee fulfilled, that are wrytten by the Prophetes, of the ſoonne of man. For he ſhall bee deliuered vnto the Gentiles, and ſhall bee mocked, and deſpitefully entreated and ſpetted on: and whan thei haue ſcourged hym, thei wil putte hym to death. And the third daie he ſhall aryſe again. And thei vnderſtood none of theſe thinges. And this ſaiyng was hidde from theim, ſo that thei perceiued not the thynges whiche are ſpoken. The texte.

After that he had with theſe ſaiynges somewhat lifted vp and chered the hertes of his diſciples again: he tooke with hym the twelue Apoſtles, whom it was not behouable to bee ignoraunt of any thyng whiche wer wrought and dooen for the redempcion of mankynde. And now begynneth he euen somewhat openly & plainly to beate the matier into their heades concernyng the death whiche he ſhould at Jeruſalem wetingly & willingly, dye, accordyng to the forſaiynges of the Prophetes. For he knewe verai well that thei ſhould bee verai ſore diſmaied & diſcoumforted with the death of their maiſter, & for that conſideracō he dooeth often beate this tale into their heades. to the ende that at the laſt it maie bee engrauē in their hertes, & that by a litell & a litell, thei might bee enured to abyde the matier, whiche as yet their eares abhorred to heare mencioned or ſpoken of. And verailly this was none vnbelief in theim, but a certain earneſt loue ſtrongly weorkyng in theim towardes their maiſter. Seuerally therefore frō the coūpaignie, he begoonne to open vnto theim, ỹ the tyme of his death did now approche. Beholde (ſayeth he) Jeſus tooke vnto hym the twelue,

he) we are now goyng vp to wardes Hieruſalem, and there ſhall all thynges bee accompliſſhed that haue been wrỹten by the Prophetes concernyng the ſoonne of man. For he muſt bee deliuered into the handes of the Gentiles, and of theim ſhall he bee ſkorned and ſcourged, and ſpetted on. And after that thei ſhall haue ſcourged hym, and ſhall haue miniſtred vnto hym all kyndes of reproche & vilanie in woordes, thei ſhall in fyne putte hym to death: but he ſhall aryſe again the third daie from death to life. But this talke, becauſe it was nothyng ſweete ne pleaſaũt, could in no wyſe ſinke into the Apoſtles ſtomakes: (as commonly we are hard of beliefe in ſuche matiers as we would not with our good willes haue to bee true.) And thei could in no wiſe perceiue the myſterie of the croſſe, wherhence redempcion & ſaluacion ſhould by a newe found conueighaunce of God, come foorth and yſſue vnto the worlde. Thei had no luſt ne fantaſye to believe that a man whom thei loued ſo entierly, ſhould dye of ſuche a violent kynde of death: neither could thei poſſibly beleue it lykely, that ſuche an one ſhould bee putte to death by the handes of the wicked, as was hable to dooe ſuche woonderfull actes, and whiche had ſo many tymes eſcaped out of the handes of ſuche as had attempted to aſſayll hym and faſten vpon hym: and finally thei doubted not, but that it might bee afterward an eaſier thyng for hym to bryng to paſſe, not to dye at all, than to reuiue again from death, as he ſaied he would, yea and thei thought it better not to dye at all, then after death to bee reſtored to life again.

All thynges ſhall bee fulfilled whiche are wrỹtẽ by the Prophetes. &c.

And thei vnderſtood none of theſe thynges,

And although thei could not doubte of their maiſters trueth in his woordes: yet did thei in this manier flatre their owne affections: and thei entrepreted that in theſe woordes of Jeſus there laie priuely hidden ſome figurate and myſticall manier of ſpeakyng, ſuche as the Lorde did of a ſpeciall propertie that was in hym verai muche and oftẽ vſe to bryng in, beguilyng by meanes of that ſame coulourable ſpeakyng, not onely the people, but alſo the verai Apoſtles ſelfes: as (for exaunple) whan he willed theim to beware from the leauen of the Phariſees: whan he aunſwered that he had an other kynde of meate whiche he houngred for: whan he taught theim for a leſſõ, that a camel might ſooner paſſe through a nedils ye, then a ryche man entre into the kyngdome of heauen: whan, (ſignifiyng that his doctrine muſt be receiued & conueighed thronghly into the verai bowelles of the ſolle,) he ſaied that no mã ſhould haue life in tyme to come, onleſſe the ſame ſhould firſt eate his fleaſhe, and drynke his bloud: And finally whã he promiſed that hymſelf would within three daies ſpace reedifie the tẽple, after it wer deſtruied by the Jewes: with ſuche ſuſpicions and coniectures as theſe, did the Apoſtles flatre their affection, and in dede heard the woordes of Jeſus, but thei heard theim as it had been halfe in their ſlepe, but as for the pith & effectuall menyng of the woordes, thei did vtterly not vnderſtande. And this was dooen as the ſtate of the tyme than required, by the Lordes permiſſion and ſuffraunce, to thend, partely that thei might by a litell at once better bee enured to ỹ thyng, whiche ſhould afterward bee incomparably bitter vnto theim, and partely becauſe thei ſhould not before the tyme ſcattre themſelfes abrode by fleyng from their maiſter, by whoſe communicacion thei wer yet in many matiers to be ſchooled. Thei could not yet throughly ſee ne perceiue the priuitees of goddes woorkyng & conueighaunce, becauſe thei had the yes of their mynde in manier ſterke blynd with muche foggie derkeneſſe.

And

And it came to passe, that as he was come nigh vnto Hiericho, a certain blynde man sate by the waies syde beggyng. And whan he heard the people passe by, he asked what it ment: And they sayed vnto hym, that Jesus of Nazareth passed by. And he cryed, saiyng: Jesu thou soonne of Dauid, haue mercie on me. And they which went before, rebuked him, that he should holde his peace. But he cryed so muche the more, thou soonne of Dauid, haue mercie on me. And Jesus stood still, and commaunded hym to bee brought vnto him. And whan he was come nere, he asked hym, saiyng: what wilt thou that I do vnto thee? And he sayed: Lorde, that I maie receiue my sight. And Jesus sayed vnto hym: receiue thy sight, thy feith hath saued thee. And immediately he receiued his sight, and followed him praisyng God. And all the people, whan they sawe it, gaue praise vnto god. The texte.

But yet muche more wer the others dymme of sight, whiche wer of lesse familiaritee with the Lorde. For the fountaine of healthy is the knowyng of Jesus. For to knowe hym, is to haue perfect sight. Feith is bright light, the yearthly desires, and lustes of this worlde are derkenesse. And beholde, a casuall chaunce, whiche maie laye plain before our iyes, how we maie see Jesus: and in one blynd man is set foorth an exaumple, how the blindenesse of the solle maie bee taken awaie from many.

There sate one in his waie, a man depriued of the light of his bodilye iyes. But (Lorde) how many wer here folouyng the traine of Jesus, which sawe a great deale worse in their solles, whō euen the verai twelue Apostles had their iyes yet still ouergon with the derke slymes of ignorauunce, that they could not vnderstande the Lordes manifest saiynges. Than so it befell, that when Jesus beeyng on his waie towardes Hierusalem, was nowe not ferre from Hiericho, there sate a certain blynd manne by the high waies syde beggyng. This blynd creature, whan as well by the noyse of hearyng folkes speake, as also by trampleyng of fete, he perceiued verai well that a great multitude of people passed by, demaunded what the matier was (as in dede suche kynde of people are so muche the more curious and inquisitiue of suche thynges, beeause they lacke their iyes.) Answer was made vnto hym: that Jesus of Nazareth was passyng by that same waie. The partie immediately hauyng conceiued in his herte a feithfull truste, by reason of suche thynges as he had hearde of Jesus: cryed out aloud, saiyng: Thou Jesus the soonne of Dauid, haue pietie and compassion vpon me. Vnto his importunitee he added also swete woordes or flaterye, and that was euen metely well accordyng to the facion and guise of beggers. But the coumpainie that went afore Jesus, rebuked hym, and bydde hym to holde his peace, suspectyng that he would haue craued an almes of the common rate, and also fearyng leste beeyng a slouenly felowe and vnslightly in his geare, and a common begger by ỹ high waies syde, he should haue been somewhat wotfull or troublesome vnto the Lorde.

A certain blind mā sate by the waies syde beggyng

He cryed saiyng Jesus thou soonne of Dauid haue mercie vpon me.

But the blynde manne the more that the people clattred against hym, so much the more earnestely dyd he crye, repeatyng still the same woordes whithe he had spoken afore: Thou Jesus soonne of Dauid haue mercie vpon me. Betause he could not see Jesus, he dyd so muche the more streigne his voice, as a man beeyng ignorauunt how ferre Jesus whom he called vnto, was of from hym. Than Jesus who had made as though he heard hym not, though he had cryed out with a loude voice once or twyse or thrise afore, of purpose to make ỹ feithfull truste of the partie the more euident to all the coumpainie, at the laste staighed on his waie, and commaunded the

blynd man to bee brought vnto hym, of purpose to occasion the iyes of the wholle coumpainie to the diligent beholdyng of the miracle.

What wilte thou that I doo vnto thee.

And whan he was come to Jesus, the Lorde asked this question of him: what is thy wyl that I should doe vnto thee. It was not ignorant to him what thyng the blynd man wished to haue: but he would haue the confessiō of the euill bestreed in woordes, to thende the miracle might bee the more euident. For some are wont to feigne a blyndenesse in theimselfes, that thei maie thereby receiue the larger almes: yea, and some there wer peraduenture in the coumpaine, whiche if thei had been in the blynd mannes case, would not haue been bolde to hope for any ferther thyng, then some almes or reward in money. For the Lorde also, though after the estimacion of the worlde, he was but poore, yet did he vse to giue vnto the poore, some portion of suche thynges as wer geuen hym by his frendes for his sustentaciō.

Lorde that I may receiue my sight.

But the blynde man with a great affiaunce and feith, saied: Lorde make thou, that I may haue my sight again.

In three woordes did he craue, the thyng, whiche by any that was no more but a mere man could not bee assured vnto hym, castyng no doubtes but ỹ Jesus forth with, bothe could doe it as one moste mightiest, & also would, as one most mercifull. Jesus therefore makyng a like quicke aunswer to this quicke and readie feith, restored hym his iyes with a woord again: saiyng: receiue thou thy sight again. Thy feith hath saued thee. He had seen Christ with his feith ere he sawe hym with theiyes of his bodye. This feith verily is that thyng whiche obteineth all without exception of the moste mercifull Lorde: this feith it is whiche in the thickest derkenesse of synne, yet calleth a ferre of to Jesus, that he maie shewe mercie. The cōscience and priuie knowelage of his naughty synnefull actes past, dooeth iangle against hym whan he cryeth: but feruentenesse of feith dooeth so much ỹ more eagrely streigne the voice. Suche maner beggers dooeth the lorde Jesus loue: and for none other consideracion dooeth he many tymes make delaie of that ỹ is asked, saiyng that ỹ partie which is the begger maie be woorthie to haue the more benefite. And in moste diepe derkenesse do suche people lye, whiche worship stockes and stones in stede of god: to whom their money, to whom their bealye is their god: who are bondeseruauntes to ambicion to leacherie, and suche as set ỹ worlde in an vproare through furious rageyng warres. Suche persones if thei cannot yet come, to approche nere vnto Jesus, because thei cannot see: yet at le stewyse at the noyse of suche as dooe throughout the wholle worlde preache the glorie of Jesus, leat theim aske: what matier is this. And whā thei shal knowe that Jesus is passyng by, leat theim not suffre the present occasiō to slippe awaie, but leat theim with pietous cryyng werie his eares: And in case ỹ priuie cōscience of their naughtie & euill dedes afore past counsaill theim to kepe silence: leat the clamour of the feithfull beleiuyng herte so muche the more instantly knocke at the dores of his eares. Jesus is not deafe ne hard of hearyng to any body that asketh with faithful trust in hym: & he is of power hable to geue ỹ is asked. Hee certes passeth by, but he will not goe verai ferre past, if one streigne the voice. And happie is the begger that euer he was borne, at whose voice Jesus straigheth on his waie. And what meruaill, if he straighed at the voice of one speakyng vnto hym, sens he vouchesalued to come so ferre a iourney, vnto a sheepe that was lost. But more happie is the blind man, after he is brought

Thy feith hath saued thee.

vnto Jesus. For now is he verai nere to his health. Neither can he long bee blynd, who so hath approched to the fountaine of al light. That same Lord beeyng the fountain of al glorie dooeth not putte awaie the begger frō hym: and no man beeyng a sinner disdeigneth the neighbour. After that thou art come in presence afore Jesus, after that thou art gon awaie frō thy selk, there is no nede of any long praiyng: no more but speake the woorde what thou wouldest haue, (but speake it with a perfect feith and affiaunce conceyued not on thyne owne merites, but on his great power, and no lesse goodnesse) and immediately shall thy sight come again and saluacion bothe together. For at once, as soone as Jesus had saied: Looke thou vp, he had his sighte, and of a begger became a folower of Jesus traine, and an open declarer of Goddes goodnesse. Yea, and moreouer the people also whan thei had seen so notable a miracle, gaue laude and praise vnto God.

The. xix. Chapter.

The texte.

And he entred in and went through Hiericho: and beholde, there was a man named Zacheus, whiche was a rewler emong the Publicanes, and was riche also. And he sought meanes to see Jesus, what he should bee: and could not for the presse, because he was litell of stature. And he ranne before, and climed vp into a wylde sycamore tree, to see hym: for he was to come that waie. And whan Jesus came to the place, he looked vp, and sawe him and saied vnto hym: Zachee, come down at ons, for to daie I must abyde at thy house. And he came down hastily, and receiued hym ioyfully. And whan thei sawe it, thei all grutched, saiyng: he is gō in to tary with a mā that is a synner. And Zacheus stood foorth, and saied vnto the Lorde: beholde Lorde, the half of my gooddes I geue to the poore. And if I haue dooen any man wrong, I restore hym fower folde. Jesus saied vnto hym: this daie is health happened vnto this house, because that he also is become the childe of Abraham: For the soonne of man is come to seke, and to saue that whiche was lost.

AND this same blynd man to whom the lorde restored the vse of the light, dooeth in a figure not vnaptely signifie the people of the Gentiles. For as for the Jewes, the lawe gaue some piece of light vnto theim. But the Gētiles laie in most diepe derkenesse of ignoraunce, in so muche that emonge thesame a great maignie there wer, whiche verally belieued, that there was no GOD at all, and some others beleued that there wer Goddes innumerable, but thesame more full of mischief and abomination, then the verai men selke. Again some thought, that god tooke no care for the gouernaunce of worldely thynges. Yea and some also there wer which reputed and vsed the soonne, the moone, oxen, dogges, apes, yea & lekes & oynions for goddes. Emong the Gētiles there wer that knewe no lawfull ne determinate bandes of matrimonie, but fulfilled the luste of the bodye in goyng together one with an other after the manier of bruit beastes. Some there wer also with whō it was accoūpted a natural thyng to haue killed their parentes whā thei wer aged. Others a-

gain there wer, emong whom it was a thyng lawfull and vsuall to eate mans flesche. Some there wer with whom it was an high poynte of deuocion and of seruing god, to kill their most derely beloued children for a sacrifice to this or that deuill. What can there bee more lamentable then this blyndenesse? And yet this blynd man beeyng poore and destitute of all vertues, perceiued Jesus whan he passed by (whō the nacīō of the Jewes put awaie whan he came to theim) he streigned his voice of feith: crying aloud. Thou soonne of Dauid haue mercie vpon me. He constreigned Jesus to staigh in his goyng: he deserued to bee asked what he would haue dooen to hym: he confessed his blyndenesse: he shewed the desire of his herte: Lorde, ꝑ I maie haue my sighte: he receiued that he plainly in fewe woordes craued. Of a wurshipper of monstreous thynges he was made a wurshipper of Jesus: of a bōdeseruaūte to deiuils & to all manier vices, he was made a disciple and a folower of Jesus, of a common begger and crauer of a miserable almes, he was made a publisher of the power of god. And many a tyme more then once or twyce are exaumples of this kynde laied in the lappes of the Jewes, to thende that either thei should emend frō their vnbelief, or els thei should make it open and manifest for the tyme to comme, that thei wer woorthily cast of, as men ꝑ would not bee made hole. And this figure certes was shewed at ꝑ entreaūce of ꝑ citee of Hiericho: but an other more euidēte exaūple sheweth it self anon after within the citee self. For as the Lorde beyng entred into Hierico, was goyng alōge thorough the middes of ꝑ citee encoumpaced on euerie side with an exceding thicke pyelle of the multitude of all sortes: there was a certain man zacheus, hauyng his name of the thyng & propertee that was in hym (that is to wete) a man feruent in the earneste loue & desire of righteousnesse, wherasin dede he was an head man among the Publicanes, yea & ryche withall, & wheras neither the kynd or trade of his liuyng, ne ꝑ pāperyng of fortune, did verai wel agre with such an herte. And holdē he was wt a great desire to see Jesus, to thētent he might knowe him by sight also, of whō ꝑ bruit & fame had spred abrode thynges so woorthie to bee merualled at. He believed & also loued ꝑ he had heard, & for ꝑ cause muche accordyng to the exāple of ꝑ inward desire of Simeon, & of the Patriarkes, he did with an holy desirefulnesse couet to satisfie his eyes too with the blissful & happie sighte of him, as one that would haue attēpted greatter thynges then ꝑ to, sauyng that softenesse & humilitee was a lette therof, and euen for ꝑ verai poynte the woorthier to haue the more fruicion of ꝑ presence and coumpanie of Jesus. A desire to haue a sight of Jesus had a long tyme holden Herode too, he sawe hym at last, & bidde awaie with hym in despite: for in vain dooeth he see Jesus, who is not seen again of Jesus.

There was a man named Zacheus.

And he sought meanes to see Jesus.

But Jesus had seen zacheus, before that zacheus euer sette ye on hym. Herode woulde fain haue seen hym that he mighte haue delited his curious eyes beeyng a kyng as he was, by shewyng of some miracle afore hym: But zacheus beeyng desirous to see hym what he should bee, because he woulde knowe what man he was, & as he was, ꝑ is to wete, that same onely sonne of God, the autour & weorker of all saluacion vnto all creatures beleuyng & trustyng in hym. It is no great matier to see Jesus after the fleasche with such lyke eyes as the Pharisees sawe hym withall euerie daie, and yet had hym in derision. But the eyes of the disciples are earnestely reported to bee

Luc. 9.

blissed

blilled, who had deserued to see, that was to many princes of the yearth de- Matth. xiii.
nyed. Simon the soonne of Jonas is by the mouthe of Jesus pronounced
blilled, in that he sawe who Jesus was, whan he gaue this testimonie of Matth. xvi. Luc. ix. Jhon. vi.
hym: Thou art that same Christ, the soonne of the liuyng God: but the Je-
wes sawe not who he was, in that thei saied: Is not this Joseph the Car-
penters soonne. but vnto the godly desire of zacheus shamefastneste was a Luc. viii. Matth. xiii. Mar. vi.
lette, that he did not breake into Jesus parfoyce through the coumpainie: &
the great multitude of people standyng so thicke round about Jesus on e- And could not for the prese.
uerie syde, was an other lette. The shoyt stature of his bodye was also the
third lette. For he was a verai lowe man of stature. And lowe men spiritu-
ally are suche, as are incumbent and dooe rest on filthie or vile and transito-
rie thynges. For lowe and basse it is, whatsoeuer this woylde hath, if it be
compared with the maiester of the gholpell. And of suche persones cannot Because he was litell of stature.
Jesus bee seen, excepte thei conueigh theimselses into some high place: Jesus
beeyng aboue of a great heighth will not bee seen but of the lowe. Jesus
beeyng in the middes emong the lowe and vulgare presse of the people, is
not seen, but of suche as haue treden the highest toppe of all woyldely thyn-
ges vnder their fete. And therefoye to the ende that he might bee seen of all
the litell lowe persones on euerie side throughout all nacions of the woylde,
hymselfe afterward clymed vp to the wood of the crosse standyng aloft of a
great heighth. zacheus than beyng litel and lowe not onely of stature of his
bodye, but also in humblenesse of herte: to ỹ entente he would stand aloft &
see Jesus beeyng alowe on the grounde, ranne afoye, and tooke vp an high And he ranne before, & clymed vp into a wylde figtree.
place in the waie there as Jesus was to passe by. And an high standyng as
good as it had been in a pulpit he gotte readie for hym in a wyld fygtree,
whiche is there called a Sycomoye, (because it bryngeth fooyth figges of ỹ
owneright kynde that other figtrees bee of, and by reason therof it is also
called a fig of Egypte, and yet in leafe it resembleth the mulberie tree.) A
great presse of the Jewes enuironed Jesus round about on euerie side.

The lawe had gon afoye, the prophetes also had gon afoye, and that pre-
sent age did bothe on the one syde and the other close hym in round about.
yea and yet at this daie the nacion of the Jewes dooe come behynd after
hym: thei learne what thynges Jesus did, and what thynges he taughte: &
yet can thei not see who that same is, of whom and by whom thei ought to
hope for saluacion. zacheus rennyng afoye, preuenteth this felicitee, bearing
verily a figure of the Gentiles. What is the cause therof? forsoth because ỹ
Jewe remaineth yet still alowe on the ground, and cleueth to the carnalitee
of the lawe. And Jesus is not seen, but onely of suche as from the lowe and
basse lettre of the lawe do auaunce vp theimselfes to ỹ loftier sense of the spi-
rite. Down out of this high standyng one maie well see Jesus, who he is, &
where he is. Otherwyse in case a man remayn, still beneath emongst ỹ thyng
that is to saie, if thou haue no smatche at all ne sauouryng of any excellente
good thyng aboue the common sorte: thou shalt oftentymes heare ỹ same
deceiptefull saiyng: loe here is Christe, and loe yonder he is. The Pharisees
thei crye: loe here is Jesus. The Sadducees, thei crye, beholde, here he is. The
Ebeonites, thei crye: beholde, he is here. An other poynteth to some one of
the pharisaical sort, clad in a blacke frocke or cope, and saieth: loke this waie,
here is Christe. An other again, sheweth towardes an other of the Phari-

saical sorte goeyng in a white wede, and saieth: behold here is Christe: an other felowe shewyng many sundrie couloures and shapes of vestures, cryeth here is Christ, here, here, here. An other sheweth one that eateth nothyng but fishe, & saieth, here is Christe. An other sheweth the gelded sorte that are forbidden to marye, and saieth: here is Christe. O Jewishe and vnbeleuyng nacion. Art thou mynded or willyng to see Christe: Clymme vp to the tree on high, and take vnto the thee iyes of zacheus. He is not fain to see the robe of Jesus, but he coueteth to see and knowe his face. And ỳ face of Jesus is couered in the holy scriptures. Drawe aside ỳ vaile, lifte vp thine vnderstandyng to the thynges whiche are within it: and thou shalt see Jesus, thou shalt see from whens true healthe and redẽpcion issueth forth vnto vs. The Pharisee, he goeth iettyng bolt vpright, beeyng in an high conceipte of hymself, and takyng vnto hymself as his owne due right, ỳ prayse of righteousnesse, and takyng vnto hymself the knowelage of the lawe: and whyle he thynketh hymself as great a man as nedeth to bee euen with ỳ largest, and nigh enough vnto Christe euen harde at his elbowe: he will not vouchesafe but thinketh skorne to vse the sure helpe of the tree: but zacheus beeyng lowe in his owne iyes, bothe clymmed vp to the tree, and seeth that he wisheth to see. Yea and paraduenture this figtree too was lyke vnto ỳ same other figtree, whiche the Lorde accursed, because that by the freathe greenesse of the leaues, it made one that wer houngrie beleeue that he shoulde fynde fruicte vpon it, wheras in dede it had none: and yet it was now tyme that after the figures of the lawe, and after the holy saiynges of the Prophetes, it should bryng forth the fruicte of euangelicall godlynesse. This was that same figtree, whiche the Lorde commaunded to bee cutte vp by ỳ roote, onlesse, whan doung wer laied about the roote therof, it would leaue to bee still barain: and it was nigh barain in dede, had not zacheus clymmed vp and stande vpon it. That same stemme of the Judaicall figtree brought forth grosse vnsauourie, and vnripe people: but after that zacheus had climed vp the tree, that is to saie, as soone as the people of the Gentiles was grafted in: now begoonne it to bryng forth fruicte suche as the Lorde Jesus loueth. Of the Jewes he was many hundred yeres looked for: at last he came vnto theim, he walked to and fro daily in coumpainie with theim, & yet was not knowen emong theim. The people of the Gentiles had no more but heard of the fame and reporte of Jesus: and beeyng enkiendled with loue to knowe the same Jesus, whom the Jewes hanged vpon ỳ tree, their ranne before the Jewes in feruentenesse of feith: and acknowelagyng their owne vnrighteousnesse, lowe as thei wer, contemned the lettre of the lawe, contemned the ceremonies and figures (whiche the Jewes euen yet at this daie embrace for the verai true substaunce of the thynges selfes,) and through euangelicall feith thei see Jesus passyng by in his Apostles, and acknowelage hym, and there by deserue to haue Jesus come to theim to bee their geaste, and of his owne offre to soiourne in their house, forasmuche as the vnbelieefe of the Jewes had expulsed & banished hym awaie frõ theim. All this whyle dooeth litel zacheus sitte still in the tree with readie iyes lookyng for Jesus that was yet cummyng a good preatie waie of, and was not yet throughly taught by what marke he might knowe Jesus, sauyng onely that he was in a perfeicte hope & trust of the thyng which he earnestly

Matth. xxi. Marke. xi.

Luc. xiii.

wished

wished and desired. But whan the people came to the sycomore tree, zacheus peraduēture was a matter of laughter, & a good sporte to a great maigme, forasmuche as beeyng a welthie ryche man, and in the office of customer, he stood a lofte in a tree to bee a gazer vpon one man and no mo. For he coueted not to knowe any other man sauyng onely Jesus.

Than Jesus beyng delited with the notable fainnesse of the man, whiche fainnesse he shewed by his verai facte, by his countenaunce, and by his earneste lokyng with his yes: albeit Jesus had espyed hym afore too, yet to shewe vnto the Jewes an exaumple of prompt beleuyng, he call vp his yes on high, and sawe zacheus. And loke for no lesse at all tymes then some notable benefite of saluacion, as often as Jesus dooeth vouchesafe to looke vpon any persone. For his yes haue a medicinable kynde of charmyng. Whan Jesus came to the place, he looked vp. And saw him

The other sought no more but onely to see hym: but in vain dooeth suche a partie see Jesus, whom Jesus dooeth not again vouchesalue to behold with his yes. Auaunce thyselfe vp from lowe and vile thynges: and Jesus will looke vp vnto thee. The lookyng of Jesus vpon any man hath a porcion of good lykelyhod to come: but a matter and token of greatter blisse it is to heare Jesus voice. For where zacheus dyd no more he none other but beholde Jesus, the Lorde of his owne mere mocion, saied vnto hym, callyng hym euen by his name too as a manne knowen vnto hym: zacheus come thou down quickely, for this daie must I soiourne in thy house. And saied vnto him. zacheus come down at once

We haue heard how the Lorde hath oftentymes gon to dyners to mennes houses whan he hath been desired: but we haue not at any tyme heard, that euer he dyd of his owne mynde come in and make hymselfe a geaste with any man whan he was not bidden. Yea and so to dooe is of al men for the moste parte taken for a poynte of homely curtesie, but the Lorde had beholden the affeccion and herte of the man within, who sette so muche by hauyng a sight of hym, as he passed by. He would haue assaied somewhat ferther had not his owne priue knowelage of his vnwoorthynesse been a lette therof. Thus dyd he thynke in his owne mynde: Blisled are these that haue had the happe to cleue vnto suche an one, and whose happe it is to beholde his face daily in presence with hym, & whose chaunce it is to heare his voice standyng hard by hym. The Jewes and none others haue so muche good happe. I am a Publicane, It is euen with the largest for suche an one as I am to haue had sight of him as he passed by. There had come no woord out of his mouthe to bidde Jesus to his house, but suche an herte was an exceedyng courteous bidder of a geaste: and the Lorde Jesus loueth well to bee bidden after suche a sorte. For to daie I must abide at thy house.

Suche an one, as vpon ackowelageyng of his owne weakenesse in his conscience, dareth not bee so bolde as to craue the thyng, whiche he wisheth and in his herte would fain haue, suche an one dooeth obteine more, then an other that biddeth Jesus to his house, as though he would bynde Jesus vnto hym, for doyng hym suche a pleasure. Petur neuer came nerer vnto Christe, then whan he saied: Goe out awaie from me maister, for I am a felowe that am a synner. That other man also was a pithie and an earneste bidder of Jesus, whiche saied vnto hym: Maister, I am not a mā woorthie that thou shouldest entre vnder the rouf of my house: For Jesus was now alreadie in the said parties house (whiche was a certain Centurion) Luke. v. Luke vii. Math. viii.

whā his yoūg felowe was made hole, though Jesus bodye came not there. For there is Jesus, where soeuer is health and recouerie. And here Jesus thirsted the redempcion of mankynde, and therefore he biddeth zacheus to come down quickely. For now was it tyme that redempcion which was to passe awaie from the Jewes, should bee transposed and putte ouer to ỹ cō-gregacion of the Gentiles: for there must Jesus soiourne and abyde vntil ỹ consummacion and verai last ende or closyng vp of all tymes to come, because he might not bee suffreed to abyde emong the Jewes. From an high he had stande watching for Jesus thrōugh feith: he came down to the office and duetie of godly deuocion: for it is not enough to vieu Jesus and to gaze vpon hym, as often as he nedeth a place of soiournyng: and thereof hath Jesus nede, as often as the neighbour hath nede. And what doeth zacheus herupon? not a woorde dooeth he geue to aunswer (for earnest affeccion of the herte dooeth often vse to take awaie a mannes speakyng) but he dooeth as he is bidden without makyng any taryaunce, downe cometh he quickely. For it is not conuenient to tarye, whansoeuer Jesus calleth vs. The Jewes wer called, and thei make their excuses: but zacheus beeyng verai forewarde and full of reioycyng, entreteined Jesus in his house. O miserable synagogue that it was, whiche lost a geaste of Jesus: and O happie house of the churche that it is, whiche thrōugh hir good prōmptenesse dyd prouoke Jesus the autour and geuer of all heauenly blisse to come vnto it. Wel thus now thou seest the originall begīnyng of the churche beeyng gathered to-gether of the Gentiles. Now consider well a saumple and patterne of ỹ Jewishe enuie. The people, whan thei sawe Jesus so muche enclined towardes the fauour of the Publicane, that of his owne voluntarie mocion he had bid hymself a geaste into his house: made a murmouryng because he had gon as to soiourne with a felowe that was a synner. O righteousnesse foule stained & odious before God, which could rather mynde to disdeine, thē to be healed: and coulde rather mynde to grutche at the neighbour, then to leat the same haue any parte with it.

And he came down haistyly

And receiued him ioyefully

And when thei sawe it, thei all grutched.

Hauyng he is gon to tarye with a man that is a synner.

To a felowe (ỹ thei) that is a synner: as though it wer not the principall sinne of all other to haue enuie at the neighbour, & as though suche an one maie bee an honest man, whiche grutcheth that his brother should bee in ỹ state of grace. Why standest thou without the doores of the congregacīō, thou enuious Jewe? It is open for thee to entre in also, if thou wilt. That in case thou refuse so to dooe, yet hath Jesus determined to byde in zacheus house. The Gentiles are not a litell proude of suche a geaste, whom thei had neuer looked for.

And so muche the better welcome it is, because it hath so happened, not onely without any their deseruyng, but also cōtrarie to their expectacīō. And cuē as murmouryng was made now at this present against Jesus: so was there a great murmouring made afterward against Petur for Cornelius ỹ Cēturiō, whā it was saied vnto hym: wherfore hast thou gon in vnto mē vncircumcised? but what is here dooen all this whyle? zacheus contēnyng the murmouryng of the people Judaical, standeth before Jesus, maketh suit also to bee taken into ỹ numbre of his disciples, shewyng thereby how ferre he had growen and proceded forewarde. For he saieth vnto Jesus: behold O Lord, I geue awaie halfe of my gooddes emong ỹ poore, & in case

Iettes of the Apostles. f.

And zacheus stood foorth.

Behold lord half of my gooddes I

I haue

I haue defrauded any manne of a ferthyng, I here promise to geue him fower tymes as muche again for it. Hearest thou this, thou Pharisee? Zacheus maketh not rehersal of his oblacions or sleaghyng of beastes in sacrifice, not choice of meate, not fastynges, not holy daies, not solēnisyng of sabbothes, not washinges: he maketh no vauntes ne braggues of his vesture, or of his secte of religion: but he bryngeth with him the woorkes of charitee. In these poyntes, the synner is better then the iust persones, and the Publicane passeth suche as glorie of their owne holynesse. For the said Pharisee beeyng a setter foorth of his owne manifold good dedes, he gaue but onely the tenth parte of his gooddes to the poore: this man gaue the one halfe, and gaue it not of his pollyng gaines: but if any peuie hath been gotten with falsehood, he restored the same with the encreace of fower tymes double so muche again. And moreouer of his gooddes that he had iustly & truely come by, he gaue the one moite in charitee vnto the nedie. O the course of thynges merualloussly turned in & out. What was withinfoorth in the Pharisees, the same was replete with rauine and guyle: and of Zacheus we haue an vpright true delyng man and a liberall, wheras he is a man not onely ryche but also a Publicane, yea and an head man of his trade, whereby he was so muche the more abhorred emong the Iewes. But the Lorde passeth not of mennes titles or styles: he beholdeth the mynde of the man and estemeth hym by his dedes, yea of suche dedes (I saie) as doe procede foorth of feith and charitee. Neither dyd Zacheus speake the premisses on hymselfe in the waie of makyng any vaunte or bosse, in sorte as the forsaid Pharisee did, beeyng as a trumpe of his owne righteousnesse, and a scorner of the Publicane. Zacheus doeth not sette his owne righteousnesse before an other parties righteousnesse: but as a man bothe a synner & a Publicane, he openeth in plain woordes without dissimulacion that he had an earnest mynde and desire to the exercise of righteousnesse, yea euen before he had any sighte of Iesus, of whom he is desirous to bee enstructed whether he dyd well, or no: and what was ferther to bee dooen for the geattyng of euerlastyng lyfe. For so was it expedient that these woordes of Zacheus should bee heard of the enuious Iewes, and should bee allowed of Christe in the hearyng of the same Iewes.

geue to the poore. &c.

Luke. xviii.

Luke. xi. Math. xxiii.

Luke. xviii.

For it was not possible for hym more pithily and effectually to laie vnto the Iewes their pollyng facions, their auarice, and their catchyng of other mēnes gooddes: who dyd not onely geue out nothyng of their owne vnto the neighbour beeyng in nede, but also vnder ỹ coulour of godlinesse defrauded the parentes of the succour due vnto theim at their childrens handes. Iesus therefore turnyng to the murmouryng Iewes, saied: This I plainly affirme vnto you, that he alth is come to this house this present daie, forasmuche as the same also perteineth to Abraham, as beeyng father vnto it, in whom is all your gloryng that he is the first founder of your generacion. For whatsoeuer persone dooeth in feith, in synceritee of lyfe, and in godly deuocion resemble Abraham, the same is the soonne of Abraham and free partaker of the blissyng in olde tyme promised vnto Abrahā. The stocke of this man beeyng of an other bloud from the stocke of Abraham, is no lette vnto him, nor his sorte and trade of lyfe hauyng heretofore

Iesus saieth vnto him: this daie is healthe happened vnto the house.

been

been paſſed ouer in ſymeſulneſſe, but whatſoeuer perſone cõuertyng and re-
nedyng frõ his former lyfe, doeth embrace the doctrin of the ghoſpell, who-
ſoeuer folowyng the ſteppes of Abraham, dooeth enſue true righteouſneſſe
theſame is the childe and the true heire vnto Abraham. For of ſuche will not
the ſoonne of manne thinke diſdeigne, who came into the worlde for ỹ verai
purpoſe, to ſeke that was gon aſtraigh, and to ſaue that was loſt. Suche
ſynners as this, are more acceptable vnto God, then theſe that ſwelle in a
falſe perſuaſion of righteouſneſſe.

The texte. CAs thei heard theſe thynges, he added therto a parable, becauſe he was nigh to Hieruſalē, & becauſe thei thought that the kyngdome of God ſhoulde worſely appeare. He ſaid therefore a certain noble man went into a ferre countrey to receiue hym a kingdome and to come again. And he called his tenne ſeruauntes and deliuered theim tenne pound ſaiyng vnto theim: Occupie ye till I come. But his citezens hated him, and ſent a meſſage after him ſaiyng: We will not haue this man to reigne ouer vs. And it came to paſſe, that whan he had receiued his kyngdome, he returned, and commaunded theſe ſeruauntes to bee called vnto him (to whom he had geuen the money) to wete how muche euerie man had dooen. Then came the firſt, ſaiyng: Lorde, thy pounde hath gained tenne pounde. And he ſaied vnto him: wel, thou good ſeruaunte, becauſe thou haſt been feithful in a verai litell thyng, haue thou auctoritee ouer tenne citees. And an other came ſaiyng: Lorde thy pounde hath made fiue pounde. And to theſame he ſaied, bee thou rewler alſo ouer fiue citees. And an other came, ſaiyng: Lorde, beholde here is thy pounde, whiche I haue kept in a napkyn: for I feared thee, becauſe thou art a ſtreight man: thou takeſt vp, that thou laideſt not down, and reapeſt that thou diddeſt not ſowe. He ſaieth vnto him: Of thyne owne mouth will I iudge thee, thou euil ſeruaunte. Knoweſt thou that I am a ſtreight man, taking vp that I laied not down, and reapyng that I did not ſowe? And wherefore gaueſt not thou my money into the banke, and at my cummyng I might haue required myne owne with vauntage? And he ſaied vnto theim that ſtoode by, take frõ hym that pounde, and geue it to him that hath tenne pounde. And thei ſaied vnto him: Lorde, he hath tenne pounde. For I ſaie vnto you, that vnto euerie one whiche hath, ſhalbee geuen, and he ſhall haue abound aunce: and from hym that hath not, ſhalbee taken awaie euen that whiche he hath. Moreouer thoſe myne enemies, (which would not that I ſhould reigne ouer theim) bring hither, and ſleagh theim before me.

By this talke Jeſus did declare that fromhenſoorth none ought to glo-
rie in the obſeruyng of the lawe, but whatſoeuer good qualitee or gifte of
grace had happened vnto any man by the bounteous liberalitee of God, the
ſame ſhould bee wholly emploied to ſuche ende, that we maie draw verai
many men to grace and ſaluacion thereby. For with ſuche kynde of gaine is
God moſte ſpecially delited, who had ſent his owne ſonne for this purpoſe,
that freely forgeuyng their ſynnes he might ioyne al the nacions of ỹ world
vnto him. And in dede ſome there wer emong the diſciples whiche thought,
that aſ ſoone as he wer ons come to Hieruſalem, whiche he begoonne now
to draw ſomewhat nere vnto, the kyngdome of heauen would immediat-
ly appere, of which he had ſo many tymes made mencion: wherin their ima-
ginacion ranne vpon ſome kyngdome lyke to a worldely reigne, wheras
Chriſte ment of a reigne of the ſpirite euangelicall, by meane wherof, the ty-
rannie of ſynnes is oppreſſed and troden vnder foote. And that kyngdome
certes conſiſteth not in puiſſaunce of armed ſoldiers, in weapon, or in force of
handes, but in feith and truſt in God, but in beneficiall goodneſſe towardes
the neighbour, but in mercifulneſſe towardes offēdours, but in ſyncere and
liberall diſpenſyng of the woorde of God. But as for the maieſtee of this
kyngdome, whiche ſhall honourably rewarde the godly with immortall

glorie

glorie, and shall adiudge the wicked vnto endelesse tormentes, he declared that it should not streight waies bee shewed foorth, but should bee made open and manifest at the due tyme beeyng to vs vnknowen. And ferther that we should in the meane season by al meanes and waies emploie our earneste diligence, that the good gifte or qualitee that euerie bodye hath, he shoulde first remembre to bee the Lordes money, to whom we are debtours for all that we haue: and that the money which we haue so receiued ought vprightly and feithfully to be distributed abrode to the gaines & profite of the same lorde: not ỹ he hath nede of any manier thyng: but because that of his charitee and loue towardes mankynde, he thirsteth the redemyng and saluacion of all creatures, and thynketh hymself encreaced with a great auauntage and gaine, if one man emende by an other from vicidousnesse, and bee conuerted from vice to the earneste exercise of godly deuocion, wherby he maie haue what to rewarde in bothe parties, aswell the one that helpeth with dooyng benefite, as also the other whiche hath been holpen. For there is nothyng that we maie in this behalf take into our owne possession either of praise or els of thanke. For we are seruauntes euerie one of vs, and of bounden duetie ought our best labour and seruice. All the stocke of the money is his euery whit of it, yea and owener he is of vs ourselfes too: we must nomore but labour euerie man to the best of his power, to encreace the Lordes substaunce. As touchyng the rewarde, leat vs leaue the arbitrement therof to the lord, who will at his conuenient tyme most largely rewarde our prompte wille and our feithfull endeuouryng. The discourse of the parable is this hereensuyng.

A certain man of nobilitee and great power, tooke a voiage into a ferre countrey to recouer the possession of a royalme into his handes again, whiche an other through tyrannie vsurped and preuented the possession of afore, and that dooen, to returne home again. But this great man before he entred his iourney, called to gether certain of his seruauntes which he had to ỹ nombre of tenne, and deliuered tenne poundes vnto theim, in sorte, that there was an equall diuision of this stocke of money indifferentely emong theim all: and therewithall gaue theim in commission.

A certain noble man went into a ferre countrey to receiue hym a kyngdome, and to come again.

Occupie til I come.

This money (saieth he) I deliuer vnto you, not to consume it wastefully or to kepe it idle in your handes, but that it maie encreace by the trade of occupiyng, and to the ende that beeyng returned home again, I maie finde my substaunce well encreaced at home. And all thynges thus sette in order at home, he went foorth on his voiage. And so it was, that the enhabitauntes of the citee whiche he was rewler and gouernour of, hated hym. Wherupon as soone as he was gon foorth on his iourney, they begonne to treacte of a chaunge, attemptyng suche a matier, that whyle he wer in recouerying his other kyngdome, he should bee expulsed out of that that he had than alreadie in possession.

But his citezens hated hym.

Upon this thei sent ambassadours vnto hym beeyng now a good waie onward on his iourney, to make relacion vnto hym, that his subiectes were of suche mynde, that fromhensforth thei would no longer haue hym to their king, and that therefore he should not make the labour any more to returne home again to theim from whens he had taken that present voiage: But so it befell that whan he had recouered into his possession the

We will not haue this man to reigne ouer vs.

other

other kyngdome, for whiche he had taken the saied voiage, he returned home again to his owne realme: and commaunded his seruauntes to bee called before hym, to whom he had tofore deliuered the stocke of tenne pounds, that the audite and accoumptes duely made, he might knowe how muche euerie of theim had gotte of clere gaines. The first came foorth, who beyng demaunded of his accoumpte, saied: My lorde, thy pounde is enprowed to the summe of tenne pounds. Whose industrie and fidelitee his lorde muche praisyng, aunswered: well saied my good seruaunte, forasmuche as whan my substaunce was suche as might haue lyen in a narowe roume, thou hast in a litell summe of money declared thy self feithfull, trustie & louyng toward thy maister: now that my substaunce is enlarged, it is reason and conscience, that thou bee partaker of my welthier state: Take thou vnto thee the rewle of tene citees. After this seruaunte, cometh the secound, who beyng required his accoumpte, saied: My lorde, thy pounde whiche thou deliueredst me for a stocke to occupie, hath encreaced fiue poundes to thy behouf. This mannes industrie also, though infertour to the other, yet his lorde did verai well commende: and accordyng to the rate of thyne industrie (saieth he) bee thou also a rewler ouer fiue citees. Whan the relidue also vpon their accoumpte and rekenyng made and geuen vp, had been rewarded with some dignitee euerie one accordyng to their rate more or lesse: at last came a seruaunte euen one alone the moste slouthfull luske of all that euer wer, and of the wurst honestee to bee putte in truste or credite.

Lorde thy pounde hath gained tenne pounde.

Who, whã his maister required his streight accoumpte, made hym this aunswer: My lorde, beholde, here I bryng you again the pounde whiche ye putte me in truste withall. I haue kept it euer sens that tyme hitherto safely laied vp in a clonte, because ye should haue it again safe and sound as it was. I haue so wel avoided to bee a wastefull spender of it, þ I haue not so muche as ons touched it with my handes. And so thought I better to dooe, thẽ to come in hasard or perill, leste if mine occupiyng had ill framed, I should haue had businesse with you. For I was afraied of you, as one not ignotaunt what a rigourous cruel man ye are, and couetous of lucre, in so much that ye will not onely geue nothyng of your owne: but also will take awaie from thens where ye laied nothyng at all, and will gather in haruest, from suche places, where ye neuer sowed graine.

In other tain saiyng: lorde, beholde here is thy pound, which I haue kept in a nap kyn, &c.

Than the lorde not onely offended with the slouthfulnesse of his seruãte, but also for that he laied his owne faulte on the condicions of his maister: beeyng throughly out of patience he saied: Thou slouthfull seruaunte, and vntrustie felowe, yea and moreouer a false accuser of thy maister, thou hast geuen sentence againste thyne owne head. Thou knowest, (thou saiest,) that I am a rigorous cruell man, and couetous of lucre, takyng vp money from thens where I laied down none, and reaping there, where I sowed nothing at al. And yet that same verai poynte ought to haue quickened to some actiuitee in bestieryng thee to haue deliuered foorth my money to þ kepers of the bancke. For I would doubteleste haue comen, & would haue streightly required it together with the encreace of entreste, because I had for suche a purpose putte it into thy handes, that it should encreace throughthee. At these woordes of the lorde, whan the vnprofitable seruaunte held his peace and had not a woorde to speake: the lorde saied to the others that stood by:

Of thyne owne mouth I iuge þ thou etuill seruãte, &c.

And wherfore gauest thou not my money into the bankc, &c.

Take

Take ye awaye the pound from hym, and geue ye it vnto hym that hath the tenne poundes. The other seruauntes meruayllyng thereat, sayde: my lorde, what nedeth to geue hym here any more & he is ryche and wealthye enough. For he hath tenne poundes. Than sayde the lord: It forceth not to you what he hath. So haue I thought it good: and so doeth it stand with reason and equytee in his rekonyng, that whoso hath with his feithfull industrye encreaced his maysters substance, my bounteous goodnesse muste vnto suche an one geue some further surplusage, to ỹ ende he maye styl haue more and more aboundaunce. Contrarywyse, whoso hath by reasō of his slouthfulnesse gotten hymself no gaynes at all, suche an ones nede shal my liberalitee so litle helpe, that euen the verraye same that he hath too, shal be taken away from hym. The stocke was myne, and the gaynes and encreace therof due to me: your partes it was, to perfourme your due labour. Nowe I bountefully geue vnto yon bothe the stocke, & also the encreace of the sāe. Thus ferre the lorde Jesus dyd by a derke and mystical fourme of speakig teache his disciples, that in ỹ busisse trade of preachyng the gospell, euerye man ought to shewe himselfe feithfull & industrious euen to the vttermost, and as for theyr rewarde, to loke for it at the secound comyng of the lorde: at what tyme he shall now appere mightye and hygh after that the kyngdome of the churche shalbe recouered into his handes and delyuered vp to his father. For at the fyrst Jesus was knowen but in Jewrye onely, he semed to be but a lytell kyng or duke of one citee & no more, whan the deuyll reigned wout redzelle thzoughoute all the vniuersall nacyons of ỹ wozld, as in a royalme that was an other mannes and none of his. And the same Jesus couetyng to recouer into hys owne possession agayne thzough preachyng the gospell, that Satan had by tyrannye entred vpon: leaft the lande of the Jewes, and tooke a voiage into heauen: but not tyl he had fyrst diligentely enstructed his disciples to the trade of occupiyng in the affayres of the gospell, whiche his disciples he putte in truste with the dispensacyon of the wozde of god conteyned in the gospell, as a certayne stocke to playe ỹ occuppyers withall, whereof great gaynes myght growe vnto the lord beig ryght couetous of suche manier encreace: & he put thē in trust ỹ they should drawe vnto the kyngdome of the ghospel whomsoeuer they might, Publycans, harlottes, souldiers, Grekes, Romaynes, Scythians, Frenchemen, Gothians, Sarmatians, and all others. And ỹ this they shoulde dooe vntyll ỹ lordes retourne, who wyll cum agayne in the ende of this wozlde, to distribute vnto euerye one euerlasting rewardes for theyr dedes. And cum againe will he not, onelesse he shal first haue subdued ỹ wozld to ỹ domyniō & empire of ỹ gospel, & al the nacions of ỹ wholle wozld to luigne together into one church & cōgregacion. But whyle he ernestely goeth about this by meane of his disciples: ỹ Jewes, (emong whō alone & no mo God hitherto semed for to reigne, by reason of theyr knowelage of ỹ lawe & of ỹ autozite of beyng in ỹ right trade of relygion:) being his subiectes of whō, & emong whom he was borne, wheras they ought specially aboue al others to haue loued hym, & by al manier meanes to stycke to hym in recoueryng his kingdome: did not onely dooe hym no helpe at all, but also wer a lette agaynst hym, crying before the chief Justice & iudge: We haue no kyng but Cesar. And the self same thyng did they again afterward, playnly denoūcing vnto

Lord he hath tenne poundes

Vnto euerie one whiche hath shall bee geuen.

the Apoſtles and commaundyng them to make nomore mencion from that tyme forthward of the name of Jeſus. Moyſes they were willing to haue to theyr kyng: Chryſt would they none of. For they hated hym, becauſe he cõtraried theyr naughtie luſtes and appetytes. We ſee euen yet ſtyll at this day too, after what ſorte the nacio of the Jewes haue withdrawen themſelfes from the kyngdome of the goſpel, and with how ſtyffe and ſtubberne hatefulneſſe they haue conſpyred agaynſt him, vnto whom is geuen by hys father all power in heauen and in yearth. We wyll not haue this mã (ſaie they) to reigne ouer vs: and whyle they wil in no wyſe ſerue Chryſt, they are as bond ſlaues vnto all the tyrannes of this worlde: they are bondſeruaũtes to Satan a moſt mercyleſſe tyranne: and where they ſee here and there in euerye place throughout the whole worlde the Chryſtians to reioyce in the freedome of the ſpirite: they doe yet ſtyll holde faſte with theyr teeth the vnſauourie lettre to whome they are bounde, lyke vnto men aſſigned and appoynted to the glebe or turf.

But (the ſayde Jewes in vayne crying agaynſt hym,) the kyngdome of ꝑ churche is recouered and eſtablyſhed: in geatting & eſtablyſhing wherof as many as ſhal haue dooen theyr feithful trauayll, ſhall be crouned with glorye and honour in the kyngdome of heauen, accordyng to the quantite or rate of the fruict, whiche they haue brought into the lordes vineyard. But nowe the Jewes beeng obſtinately vnbeliuyng, what rewarde ſhall they haue? Euen that thyng alſo dyd the lorde declare in the reſidue of the ſame parable at the later ende. For after that he had puniſhed the vntruſtie ſeruaunte, he ſayde moreouer: yea and thoſe ſubiectes of mine, in nacyon my countreymen, but in herte enemyes, whiche by a ſeditious ambaſſade ſente vnto me, prayed me that I ſhould no more cumme to be theyr king, ne to reigne ouer theym, bryng ye theim hither that they maye be putte to death euen here in my ſight, and be punyſhed of me for theyr rebellion. This puniſhemente is death euerlaſtyng, whiche abydeth all ſuche as obey not the goſpell and glad tydynges of the ſonne of God. For at that tyme ſhall they wurthilie fynde hym vnpoſſible to be appeaced, foraſmuche as they nowe obſtinately contemned hym beyng mylde and full of mercye.

The texte. ¶ And when he had thus ſpoken, he proceded forthe takyng his iourney, to goe vp to Hieruſalem. And it fortuned whan he was come nygh to Bethphage and Bethanie, beſide the mount whiche is called Oliuete, he ſent twoo of his diſciples, ſaying: goe ye into the toune whiche is ouer agaynſt you: into the whiche as ſoone as ye are cumme, ye ſhall finde an Aſſes colte tyed, whereon yet neuer man ſate, looce hym, and bryng hym hyther. And if any man aſke you, why do ye looce hym? Thus ſhall ye ſaye vnto hym, the lorde hath nede thereof. They that wer ſent, went theyr waye, and found euen as he had ſaid vnto theym. And as they were a loocyng the colte, the owners therof ſayd vnto theim: Why looce ye the colte? And they ſayd: for the lorde hath nede of hym: and they brought hym to Jeſus, and caſt theyr raymente on the colte, and ſette Jeſus theron. And as he went, they ſpred theyr clothes on the waye. And whan he was nowe cum nigh to the goyng down of the mount Oliuete, the wholle multytude of the diſciples beganne to reioyce, & to prayſe God with a loude voyce, for all the myracles that they had ſeen, ſaying: bleſſed be the kynge that cometh in the name of the lord, peace in heauen, and glorie in the hyghеſt.

The lorde whan he had ſpoken the premiſſes: went forth on towardes Hieruſalem, where he ſhould afterward accomplyſhe thatſame excellẽt ſacrifice for the redemcion of mankynde, and out of the beakon place of the croſſe he

crosse he shoulde (lyke a couetous and ambicious kyng) plucke al thynges vnto hymselfe. For although there haue euerie where bene many in times past, and many hereafter shall be, which will crye by their verai dedes: we will not haue this man to be kyng ouer vs: yet is there no nacion so ferre distaunt or out of the way from the Jewes, from whens he shall not pluck a verai great noumbre vnto him. Wherfore he dooeth eftsones beate into their heades in facte, that he had afore represented in zacheus: which thing he did anon after in a longer parable expresse more at large. For the lorde dooeth in the meane whyle procure thesame thyng, which he procured many tymes afore also: whiche was, that it might be clere and euidente vnto all creatures, that what soeuer he should afterwarde suffre, he did of his owne accorde willyngly and wetinglye suffre it: and otherwise that he was of power to dooe what soeuer his will was to dooe. And nowe forasmuche as he had determined by the meane of the moste extreme worldely shame & fall that myght bee, to recouer into his possessiō the highest glory possible emong men, and the disciples beyng not yet fullye apte ne hable to receyue the vnderstandyng of this misterie, dyd looke for some matier (what soeuer it was) of great royaltie, & a thing of some high enterprise to ỹ estimaciō of the worlde at the lordes handes: It pleased him afore his death for a litell season to flatter or rather to mocke their affections, & also to mocke the glory of this world, shewyng how vain it is & how slippry to truste to, seeyng ỹ after so great tokens of toykull receyuing of hym, after so many cryinges & shotes made in his honoure, after so muche earnest fauoure of the people, death on the crosse did immediatly folowe in the necke therof.

Whan Jesus therfore was come to the mounte whiche is called Oliuete nere vnto two litell tounes situate in the syde of the same mount, from whens Hierusalem was now afore them within syght: he sent out two of his disciples on an erand. Goe your wayes (saieth he) to the litel toune ỹ ye see yonder forright ayenst you, at ỹ enteryng wherof ye shal se a yōg colt of an asse standing tyed without the doores, vnbroken as yet for any mā to ryde on, & on whō hath neuer any mā sitten: vntye him, & bryng him to me. That if any bodye shall be against it, and demaūde: wherefore dooe ye vntye the colte? ye shall thus aunswer him: the lorde hath nede of hym. The disciples departed, they found the colte tyed, they addresse to looce hym.

And in the whyle wer there certain persones present who asked, as ye would saye, beyng agaynst their doyng: why dooe ye looce the colte? Thei (as thei had to fore bene commaunded) made aunswer: The lord hath nede of hym. The name of the lorde beyng ons heard, thei suffred the colte to bee led awaie. Than brought they him vnto Jesus. And whā they sawe that ỹ lorde was mynded to mounte vpon him, (ỹ lyke wherof for all that he had neuer tofore that tyme vsed to dooe:) the disciples because he should not vpō the bare ridge of the colte sitte to muche vneasily, cast their robes abrode vpon the beastes backe. And now Jesus sittyng on the coltes backe, and goyng onward, some spred abrode their garmentes euen on the verai way, partely for to dooe hym honour, & partely leaste the colte beyng vnbroken & also vnshod should hurte his hookes with stumblyng at the stones. And whan they wer now come to the foote of the hille, and wer goyng directely towardes ỹ citie of Hierusalē, a certain wondrefull affection sodaynly toke

And as he went, they spred their clothes on the waie.

the hertes of al the people, of whom ſome had come in the trayne of Jeſus, and ſome had come forth of Hieruſalē to mete hym. For euerye bodye who could doe beſt, ſtrawed the waye that the lorde went on, with the braunches of trees euerie where broken of, & both with great ioye and alſo with loud voices they begonne to laude God for all his benefites and miracles whiche they had ſene and heard wrought by Jeſus. There ſouned on euery ſyde the voices of people reioyſing at his comyng, as it had bene to God comyng in tryumphe, and of men cryyng in honour of hym: Oſanna in the higheſt: Bleſſed be he that cometh in the name of the lorde, peace in heauen, and glory in the higheſt. This was the voice of the multitude of al ſortes, & eſpecially of young folkes, who as it had bene by a certain inſpyracion of God, the enuie and grutchyng of the Phariſeis contemned, did in the open face of the worlde geue teſtimonie vnto the lorde Jeſus.

Bleſſed bee he that kyng y cōmeth in the name of the lorde.

The texte. ¶ And ſome of the Phariſeis of the companye ſayed vnto hym: Maiſter, rebuke thy diſcyples. He ſayed vnto theim: I tell you, that yf theſe holde their peace, than ſhal the ſtones crye.

But there wer in the ſame multitude certain Phariſeis, whom thiſſame crying out to Chriſte in welcomyng hym, did muche agreiue: becauſe theſame did euen outwardely ſhewe as though thei would haue all the world to knowe, that ſome thyng there was in Jeſ⁹, (whatſoeuer it was) aboue the rate of a man. And emong theſe Phariſeis ſome there wer that warned Jeſus, that hymſelf with his owne mouth by his autorite, ſhould reſtreigne theſe ſame vngodly ſhoutes of the multitude proceding of a certain vnmeaſurable fauour of the people towardes their maiſter, and therfore vnpleaſaunt euen to the lorde ſelf, who did not vſe to acknowelage ſuche high praiſes. Maiſter (ſay the Phariſeis) rebuke thy diſciples. But Jeſus neuer went about to ſtill the deuout profeſſion of the plain mening people, but by a byword checked the blyndeneſſe of the Phariſeis, who wer not aſhamed to attrybute vnto Beelzebub the prince of deuils ſuch thynges as Jeſus highly well did & wrought. But he made anſwere again: Wyth what face ſhould I ſuppreſſe theim y woorthily ſyng glorie vnto god, & with deuout voyces now ſyngyng theſame whiche was many a long day ſens ſpoke by the prophetes? Thus muche I ſay vnto you for a certaintie: God ſomuche willeth thys his laude not to be vndeclared, that in caſe men woulde altogether holde their peace, the verai ſtones here would crye it out. And truely harder then the ſtones bee thoſe, whiche beeyng with ſo manye benefytes, with ſo many miracles prouoked, can not yet bee moued in theyr hertes to ſpeake in the aduauncemente of goddes glory. Than with ſuche pompe as this, triumphant lyke, and with ſuche a traine about him, dyd the lorde Jeſus goe vnto Hieruſalem. For ſuche a litell taſte of this worldes glorye, it lyked hym to take, before he would take the croſſe vpō him: & this profeſſyng of his godhed did he perforce wryng out of the ſame nacion, by whiche he ſhould anon after be moſte cruelly dooen to death, to thende the Jewes might be condemned by theyr owne ſentence: for that they had crucified their Meſſias and ſalueour. But nowe in this ſtorie of theſe geſtes there is hidden and compriſed no ſmall poynte of myſterye. The the Aſſe that was the dame, was ſtandyng, & the colte alſo was ſtandyng whiche was the ſhe

If theſe hold their peace, than ſhal the ſtones crye.

Aſſes

Asses kole. The dame had already bene woont to be ryden on, as beeynge of long continuãce enured to weare the yoke of ꝑ law, signifiyng doubteleſſe the nacyon of the Jewes. The colte being the kole of thys the Asse, (for redempcion toke the fyrſt beginning of ꝑ Jewes) the colte (I say) betokening the people of ꝑ Gentyles, was yet vnbroken, neyther at any tyme charged with the yoke of the lawe, nor yet throughe euangelycall obedyence carryyng Jesus as a ſitter on his backe. Bothe beaſtes were tyed: for on the one ſyde the ſynagogue liued in bondage vnder the carnalitie of the lawe, not atteynyng to the freedome of the ſpirite: and the Gentiles on the other ſide were entangled with the decrees of the phyloſophiers, and ſubiect to the worſhyppinge of Idolles and deuils. They had at that ſeaſon owners indifferent alwel of the one as of the other: yea and ſuch maiſters not a fewe. For in the peoples alſwell of the Jewes as alſo of the Gẽtiles a great maygnye were bond to couetiſe, to leachetye, to ambicyon, to enuy, & to many other bothe filthie and alſo mercileſſe maiſters. Than twoo Apoſtles doe at ꝑ lordes commaundement vntye theim, that is to wete, Petur the teacher of circumciſion, that is to ſaye, of the Jewes: And Paule the teacher of the Gẽtiles, whan throughe euangelicall feith, & baptiſme, they forgeue bothe ꝑ one & the other all the trangreſſiõs of theyr former life, ſo that beyng now looced they maye frõhenſforth be worthye to haue Jesꝰ a ſytter on theim. For this power gaue he vnto his diſciples, not onely emõg the Jewes, but alſo emong the Gentyles, that whatſoeuer they looced on yearthe, theſame ſhoulde bee looced in heauen to. And what meruail if the other former owẽers cannot lette the vntying of theym: ſeyng thay they whiche doe vntye theim, dooe vntye theym by the commaundement of that ſame newer mayſter, whoſe wyll no creature can reſyſte. This newe maiſter hath nede of ſuche manier beaſtes, and on the backe of ſuche ones dooeth he reioyce to ſytte, as dooe ſymplely obey without any fraude, or drawyng backe, ſuche as with good herte and minde dooe take vpon theym the ſwet yoke of euãgelicall doctryne: ſuche as wyll not be ſkyttyſhe ne praũcing agaynſt ꝑ ſitter on theym: ſuch as with a quiete & tentyl ſofte pace doe beare & glorifie ꝑ lorde Jeſus in theyr bodies, vntyl they cum euen full into ꝑ holy cite & temple of the lord: I mene not that ſame citee, ꝑ cõmon murdrer of prophetes: but that other heauenly citee, whiche knoweth not what rebellion dooeth mene. Worldely prynces loue fierce ſtieryng courſers, koled euen purpoſely for warres, and well broken and taught therafter: the Lorde Jeſus loueth ſuche manier aſſes, as will mekely & ſtylly carrye theyr meke maiſter, & will not caſt hym whan he ſitteth on theym. Thys facyõ of carying doe the hault prynces of thys world laughe at: ꝑ Phiſophiers with their diſdeigneful lookes doe laughe at: the Phariſees ſwellyng in pryde dooe laugh at: and thynke theimſelues fortunate that they carry the deuill on theyre backes, ꝑ rougheſt ſitter poſſible and ꝑ moſte vnfauourable: that they liue in bondage of ſo many mooſte mercyleſſe maiſters, wheras to ſerue this one mayſter Chryſt is an heauen. There is nothyng in more happye and blyſſed caſe thẽ thele lytell and ſymple ones, after they be ons looced from bõdage, and after they haue ons receiued Jeſus vpon theyr backe. After worldely eſtimacion, the ignorauntes, ꝑ ſymple ſorte, and ſuche as can no ſkylle of fraude or falſehood, appere to be of ꝑ aſſiche kynde: but they haue the lord to theyr di-

rectour, who will not leat theim straygh out of theyr waye: who not onely vouchesalueth to sytte on theyr backes, but also to haue his habitactō in theyr hertes, whiche he gouerneth with his owne spirite. And the beastes wer bare vntyll than: but the Apostles doe couer theym all ouer with their robes, that is, with theyr doctrine, and with exaumples of holy cōuersatiō, preparing theim for Jesus to geat vp vpon, which Jesus what he ons did after the fleashe, the same he neuer ceasseth to doe after the spirituall sense. The waye was roughe, but thesame waye also doe the disciples make sure enough to goe vpon by spredyng theyr garmentes abrode vpon it: that is, shewyng the waye of godly conuersaction to be easy, in case a man goyng by the exaumples of the holy, submitte himself to be vnder the lorde Jesus. Than goe they vpon braūches of palmes, and vpon greene leaues of trees, that is, by the memorie of the martyrs, the virgyns, and the confessours cōtinually bearyng floures, and kepyng theyr freashe greenesse. For what a great noumbre of good exaumples dooeth on euery syde offre theim selfes vnto suche as are entred in the waye of godly deuocion? Great store of such exaumples doe the verave bokes of the Jewes ministre euen to the Gentiles also. And these shewe tokens of gladnesse in this coltes behalf, whosoeuer they be that acknowelage Chryste for theyr lorde and owner. Neyther doe there want Pharisees at this daye to, ne neuer shall want or fayle in whome the glorye of Chryst shal cause herteburnyng & enuie. For they had liefer haue it cryed vnto themselfes: Osanna in the hygheſt, lauded be he, whiche cometh in the name of the lorde: whereas they cum not in the lordes name, but in theyr owne. But the Jewes euen at this daye kepyng syléce of the glorie of Christ which thei haue enuie at: the stones vncessautely crye it out beyng nowe becom the chyldren of Abraham. Here doe the people of Hierusalem crye, awaye with hym, awaye with him, doe hym on the crosse: Iryshe men, Scottes, Englishe men, Frēche men, Sarmacians, Germaynes crye, lauded be he that cometh in the name of the lorde.

Suche people as, whyle they sette theyr hertes on aduaunceing theyr owne glorye, doe labour to derken the glorye of Chryste, and those whiche for the respecte of theyr owne pryuate commoditie dooe suppresse and deprane or corrupte the sicerite of holy scrypture: while they desire to haue theyr owne greatnesse sette out in mennes talke, and the glorie of Christe to bee leaft vnspoken: all suche verily plaie the partes of those Phariseys whiche attempted to stoppe the mouthes of the children of the Hebrewes, whiche children God had enspired to syng forth the glorie of his name and of his soonne, whom he had geuen a saueour vnto the worlde. Yea, and this poynete also hath some hollsome signification in it, that there is first a stiepe comyng down from the mounte of Oliuete, and than afterward an euen & smoothe waie ouer a plaine, and anon again an other goyng vp vnto the mounte of Sion, (for vpon this mounte of Sion was the temple of the Lorde builded.) Except the former mounte had oyle whereby the lyght of faith myght bee nourished and mainteined: there could bee no comyng down from thafflaunce of the lawe, by whiche the Jewes swell in pryde, nor frō trustyng in philosophie by whiche the Gentiles thinke themselfes holy telowes. For the first steppe and degree of growyng forewarde in goodnesse, is through faith. But than must we approche to the house of the

cheke

cheke (for Bethphage is so muche to saie in the Syrians toungue). For this is the cheke, not that puffeth vp in haulteneſſe of mynde or looke, but that is readie to come foorth with the confeſſion of our offences committed against God. Neither muſt we bee ferre from Bethanie, whiche is called the houſe of obedience. For all creatures are not obedient vnto the ghoſpell. But yet herehens cometh the begynnyng of health. After the downhille, ỳ waie lyeth ouer a plaine, beeyng on euerie ſyde ſtrawen with the braūches of good exaumples, vntill we eftſons come to the ryſyng vp of the hille towardes the mounte of Sion, whiche is called the tootyng hille, or prake, or high beakon place, or watchyng toure from whens to ſee a ferre of. For this is verily that ſame high toppe of vertue, out of whiche, as it wer out of an high peake or beakon place, all tho thynges are a great waie beneath looked down vpon, and contemned, of whiche this worlde maketh great mouſtre and ſhewe, as if they wer high thynges aboue the moone. And the mynde beeyng now drawyng well towardes heaue, beholdeth ſuche thynges as are euerlaſtyng, and the whiche dooe ſurmounte the coumpace of al mannes reaſon.

¶ And whan he was come nere, he beheldе the citie, and wept on it ſaiyng: If thou haddeſt knowen thoſe thynges whiche belong vnto thy peace, euen in this thy daie thou wouldeſt take hede. But now are they hidde from thyne yies. For the daies ſhall come vnto thee, that thy enemies alſo ſhall caſt a banke about thee, and coumpace the round, and kepe thee in on euerie ſyde, and make thee euen with the grounde, and thy children whiche are in thee. And they ſhall not leaue in thee one ſtone vpon an other, becauſe thou knoweſt not the tyme of thy viſitation. The texte.

And whan the lorde Jeſus was now come ſo ferre onward, that Hieruſalem was ſomewhat nere, and was full in ſighte afore hym: viewyng and beholdyng the ſame citie portely and gorgeous of buildynges, flouriſhyng in men, in rycheſſe, and in opinion of holyneſſe and deuotō towardes god, proude of their ſtate that the worlde was in at that preſent daie, and void of all thought and care by reaſon they knew not of the extreme diſtreſſe and miſerie that was to come vpon theim: he beeyng earneſtely moued with compaſſion wept, and with woordes ſodainly braſtyng out without any ſuche talke afore goyng, as it wer one ſighyng and ſobbyng for ſorowe, he muche lamented the deſtructiō of the ſame citie, and ſpake to this effecte enſuyng. If thou alſo diddeſt now, as well as I dooe, knowe this daie of thyne, in whiche is offred vnto thee peace & remiſſion of thy great ſynnes paſt: thou wouldeſt earneſtely ſette thy mynde to enbrace ỳ is offered. For ſouth this is thy daie, in whiche thou art occaſioned to emendemente, and in whiche the goodneſſe of God prouoketh thee to repentaunce: and dooeth prouoke thee with the higheſt and vttermoſte degree of bounteous goodneſſe, and with ſo high a degree of goodneſſe, that there can bee no more dooen to it. The mercifulneſſe of God ſo oftentimes deſpiſed of thee, bouchſaueth after a certain newe maner to viſite thee, to the ende thou maieſt at leſte wiſe by this meane weaxe mylde and reformable. There will come an other day, not of thyne, but of the Romaines, and of goddes vengeaunce, at whiche thou wilt bee plagued for all thy great trāſgreſſions, whiche thou haſt had more mynde to heape more vpon more, then to lamente or bee ſorie for that

And when he was come nere to the citie, he wept vpon it.

If thou haddeſt knowen thoſe thinges whiche long vnto thy peace. &c.

is paſt

But now are they hidden from thyne yies, &c.

is past. But now thou neither knowest thyne owne daie, ne forseest that other daie to come whiche shall not bee thyne: because bothe the one and the other is hidden from thyne yies, whiche are in thee almoste vttrely blynded with the drounkennesse of thy flourishyng welthie state that thou art in at this present. Thou neither hast any remembraunce of the euils past, whiche thou hast dooen: ne forseest thynges to come, whiche hang ouer thy head, nor acknowelagest the prest goodnesse of god towardes thee, whiche goodnesse of God because thou dooest yet still moste obstinately sette at naught, O thou citie vnpossible to bee recured, and a common murdrer of all suche as bryng vnto the any woorde of thy saluacion or redempcion, there shall come straungiers of an other lande against thee, whiche shall bryng vttre destruccion and ruine vpon thee. It will bee thy lotte to refuse and put from thee thy Messias, & in his stede to choose Cesar vnto thy kyng. Thou shalt therefore fynde & fele thy kynges comyng vnto thee with a ferre other furniture and prouision, then thy kyng dooeth now come vnto thee, beeyng a brynger of health, and a peceable quiete kyng. Thou wilt not now receiue hym that cometh to geue helth and safegarde: and ere long shalt thou of force bee compelled to receyue that shall come to geue thee vttre confusion. For the princes of Rome, whom thou haddest preferred before thyne owne kyng, shall come as enemies in stede of kynges with bendes of men wel armed and appoyncted for warre: and first of all they shall enuiron the round about with trenches, so that there shall bee no waye open to escape out, thā shall they on euerie syde encompace thee with men and artillerie, and shall with a moste streight siege oppresse thee, and finally all thillame thy gaye buildyng, with temple and all, they shall cast down as lowe as the groūde. And not satisfied with all thillame, they shall with an vniuersall slaughter destruie thy childrē, of whom thou art now proude, and dooest semblably sette theim in a pryde and a pompe by thy gorgeous rotaltee, & all thillame glorie of thyne they shal in suche sorte wype awaye from the roote and foūdacion, that they shal not leane so muche as one stone stādyng fast mortised on an other, to the ende there shall no signe of thee remain, ne yet any hope of reedifiyng thee againin tyme to come. These thynges in dede shall bee miserable to beholde, but they shall chaunce by thyne owne deserte, because that beeyng so often tymes occasioned, long and many yeres gon by soondrie prophetes, and now also by John, and by thy Messias, thou dooest obstinately despise the mercie of God. Thou shalt therefore fele the tyme of vengeaunce, whiche wouldest not knowe the tyme of thy visitacion. Euen thou to alwell as others (if thou haddest would) mightest haue enbraced thy redempcion beeyng offreed. Now at leste wyse thou shalt by thy confusiō bee an holsome exaumple vnto others, that they maye not in lyke manier despise the goodnesse of God, whan it prouoketh theim to take better wayes.

Thy enemies shall cast a banke about the & coūpace the round &c.

And thei shal not leaue in þ one stone stādyng on an other.

Because þ knowest not þ tyme of thy visitacion.

The texte.

¶ And he went into the temple, and beganne to cast out theim that solde therin, and theim that bought, saiyng vnto theim: It is wryten: my house is the house of prayer, but ye haue made it a denne of theues.

Iesus after he had spoken the premisses, came to Hierusalem, and entred into the temple, and droue out therehence suche as wer bying and sellyng there, saiyng: God saieth in the scriptures: Thillame my house hath been

dedicated

dedicated, not for the trade of bying and sellyng, but for prayeng: but ye haue turned it into a denne of theues, spoilyng all straungiers that come, and by your wicked lying in awaite, procuryng your owne lucre, with the losse and damage of others. By this facte the lorde Jesus declared, how great destruccion those persones doo bryng into the churche, who vnder the pretense and coulour of godly deuocio applye their myndes altogether to filthie lucre: who vnder the title of deuout worshipping of god, doo attende their owne profite, not fedyng their flocke, but takyng awaie all the swete from theim, and with their vnpure doctrine sleaghyng the soules, whom their dueties were with pure doctrine to bryng vnto life.

And he cast out the ỹ sold therin, & them that bought. Esai. lvi.

¶ And he taught daily in the temple. But the priestes and the scribes, and the chiefe of the people went about to destroie him, and could not fynde what to doo. For all the people stacke by hym whan they heard hym.

The texte.

This dooen, the Lorde, as one beeyng nowe full possessed in hys owne kyngdome, taught daie by daie in the temple, the vncurable malice of the Phariseys openly despised. But those whiche wer highest in dignitee emog the priestes, and also the scribes, and the ryngleders of the people, beeyng netled therewithall and stiered to wrathe, sought some occasion to cast a waie our salueour. Thei lacked no malicious mindes, but there appered no hope of bryngyng their wille to effecte: They had heard the shoutinges of the people in the honour of Jesus, they sawe in the temple also the wholle vniuersall multitude of the people to depende altogether of his saiynges: so great was alwell the effectuall pith, as also ỹ grace of goddes woorde. Their colde & feble doctryne cocernyng washinges, concernyng ỹ corbone, ỹ is, their treasourie of the churche, cocernyng the true tithyng of myntes & rue, stood againste mennes stomakes euen lyke soure wyne, after that the people had ons tasted the newe muste of euagelicall hertynesse. On this behalf they wer afeard leste their autoritee should abate, they feared decaieng of their gaines, thei feared leste their kingdome should haue a falle. And as for the thyng whiche at that tyme befell accordyng to the litterall discourse of the storie, the same dooeth often tymes happen after the morall sense also, whansoeuer, and as often as they which sitte in the toppecastel or high chaire of religion, and whiche bee persones notorious in the profession of teachyng the doctrine of holy scripture, dooe fall in cospiracie w̄ the secular princes againste Jesus. It suche a tyme great is the destruccion that hangeth ouer the people. And this thyng so cometh to passe, as often as the autoritee of the priestes and of the doctours or open professours of diuinitee, dooe flater the kynges and monarches of this worlde, and as often as the same doctours saie, Amen, to the wylfull affeccions & appetites of the saied worldely princes with their autoritee, wheras their partes had been with holsome and franke monicios, to tell the prynces of their faultes to restreigne and bridle the power of the same: and whan the monarches again on their parties dooe with their treasours and possessions vnderprop the others, and make theimselfes as buclers for the peruerse desires of the Bysshops and the diuines, that is to wete, for their couetise, their ambicion, and their tyrannie. And albeit neither of these bothe dooeth commonly loue the others: yet by wicked collusion they diligentely aide, and maintein either others forewarde to the suppressyng and destruiyng of the

But the priestes. &c. went about to destroie hym.

And could not fynde what to doe.

trueth

trueth of goddes woorde. And truely the pernicious conspiryng of ku che causeth more mischief and castyng awaye of men in the worlde now, then the conspiracie of the bishops, scribes, phariseys, & headmen of the people, did at those daies emong the Iewes.

The xx. chapter.

¶ And it foortuned in one of those dayes, as he taught the people in the temple and preached the ghospell: the high priestes and the scribes came together with the elders, & spake vnto hym, saiyng: Tell vs, by what autoritee dooest thou these thynges? Either who is he that gaue thee this autoritee? Jesus aunswered and saied vnto theim: I also wyll aske you one thyng, and aunswere me. The baptisme of John, was it from heauen, or of men? And they thought within theimselfes, saiyng: if we saie from heauen, he will saie: Why than beleue ye hym not? But if we saye, of men, all the people wyll stone vs. For they bee persuaded that John is a prophete. And they aunswered, that they could not tell whens it was. And Jesus saied vnto theim: neither tell I you by what autoritee I dooe these thinges.

The texte.

AN occasion therefore is sought, that although their fainnesse to putte Christe to death was vngodly, yet they might afore men seme to doe it of an earnest zele & fauour to righteousnesse. It befell therefore vpon a certain daye, that, as Jesus was teachyng the people in the temple, and was still diligentely repeatyng vnto theim the newes gladsome, & to bee wished for, of euerlastyng saluacio, the said high priestes together with the scribes, the phariseys, & the chiefe men of the laitee beeyng in a confederacie, did assemble together in a clustre, to the ende they might at leastwyse by their autoritee bridle Jesus from the teachyng of his holy doctryne. They could not condemne his woondrefull actes to bee naught, whiche he had in so great a noumbre wrought in presence and sighte of ỹ people. They wer not hable to cõfounde his doctrine, forasmuch as it was altogether consonaunte and agreable with the lawe, and with the wille of God. Upõ this grounde therefore dooe they deuise their slaundreous querele against him, ỹ this autoritee to bee a teacher of the people, he had taken vpon hym of hym selfe, where he ought to haue receiued it at their handes: wherin their drifte was none other, but either to take ouer vnto theimselfes the glorie whiche was due vnto God, or els therupon to frame some surmuised querele of mouyng a sedicion to charge Christe withall, in ỹ he called the people together, and kept theim about him without the publique autoritee of the princes. They goe therefore altogether into ỹ tẽple to Jes⁹, saiyng: If thy will bee that we also should beleue in the, tell vs by what autoritee thou dooest all thissame that thou dooest. Thou dooest baptise, thou dooest preache, thou healest folkes on the Sabboth daies, thou teachest in the temple, thou gatherest disciples about thee, thou callest people from their home & businesse and kepest them with thee. Thou art a man to vs vnknowen: and as for publique autoritee or power hast thou none at all. Therefore who is it that hath geuen thee this autoritee? But Jesus berai well perceiuyng this question to haue proceded from a wicked thought in theim, that is to wete, of a purpose to laie some surmuised matter vnto hym, and not to learne: went not about to teache theim, but damped their malice with an

The ỹ priestes & the scribes came together with ỹ elders

Tell vs, by what autoritee dooest thou these thynges.

other

other question again, as if a bodye should dryeue out one naille with an o-
ther out of a bourde. For they had had John ỹ Baptiste in verai great esti-
macion, and had come verai thicke vnto hym whan he baptised. And he
loued: John also had gathered disciples vnto hym and he also preached to
great multitudes of people in soondrie places of the wildernesse, and about
all time Jordan, the kyngdome of God to approche, he boldely and frankely
declared the damnable vices of all persones indifferentely, and prouoke
theim to repentaunce. And yet had not John neither any autoritee geue
hym of the priestes, the Pharisays, and the chiefmen of the laitee: but he
had come foorth out of the wildernesse as a mā but newely come vp of late
beeyng enspired and sent of God accordyng to the prophecie of Esay. But
the question of these headmen beeyng putte foorth as a baite to take hym
in a trippe, ment none other cōclusion ne purpose, but this. In case Christe
had aunswered that same autoritee to had been geuen hym of God, they
would haue accused hym of blasphemie, in that he beeyng but a man, tooke
vpon hym that he had familiar talke or conuersacion with God. And as for
the bishops, the pharisays, and the scribes, he had had no suche autoritee
geuen hym by theim. It remained than by the conclusion of their argu-
mente, that the power which he tooke vpon hym was seditious, & cūmen
of the instincte of Satan. For they were verai stif in this poynte, that all
power and autoritee of God was by due succession come vnto theim, & none
others, and that nothyng was deuoutly or godly executed, whiche wer not
executed and dooen by autoritee of theim. And yet all the whyle beeyng
blynded with hatered, they had no remembraunce how thei had highly re-
garded John tofore dooyng thynges semblеable without any autoritee at
all of mē, yea, in so muche, that they would in any wyse holde an argumēte
that John was the Messias, sauyng that John wrought no miracles. And
yet for this behalf of weorkyng miracles, they ought so muche the lesse to
haue tangled or murmoured agaynst Christe. No nor this poynte neyther
came not to their mynde, that God of long continuaunce afore tymes had
geuen this kynde of power, whan he spake by his prophetes. The autori-
tee of the prophetes they receyued and allowed, but the thyng forshewed
by the prophetes, they would not receyue. The lorde therefore beeyng myn-
ded to defeacte the malicious policie, & the louttishe false packyng of theim,
shaped theim an aunswer in this manier: Before that I make any aūswer
vnto your demaunde, I on my partie also wil demaunde a certain question
of you, whiche ye will bee hable quickely to despeche with a woorde. And
as soone as ye shall haue despeched that, than will I make aunswer vnto
your question that ye nowe demaunde of me. Tell me thys: The baptisme
that John ministred vnto the people, whether was it from heauen, or els
from men. And by whose autoritee did he baptise, whether receiuyng it
from heauen by the power of God, or els receiuyng it at your handes. The
peruerse conscience of the Jewes had at once a smelle and felyng of this
forked question, (whiche the sophisters calle an horned question, because
that to whether of bothe partes a bodye shall make a direct aunswere, he
shall renne on the sharp poynte of the horne, that is to saye, shal incurre in-
cōuenience and bee taken in his aunswere.) If thei had mynded to aunswer
the verai trueth of ỹ matier, the woordes of ỹ trueth was a plain & a readie

The bap-
time of John
was it from
heauen or of
men.

And thei
thought with
in themselues
If we saie
frō heauen, &

tale

tale to bee spoken: but they smelle themselues to bee laied for, by ꝑ fame of
licie, and traine wherewith they laied a baite for hym. Herupon goe they to
a wylie cõsaill together emong theimselues. For none there is a more buiste
piece of worke, then the framyng of a counterfaict matier: and commonly
one fraude baleth an other at his taille, and one guyle draweth an other
after him. Therefore they laie their heades together thus conferryng emõg
theimselues: what aunswer shall we make to this doubtefull question? If
Why shã be leue ye hym vote? we shall saie, that Johns autoritee came immediatly from heauen, he wyll
streight waie hitte vs in the forehead with it, and wyll saye: Wo hy than did
ye not geue credite to hym, whã he testified of me? He plainly cõfessed him-
selfe to bee inferiour to me, & vnworthye to beare my shoes after me. He o-
penly confessed hymself to bee an yearthly mã & to speake yearthly thynges
& beeyng a basse flẽsh persone to speake basse matiers, & ꝑ I beeyng issued
frõ heauẽ was aboue al creatures. How dooe ye receyue his autoritee, as a
thyng procedyng from God, and dooe openly in the face of the worlde fynde
slaũderous cauillacions at myne autoritee, of whiche he gaue plain testimo-
But if we saie of men, all the people will stone vs. nie? That if on the other syde, we shall auouche ꝑ John did nothyng by the
autoritee of God, but of an humain spirite onely, all the vniuersall people
wyll vpõ vs with stones, because it is a thyng rooted in the hertes of theim
all full and wholle, that John was a prophete, and that he wrought by the
inspiracion of God whatsoeuer he wrought. They had no care to aunswere
And they answered, that they could not tell. &c. trueth, but to aunswere ꝑ might best serue to their purpose. So dooe false
Doctours aunswer, not the thyng that scripture teacheth, but taking suche
sense thereout by their interpretacion, as maketh to their affeccions. In case
they should haue aunswered trueth, their autoritee emong the people stood
in great hasard: if they had aunswered false, they feared their liues. They
stood in great feare of men, wheras they cast of from theim the feare of
Neither tel I you, by what autoritee I dooe these thynges. God. Wherupon they aunswered, that they could not tel. There was none
other hole but this alone left open for theim to escape out at: but whan they
had gotten suche an euasion, they dooe all vnder one semblеably deliuer
the lord frõ answeryng to their question. For he saied vnto them. Because ye
fynde suche euasions and slertyng holes, and wyll not aunswere that ye
knowe well enough: nor I neyther will not tell you, by what autoritee I
dooe these thynges, whiche ye see: albeit ye are not ignorant of this thing
neither, whiche ye now demaunde.

The texte. Than began he to put foorth to ꝑ people this parable: A certain mã plãted a vyneyarde, &
set it foorth to housebandmẽ, & went himself into a straũge countrey for a great season.
And whan the tyme was come, he sente a seruaunt to the housebandemen ꝑ they shoulde
geue hym of the fruicte of the vyneyarde. And they beat him, and sent him awaie emptie.
And again he sent yet an other seruaunt, & hym they did beate, & entreacted hym shame-
fully, and sent hym awaye emptie. And again, he sent the third also, and hym they woun-
ded, and cast hym out. Than saied the Lorde of the vyneyarde: What shall I dooe? I
will sende my dere soonne, peraduenture they wyll stande in awe of hym, whan they
see hym. But whan the housebandemen sawe hym, they thought within themselues, say-
yng: this is the heire, come: lest vs kill hym, that the enheritaunce maie bee ours. And
they cast hym out of the vyneyarde, and killed hym. What shall the Lorde of the vyney-
arde therefore dooe vnto theim? he shall come, and destroye these housebandemen, & shall
lest out his vyneyarde to other.

The prieste, the Phariseys, the Scribes, and the head men of the
laitee beeyng thus confuted, the Lorde byanby brought in a parable, which
myght

might laie plainly before their eyes their vnreasable malice worthie of damnacion, who hauyng been so many waies prouoked of God to emendemente, had still growen euermore to wurse and wurse, remyng ill contempte of the lawe, strikyng the prophetes, and puttyng theim to death, and entendyng no lesse then afterwardes to put to death the sonne of God also beeyng the extreme remedie of all euills, yea and to put hym afterward again to more affliccion in the Apostles and martyrs. The tenour of the parable is this. A certain man (ye Jesus) planted a vyneyarde, whiche he was singularly in loue withall, dooyng all that might possibly ber dooen, that he might at length haue some fruicte of the same. For he hedged it diligently rounde about, and builded a toure within it, for watchyng and keppyng of it, he digged out a gutter to receiue the wyne when it wer pressed, & he sette ferthermore a wyne presse in it. And whan it was thus wel furnished with all thynges appertenyng, he putte it forth to the handes of housebandmen, that thei should dooe al requisite housebandrie vnto it, and gather the fruicte therof at tyme conueniant. This dooen, he taketh a voiage into a ferre countreye, and continued a great long season absent from home. This same perably is the vyneyarde of the Lorde Sabaoth, whiche the same Lorde transposed and remoued out of Egypte, and sette in the lãde of beheest: he hedged it about with the precincte of the lawe: he protected it with watchyng and keppyng of it his owne self in propre persone: he beautified it with a goodly temple: he added moreouer in it prieste, iudges, captaines, teachers: he omitted nothyng that to the ordreyng or dressyng therof might appertaine. And this vyneyarde beyng thus furnished to the poynte deuise, whan it had been a long season looked for, that it should bryng forth good grapes, did yet neuertheleſſe through ꝑ defaulte of the housebandemẽ bryng forth wylde grapes. The Lorde al this whyle, who in dede is no where not present, yet semed vnto theim to bee absent ferre of, because his conuersacion was in heauen. Therefore whan it was a tyme due and seasonable for the people of Israell at last to bryng forth fruicte accordyng for suche the bountiful goodnesse of God towardes theim: the maister of the vyneyarde sent a seruaunte of his, that is to saie, one Prophete or an other vnto the housebandemen, that is, to the princes, to the prieſtes, and to the Scribes, (who wer the beaters of al the swaigh and stroke,) that thei should rendre and yelde vnto hym parte of suche fruicte as had growen vp in the vyneyarde. The housebandemen, who had tilled and vsed the vyneyarde to the behouf of theimselfes, and not of the Lord, first pumbled the seruaute about the eares, and beate hym, and than thaste hym out by the shoulders, and sent hym home again emptie. For to whom of the Prophetes hath not cruelte been shewed. But so great was the Lordes ientilnesse & pacience, that although he wer with an act of so great despite prouoked to indignacio: yet did he shewe none extremitee ne rigour towardes the housebandemen: but he sente an other seruaunte to assaie whether he could calle theim home again to dooe their duetie as becomed theim. But thei handled the secounde messagier with no more ientilnesse ne fauour thẽ thei had vsed the other afore. For whã thei had fore coiled hym, and had reuiled hym with muche despiteous languag, thei sent hym also emptie home to his Lord: emptie (I saie) of ꝑ fruict whiche he looked for, but loden with his backe burden of wrong and of ill hãdleyng. For whither should thei goe, but to the Lorde, who saied: The re-

Matth. xxi. Marke. xii. A certain mã planted a vineyarde, and let it out to housebandemen, &c.

When the tyme was cõe he sent a seruaunte, &c. that thei should geue hym of the fruicte.

And thei beat hym and sent hym awaie emptie.

dresse bee left to me, and I shal acquite it. The pacience of the Lorde though it wer after this extreme sorte, eftsons incensed to wreathe: yet did he not for all this steppe forth to doe vengeaunce neither: but sent yet the third seruaunte. And hym too did the housebandemen sore wounde, and so send hym home again to his maister empte. For the goodnesse of their Lorde, whiche prouoked theim to repentaunce, did incense their malice, yea worse thē it was afore. And though all the despite, wherewith thei had grieuously handled ỹ seruauntes that wer sent, did of good cause touche the maister that had sent theim, & though thei ought now of good right to haue been punished, whiche breyng so often occasioned to goodnesse had euermore growen forward to hainous deedes of mischief, euerie one acte worse then an other: yet did the Lord of his exceding great mercifulnesse make yet a further delaie of his stroke & vengeaunce therefore, as one that was more desirous to trye ỹ vttermoste remedie possible, then to shewe or execute any rigour vpon the housebandemē.

Thē said the Lorde of ỹ vineyard, what shall I doo?

And thus he cast with hymself in his mynde. What maie I doe to bryng these wicked housebandemen of myne, to a better mynde again, through whose default the fruicte of my vineyarde dooeth now of a long cōtinuaūce perishe vnto me. I haue sent so many seruaunters, it is not one whit the better emended. The thyng whiche onely is yet behynde, that will I doo. I will send my onely sonne, whom I loue tenderly. Thei whiche sette my seruauntes at naught, yet peraduēture whā thei shall see my sonne, though thei will not loue hym, yet certes thei will beare some reuerence vnto hym, and wyll worshippe me my self in hym. Naughtie persones are woont now & than at leste wyse for berai shame to be bridled from a dede of mischief whiche thei would els doo. This deuise therefore, that is, with the hasardyng of his owne sonne to seke the sauyng and recouerie of his housebandemen, lyked ỹ moste merciful Lorde, as a Lorde breyng right desirous to saue mennes, and moste slowe to stricke. The sonne breyng obedient to his father, went.

I will sende my dere sōne. &c.

This is the heire, let vs kil hym.

The housebandemen, what thei sawe the sonne, thei did not onely not reuerence hym, but also with wicked stomakes turned theimselfes full & wholle to the deuises and purposes of moste extreme madnesse, saiyng emong theimselfes: hitherto haue we shaken of the seruauntes that haue come to vs: this same is the sonne and the heire who entendeth one daie to auenge the despite dooen by vs vnto his father. Let vs kylle hym, and so shall we recouer the enheritaunce of this vineyarde for our owne behoufes, stoutely setteyng the Lorde at naught. This deuilishe deuise was wel lyked emong them beyng confederate altogether: and so thei cast the sonne out of that vineyarde and slewe hym. Whan the Lorde Jesus had with this processe plainly shewed to the priestes, to the Scribes, and to the chief rewelers their berai owne conscience, who euen at that present houre with all their endeuour attempted the same that within a litell whyle afterward thei cōmitted in facte and dede, (leadyng Jesus forth, and crucifiyng hym without the cite:) turnyng hymself vnto theim asked this question of theim: The matter goyng thus, what shall the Lorde of the vineyarde doo vnto suche housebandemē. Whā thei eftsons vse their euasions to auoid makyng of an answer, the Lorde saied moreouer:

He shall come and destroie those housebandemē, and shal leat out his vineyarde &c.

The Lorde hymself will come, and will sende a shamefull ende to those housebandemen, who could not bee woonne with any gentil fauour, & those same persones vttrely destroied by death he will sette forth his vineyarde to other

housebandemen. By this saiyng did the Lorde signifie, that the religion of the Jewes should euen by the roote bee abolished, and the fruicte of the ghospell bee trãsposed & remoued vnto the Gentiles by the ministerie of the Apostles.

The texte. Cwhat theī heard this, theī saied God forbidde. And he beheld theim, and saied: what is this than that is wryten? The stone that the builders refused, that same is become the head of the cozner, whosoeuer dooeth stumble vpon that stone, shall bee broken: but on whomsoeuer it saliethy, it will grynde hym to poudre? And the high priestes and the Scribes the same houre went about to late handes on hym, and theī feared the people, for theī perceiued that he had spoken this similitude against theim.

But the Pharisees (as mē that could in no wyse awaie with the hearyng of this) answered: God forbidde, it shall not bee so. For theī well perceiued all this parable to had been told against theim: and where theī could verai wel awaie with the deuilishe purpose and deuise to kille Jesus, yet dooe theī vtterly detestе and abhorre the iust vengeaunce of God due for suche a wicked purpose. But Jesus purposely to shewe that ỹ verai same thyng whiche theī denyed, had been foresaied of the Prophetes, that it would so fortune, cast an earnest eye vpon theim, and (as ye would saie) speakyng vnto their conscience, saied: If ye geue not credite to my parable, what is it than ỹ ye reade in the Psalmes? That same stone whiche the builders cast aside and would none of, is become the headstone of the cozner: whosoeuer shal light on that stone to stumble on it, shal bee all to crushed, and again on whō the same stone shall falle, hym shall it grynde to powdre. Christe signifieth hymself to bee ỹ celestiall stone sent of God, whom the Jewes refused, buildyng vp their Synagogue without Christe: but God made hym the cozner stone whiche knitteth together & closeth vp bothe the walles into one, & coupleth twoo soondrie peoples into one churche and congregacion through euangelicall feith without the ceremonies of the lawe. And this stone is a moste sure buckler & defense against all the assaultes of the worlde and of Satan vnto all suche, as beleuyng on hym, doone clene fast vnto hym, & dooe reste or staigh on hym. But he is sound and vnresistable vnto suche as will rebelle against hym. For none there is so great a power of this worlde, but that it is all to crushed, if it stumble on this stone. And certes stumble he dooeth at hym, whosoeuer resisteth hym and casteth hym of. Now on the other syde, driuen to powdre shall that persone bee, on whom that stone shal light in his fallyng. And certes on suche dooeth he light, whom after theī haue been a great long tyme suffred, the stroke of God at last fallеth soodainly vpon, ere theī bee aware or thynke on it. For one and the same stone, is lyke to those that reste theron, & damnacion to suche as are enemies vnto it. These parables of the Lordes declaryng, set te the hertes of the headmen, of the priestes, and of the Scribes in suche an eagre rage, that theī wer mynded euē there presently to haue laied handes on hym, but the drede of the people did at that tyme restreigne theim from that wicked vilanie, emong whom theī sawe Jesus to bee had in verai great price. For knowyng theimselfes naught in their own cōscience, theī had smelled the parable whiche was told, to touche and hitte thē as right as any thyng, and yet had the parable been told to suche entent as theī might by the vnderstandyng therof bee called backe again from their moste deuilishe purpose whyche theī had entended. But now are theī made the more crabbed and fierce vnto dooyng of mischief, by the self same thyng, whereby theī ought to haue been stirred & encouraged and driuen from their malice.

Theī saied: god forbidde.

The stone that the builders refused, &c.

The texte.

And they watched hym, and sent foorth spyes whiche should fain theimselues righteous men, to take hym in his woordes, and to deliuer hym vnto the power and autoritee of the deputie. And they asked hym, saying: Maister, we knowe that thou saiest & teachest right, neither considerest thou the outward appearaunce of any man, but teachest the waie of god truely. Is it lawfull for vs to geue tribute vnto Cesar, or no? He perceiued their craftinesse, and saied vnto theim: why tempte ye me? Shewe me a peuie. Whose Image & superscripcion hath it? They answered and said, Cesars. And he saied vnto theim: geue than vnto Cesar, the thynges whiche belong vnto Cesar, and to god the thynges that perteine vnto God. And they could not reproue his saiyng before the people, and they merualled at his answer, and held their peace.

Therefore beeyng now debarred, (by reason of standyng in drede of the people) from dooyng the hainous act in the open face of the worlde, whiche in their euill hertes they had alreadie dooen, after they had once so determined: they goe about the bryngyng of it to effecte by priuie traines of vnderminyng hym: beeyng euen so muche the more vngracious, that they ioyne fraude vnto their malice: lyke as a more mischieuous creature is he that sleaeth priuely with poison, thē one that killeth with a sweorde. Now heare thou o Theophilus, the wyles & traines of the wicked priestes, whose desire was for this cause to haue Jesus for euer destruied, þ is to saie, to haue the trueth euāgelicall vttrely oppressed, because that by thesame veritee of the ghospell was taken awaie frō theim the fermyng of the vyneyarde, þ propre owenyng & possession wherof they had promised vnto theimselues bothe perpetual for euer, & also to come to theim by title & successiō of enheritaūce. They hyde their angre they wyng no maner countenaūce therof, & watche all occasiōs possible to put hym to death. They coulourably send foorth certain coūterfaict persones, who should feigne theimselues to bee iust & righteous afore God (& nothig is there in the worlde more pestilent or deadly thē is coūterfaict righteousnesse) to þ ende they should out of his woordes hunte out one poynete or other, wherof he might be detected before the Emperour of Roomes deputies, & before the lieutenaūt Pilate, who at that present season was the high rewler in Jewrie in Cesars behalf: & this did they, to thērente & purpose that all the grutche & querele of this facte might be laied ouer frō theimselues to þ others, as though he had been putte to death by the sentēce & iudgemēte of Cesars officers, & that they on their parties as men vnculpable mighte appere to had kept their hādes frō effusion of bloud. But the more they goe about by worldely subtilte to hyde it, so muche dooe they more and more notoriously bewraie their incomparable malice. The saied disguised maskyng esquiers therefore of the bishoppes, dooe sette vpon Jesus and assaill hym with suche kynde of woordes as here ensue. Maister we haue thzoughly seen thy perfeict vprightenesse: thou tellest thy mynde plainly without any feare or dissimulation: and thou teachest euerie thyng after the right sort, neither is there with thee any suche respecte or acception of persones, that thou wylt tell me a lye for the fauour of any man, bee he of neuer so muche power and autoritee: but thou hast euermore onely God and none els before thyne yes. What is acceptable to hym and standing with his pleasure, thesame dooest thou plainly & without any feare teache. Tell thou vnto vs therefore what thy verai opinion and mynde is in a matier about whiche there is muche controuersie & variaunce emong no small nounbre of vs: whether is it a thyng standyng with goddes pleasure and contentacion, that we geue tribute vnto Cesar: or is it not. Jesus than, who had a perfeict vnderstandyng of these smoothe and sweete

honey

They sent foorth spyes which should feigne themselues righteous men, to take hym in his woordes.

And to deliuer hym to þ power & autoritee of the deputie.

Maister, we know that thou saiest & teachest right ly.

honey woordes, menyng fraude and deceipt towardes him, & knowyng berai well to what ende this inareful baited questiō was ment, (whiche was, that in case he had aunswered) accordyng as their berai hope was he would, that it wer not standyng with goddes contentaciō, that a people beeyng consecrated vnto God, should bee in subiection, & should paie tribute to an vngodly prince and an idolatre, (whiche opiniō the Pharisees allowed, though thei durst not openly speake it:) thei would ertsons haue procured & addressed out some countrefaict persons, whiche should haue detected hym of high treason before Pilate, beeyng the emperours lieutenaūt: he did by euangelicall policie in suche wyse defeacte their malicious deceiptfulnesse, that he did bothe take awaie frō theim the occasion whiche was sought to do hym harme, and also putte theim in remembraūce what their duetie was to dooe, whiche thyng vndoubtedly no man should leaue vndoon without assured peril & ieoperdie of his lyfe. For Christe was not come for any suche purpose, as to teache how muche was to bee paied vnto Emperours or to Emperours deputies: but what was due of the spiritual substaunce to bee paied vnto God, who is ỹ Lord of al thynges. Why come ye to tēpt me, (saieth he:) Shewe me a piece of your siluer coyne. For he knoweth not ỹ image of Ceasar, forasmuche as he had nothyng in yearth. Whan the piece of coyne was shewed hym in his hāde, he demaūded whose physionomie it was, and whose title or poisee was writen about it. For this is a thyng too, ỹ a true Christiā doeth not knowe. But thei who knewe it (that is, menne wedded to the worlde) saied: Ceasars physionomie and prīente it is. Than ỹ Jesus byandby: than rendre and paie ye vnto Ceasar, if any thyng belōgeth to his right. For I force nothyng, what ỹ Princes of this worlde dooe require by their exactions. But this is yet a greatter poincte of your charge, & more requisite to ỹ purpose, that ye rendre vnto God ỹ ye ough vnto hym, knowe ye therefore ỹ image of hym stricke & coined in your hertes, acknowelage ye his title & poisee. All ỹ solle is due to hi cueri whit of it, & ought not to bee in bōdage to any other persone, thē to him who created bothe ỹ bodye & ỹ solle too. And beareyng (as it dooeth) ỹ image of God, wherefore is it paied for tribute to ỹ deuill. The subtile awaiters to haue takē him in a trippe, mernaille at so warie & circūspecte an aunswer. For the euangelicall simplicitee hath a politique cast of it owne too. yet this notwithstādyng, thei would not acknowelage ỹ heauely wysedōe of God i him: but forowed because there was nothig which thei could reproue i al his talke.

Is it lawfull for vs to geue tribute vnto Ceasar?

Geue vnto Ceasar the thynges whiche belōg vnto ceasar.

¶ Thi came to hym certain of the Sadducees which deny that there is any resurrection, & thei asked hym, saiyng: maister, Moses wrote vnto vs, if any mānes brother dye hauyng a wife, & he dye without children, that then his brother should take his wife, and reise vp sede vnto his brother. There were therefore seuen brethrē, & the first tooke a wife, & dyed without children. And the secound tooke hir, and he dyed childelesse. And the third tooke hir, & in lyke wyse the residue of the seuen, & left no children behynd theim, and dyed: Last of all the woman dyed also. Now in the resurrection, whose wyfe of theim shal she be? For seuen had hir to wife. Jesus aunswered & saied vnto theim: The children of this worlde marye wiues, and are maryed: but thei whiche shalbee counpted woorthie of that worlde & the resurrection from the dead, dooe not marye wiues, neither are maryed, nor yet cannot dye any more. For thei are equall vnto the Aungels, & are the soonnes of God, in so muche as thei are children of the resurrection. And that the dead shal rise again, Moses also shewed beesydes the bushe, whan he calleth the Lorde the God of Abraha, and the God of Isaac, and the God of Jacob. For he is not a God of dead, but of liuyng. For all liue vnto hym. Than certain of the Pharisees aunswered and saied: maister, thou hast well saied. And after that durst thei not aske hym any question at all.

The texte.

The Sadducees, whiche deaye that there is any resurrection.

Whan the saied parties wer departed from hym, there came vnto hym of the sect of the Sadducees, who vnder a false title of righteousnesse made muche high solēnitee of theimselfes in lyke maner as the Pharisees had their name of excellencie in outward apparence to the sighte of men, wherein thei thought theimselfes ferre to surmounte and passe the other sectes.
And the secte of the Sadducees hath this one propreter by theimselfes, that thei dooe not beleue any arisyng again of ỳ bodyes to bee after this lyfe, neither any parte of man to remaine after death, ne that there bee any Aungels.
These Sadducees propoune to the Lord suche a questiō as foloweth: Maister, suche maner a lawe hath there been geuen to vs by Moses, that in case any man, after he hath maryed a wife, shalbee deceassed without children: the brother of the partie so deceassed, shall marye the wedowe leaft by hym: and succedyng in the place of his brother, shall raise succession and issue vnto his brother of the same womans bodye. So than it fortuned, that there wer seuē brethren, of whom the first maryed a wife, and dyed without issue. The next eldest brother tooke hir that was leaft to wyfe, and died hymselfe lykewyse hauyng had no childrē by hir. Nexte after hym succeded the third brother into wedlocke, accordyng to the course of his age, who on his partie also dyed without childrē. And shorte tale to make in semblеable manter was this woman maryed vnto euerie one of theim, vntill the seuenth and all had hir, & yet made she neuer an one of theim a father, ne brought hym forth any chylde.
In procesſe of tyme dyed the wooman too. Now than at the general resurrection, whiche of the seuen brethren shall recouer the possession of this woman to his wyfe? For ons maried she was to euerie one of theim, and she can not bee common to theim al, ne to any mo housebādes then one. By this toye hauyng in it neither ryme ne reason, the Sadducees supposed that the opinō of the Pharisees might bee wyped clene awaie, whiche Pharisees did stiffely hold argumente, that the soules dooe remaine after the bodyes bee dead, yea & furthermore that the bodyes of the dead shal one daie returne to lyfe again.
Now because these mennes opposyng of hym conteined in it more foolishenesse, then malice: Jesus vouchesalued to instructe theim, saiyng: ye are in a wrong opinion in that ye imagine the lyke state of thynges to bee in the lyfe to come, as ye see in this present worlde here. The children of this worlde, whiche worlde is neuer without successiue alteracion of some dyng euerie daie, and otherſome daily comyng into the worlde, dooe remediesse seke out and procure wiues for their soonnes, & dooe sette out their daughters in mariage to housebandes, for mankynde cānot by any other possible meanes bee continued in progeneracion of issue. And therefore matrimonie emong theim is not a thyng of blisſefulnesse, but of necessitee. But those persones to whose lotte suche blisse shal falle, that thei maie bee reputed woorthie the resurrecciō of the iust, and woorthie that same worlde, whiche knoweth no mortalitee: suche neither shall procure wiues for their soōnes, nor shal geue their daughters to housebandes in mariage. For what nede shal there bee of mariage or a carnal copulacion, whan no bodye shal now dye. For thei haue now alreadie surceassed any longer to bee carnal, and to bee subiect to the incommodi-tees of this worlde: but haue now receiued a bodye that shal neuer dye, and shall now fromhensforth none otherwyse liue then the Aungels do lyue,

emong

emong whom there is no mariage ne vle of wedlocke, because there is no neclitee of dyng.

Here in this worlde thei that of mortal parentes are borne mortal: doe by the vle of matrimonie, make prouision and meanes for continuyng the succession of mankynde: But those others beyng now by the vertue of ỳ spirite newe borne again, and made the soones of God liuyng for euer without ende, shall fele no mille of matrimonie, because thei shall not knowe death, as beeyng now through resurrecciō restored vnto lyfe immortall. And because thillame doubtefull questiō had been propouned of the Sadducees purposely, to mocke the arisyng again of the dead, because thei beleued not that the solles doe remaine alive after the death of the bodye: Jesus vouchesalued to enstructe their ignorant hertes concernyng this case too, by autorite of holy scripture, whiche holy scripture in dede thei did not disallow, but yet thei did reade thesame, not hauyng their myndes on it to marke it as thei should doe. Verily (saieth he) to bee a thyng possible enough, that the dead maie arise again, and that the solles doe not dye together with the bodyes, euen Moses hymself dooeth teache you to bee true, whose autorite, forasmuche as ye doe i other matiers ackno wledge, ye ought not in this case to reiecte. For Moses hath wryten, that God spake vnto hym after this manier out of the bushe, whiche he had seen in redde flamyng fyer to burne without any consumyng or wastyng. I am the God of thy father, the God of Abraham, the God of Isaac, the God of Jacob, &c. Now wer Abraham, Isaac, and Jacob, at ỳ tyme alreadie buried in graue: That if accordyng to your opinion, euerie one whiche dyeth, dyeth for altogether, and dyeth neuer to bee recouered again: how dooeth God calle hymself God of theim that be none suche: For seeyng that God is the verai true liuyng God hymself, or rather (more truely to speake) is verai lyfe self: it is a thyng vnconuenient, that he should calle hymself the God of suche as by meane of death are vttrely perished and gon for euer. But thei are not so gon, forasmuche as ỳ chiefest parte of theim remaineth alyue, that is to were, the solle, beeyng the parte whereby our lyfe is in vs. In other liuyng creatures besydes man, death is an vttre perishyng for euer: for in theim as wel the bodye falleth altogether down as soone as it is destitute of lyfe: as also the solle, whiche in theim is naught els, but a certain harmonie, & proporcionate agreyng together of the qualitees and humours of the bodye, whiche as soone as that same temperature is dissolued, vanisheth awaie immediately as a thyng of nothyng. But in man death is nothyng els, but a pluckyng of the solle in soondre from the bodye, so that the better parte of ỳ twoo that are in vs, remaineth still vncorrupted, & the bodye onely is for a season not vttrely perished neither, but as ye would saie, putrified. And thesame bodye to bee restored again by the power of God at the resurrection, ought not to seme any meruail vnto you, forasmuche as ye daily see of a dry graine of sede cast awaie into the yearth, and there putrified, a newe and a lyue tree to spryng vp, whiche laie hidden in a lytel smal and dead selie graine now buryed in the grounde. Therefore suche as are dead to yonward forasmuch as ye are not hable to reuiue theim again: but euerie one of theim, yea euen thei that are dead also, dooe lyue to Godward, in whose hande it is, whansoeuer his will shalbee, to restore the solles that haue been plucked awaie, euerie one to their owne bodyes again. When the Sadducees at

For he is not a God of dead but of liuyng.

Than certain of the Pharisees answered and saied maister thou hast wel said.

tees at theie saiynges held their peace not hauyng a woorde to speake: certain Scribes allowed the talke of Jesus, because that concernyng this case the Pharisees and the Scribes did consente in opinō against the secte of ỹ Sadducees. Notwithstandyng lyke as the opinō of the Pharisees and Scribes was in this behalf righter then the opinion of the Sadducees: so wer their hertes more replete with mischief and vngracyousnesse. For in suche a place dooeth there lesse parte of malice remaine, where there resteth more of grosse ignorannce: and defaulte of learnyng.

And after ỹ durst thei not aske him any questiō at al.

Thus after that Jesus had in vain been tempted and proued of soondrie sectes of the Jewes, (for he had afore this tyme answered the Pharisees to their question concernyng the greattest precepte of the lawe,) and not one of theim all had had suche spede as he would in that that he had attempted: no man durst auenture any more to bee busie or to begynne with hym in demaundyng of any questions.

The texte. ¶ And he saied vnto theim: How saie thei that Christe is Dauids soonne? And Dauid hymself saieth in the booke of the Psalmes: The Lorde saied vnto my Lorde: sytte thou on my right hande, till I make thyne enemies thy foote stoole. Dauid therefore calleth hym Lorde: and how is he than his soonne?

Jesus therefore of his owne mocion whan thei wer gathered together in a plūpe did bid theim answer hym who would, to a question that he would demaunde, not beeyng a question ful of baites to take theim in trippes, but a question that concerned ther solle health. He demanded, whose soonne the scripture did pronounce that Messias should bee. Thei beeyng not ignorannt ỹ it had by prophecie beē forsaied, ỹ Messias should in tyme coming bee borne of ỹ linage of Dauid: made answer wout any stoppes or staighes: Dauids soonne. To this Jesus saied: But Dauid beeyng enspired with ỹ holy ghoste,

Psal. cx. speaketh of Messias after this manier in the Psalmes: The Lord saied vnto my Lorde: sitte thou on my right hāde, vntill I make thine enemies thy foote stoole. How agreeth it, ỹ Dauid should calle hym Lorde, whom he acknowelageth and taketh for his soonne? For the soōne is inferiour to the father: and more reason it wer, that the soonne should in the waie of honour and reuerēce calle the father, Lorde, then contrarie wyse. This question could not one of theim all soile, and for that present Jesus thought it sufficient (as ye would saie) by a mistical riedel to haue geuen theim a litel intimacion or inclyng of his nature of Godhed, by the whiche nature of his Godhed he was superiour vnto al the Patriarkes, forasmuche as he was egual vnto God the father: albeit euen after his humain natute also he excelled al creatures. And thei reputed the memorie of Dauid to bee holy and precious: but hym whom Dauid acknowelaged bothe for his soonne, and also for his Lorde: hym thei cast of not through ignorannce of the lawe, but of a fudgement beeyng blynded with peruerse and corrupt affeccions.

The texte. ¶ Than in the audience of the people, he saied vnto his disciples. Beware of the Scribes, whiche will goe in lōg clothyng, and loue greetynges in the marketes, and the highest seates in the Synagogues, & the chief roumes at feastes, whiche deuoure widowes houses feignyng long prayers the same shal receiue great damnation.

For asmuche therefore as the malice of this generacion was past all hope of grace, and not curable by any salues that could bee: it remained, that the simple

ſimple and vnlettred multitude of the people ſhould haue good warnyng geuen theim, that thei might not bee trained in and deceiued by coulouryng and craftie cõueighaunce of the others, who, wheras thei wer void of all religiõ or true deuocion, yet did thei countrefaict the highest godlynesse possible, hauyng eye to none other marke, but onely to their owyne glorie and lucre, and for that same onely cause murmouryng and pratyng all manier waies possible against the glorie of God, and against the healty of their neighbours. For there bee none more deadly enemies of true godlynesse, then suche as by countrefaictyng of holy conuersacion, purchace vnto theimselfes authoritee: & bearyng theimselfes bolde on thesame, do withdraw the ſimple people from true godlynesse. This kynde of maſters are ſore taken with two diſeaſes in especial, that is with ambicion, whiche altogether enclineth to tyrãnie, & with couetise inſaciable. And suche men did Jeſus (as it wer) plainly peynct out vnto his diſciples, and that did he, all the people beeyng within audience of it, to the ende the ſaied Pharisees and Scribes might beſhunned, for as much as thei would not bee reformed: and that thei might haue no longer tyme to deceiue, seeyng thei would in no wiſe emende. And this was not any ſuche poynct as to backbyte or take awaie any mannes good name and fame, but to make a good ſure waie for the ſafegarde and preſeruyng of the ſimple innocent people. Now lyſten thou ſweete Theophilus, with what coulours the Lorde peyncteth theim out, that thou maieſt eſchewe theim, whan thei bee knowen vnto thee: Beware ye of the Scribes (ſaieth he) ſuche as ye dooe now often tymes ſee to aſſaulte me with guyle and ſubtilitee. Thei profeſſe the perfect knowelage of the lawe, and dooe obſtinately reſiſt the mynde of the lawe. Thei haue God in their mouth: but thei are open aduerſaries to the glorie of God. Thei proteſte in woordes, to bee earneſt trauailers for ỳ peoples behouf and profite, wheras thei countrefaict all thynges that euer thei dooe for reſpecte of their owne commoditees. Thei make great fleeyng outwardly from the cõpaignie of ſynners, yea, and in caſe thei light on the cõpaignie of ſuche by any caſuel chaunce, thei pourge theimſelfes by muche waſhynges: but theimſelfes on their owne parties dooe withinforth altogether ſwymme in vices muche more deteſtable, that is to wete, in deſire of vainglorie, in high ſolemnitee of looke and countenaũce and in enuie, but moſte ſpecially of all in auarice, whiche to dooe is no leſſe thẽ plain wurſhippyng of idolles. And because thei vnderſtãde and perceiue the people to bee moſte chiefly moued with ſuche thynges as maie bee ſeen with the bodily eyes: thei dooe with ſuche kyndes of iuglepynges, hunte and ſeke to get authoritee emong the ſimple folkes. Thei do (as ye would ſaie) ſette out theimſelfes to ſale, by their newfound diſguiſed veſture, hauyng a great pryde and felicitee to bee iettyng vp and down where thei maie bee ſeen in their authentical robes of auncientenesſe trachyng down to the hard grounde: and with their countenauncs framed to a grauitee, thei are often and muche preſent in the high ſtretes and in places of great reſorte of people, to the entente thei maie there haue muche crouchyng and doukyng made vnto theim, and that thei maie bee hailled and greted by the name of wurſhipful maiſters. In the ſynagogues alſo and in places where muche coumpaignie is ſittyng together, thei looke and ſeke to haue the higheſt ſeates: and at feaſtes whã thei ſhal ſytte down to meate, thei haue a great appetite to begynne the table, becauſe thei would ſeme great and

He ſaid vnto his diſciples.

Beware ye of ỳ Scribes whiche will goe in long clothyng.

And loue gretynges in the marketes.

And ỳ highest ſeates in the ſynagogues, and the chief roumes at feaſtes.

iolye

Whiche deuoure wedowes houses feinyng long praiers.

iolye felowes in the iyes of men, whereas before the face of God thei are accursed & detestable. And yet might thei seme to bee nomore but vaingloious and foulthe, if thei made no further seiyng nor suyng but for the swift blastes of bruite and fame of the people, and the vanishyng smoke of haillynges and gretynges. Naie, there is nothyng more ful of catchyng and pollyng, thē thei are. Thei occupie not the trade of vsurie lendyng out their money for encresse or gaines: thei are not collectours ne receiuers of tribute wherby to polle & piele the common people: but thei haue castes and sleightes more vngracious then the craftie trade of suche is. The simpler sorte of people whiche may easily be beguyled dooe thei hunte to take for a praie: they seke to catche wedowes suche as are welthie and ryche, and destitute of the aide of housebandes whiche might defende theim. The sexe of womankynde is apte to bee deceiued by fraude, and a godly acte it is in apparence, to bee helpers of suche as are destitute. Suche simple wedowes therefore do thei easily flocke & loute, through countrefaicteyng of holynesse. Veray muche grauitee dooe thei pretende in their countenaunce, thei bee honoured of euerie bodye, their verai habite dooeth on euerie syde crye theim to bee men of holy conuersacion, & thei vse beisydes this to be a long whyle together in praiers, yea and that shal bee dooen in the open stretes where euerie bodye maie beare recorde. The same thyng was dooen of Iohn also and of the old auncient Prophetes, but it was dooē in secrete, where none might beholdit but God. But these felowes dooe not praie, but hunte. What meruaill than, if selie wedowes bee deceiued by so many waies of coulourable deiyng? But whan thei haue ons crepte in, to geat their heades within ỳ said wedowes doores, thei deuoure their houses, and piele and polle the selie weomen whō their partes had been to defende and saue, and whatought to haue been geuen out in almes to the behouf of the poore, that dooe thei wholly conuerte to their owne lucre. Suche maner men were the Scribes at those daies and the Phariseis, who without ende bothe in woorde and dede, made resistence against the ghospel. Albeit there bee nien at this present daie too, and euer will bee Scribes, who whyle thei sette all their mynde and studie vpon their owne profites, dooe not onely but he speake and woorke against the commodites of the people, but also do resiste the glorie of Iesus, and that thei dooe vnder a false pretense of religion, by their wedes, by their rites, and by their long praiers, hauyng for to geat an opinion of holynesse in the sight of the cōmon people: whiche common people dooeth not yet wel vnderstande in what thynges true religiō dooeth consiste. But now, what shall the disciples of Christe dooe against suche Scribes and Phariseis, forasmuche as the true disciples of Christe can no maner skille of harmyng any bodye, as men endewed with the simplenesse of veraidooues. Forsouth thei shall in this case vse also ỳ subtilte of the serpente. If breyng duely told of their ill dooynges thei do not emēde, their coumpaignie must bee shunned, seeyng thei are vncurable, and the simple are to bee warned that thei beware of the same secte liyng in await for theim.

The same shall effectuate after diuersitie.

And as for the said Scribes and Phariseis, their vtte punishemente abydeth theim. For whan thei shall come to the seate of iudgemente before that same iudge, who iudgeth not by suche thynges as are seen with the iyes of the bodye, but by the priuie affections of the hertes: at that houre shall suche be abridged to more grieuous tormentes, then those, whiche are to the opē sight

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of the couetise and vnrighteously ful of hainous enormities, hyding persones so muche the lesse culpable, because thei shewe their diseases openly & hyde it not.

The. xxi. Chapter.

The texte.

And he beheld, he sawe the ryche menne, whyche cast in their offeringes into the treasourie. He sawe also a certain poore wedowe, whyche cast in thither twoo mytes, and he saied: of a trueth I saie vnto you: that this poore wedowe hath putte in more then thei all. For thei al haue of their superfluitee added vnto the offeringes of God: but she of her penurie hath cast in all the substaunce that she had.

AD to the entente the Lorde Jesus would the more diuersely enpaincte the foresaid matter in the heeres of ꝑ people, whyche was, that men are not estemed in the sight of God by thynges visible, but by synceritie of the heere, also might cheese the couetise of the Scribes, of the Phariseis, & of the priestes, who brought the people in an earnest belief, and in especial seie fond imagynacions that wer wedowes, (if thei wer welthie & ryche, or els not,) that it was the highest poynte of holynesse that could bee, if thei did contribute a verai great porcion of their best substaunce vnto the corbone, that is, their churche treasourie of Jewels and offeringes, the couetise in the meane while ouerpassed, yea and many tymes their children and parentes too: as he was sittyng in the temple, he cast his eyes vnto that same place, whyche is called Gazophylacium (that is to saie the Jewelhouse or Scrine, or treasourie, in the whyche the Jewels of the temple were kept.) The priestes would in any wyse haue this money reputed so holy, that where the lawe had specially cõmaunded that the parentes should be honoured: their doctrine was, that the father ought rather to bee left vnholpen, then the corbone not to bee encreased, wheras that money yet neuertheles through the defaulte and abusion of the priestes, was now alredie a great parte of it turned to the maintenaunce of the sensual excessiue liuyng of the same priestes onely. So whan many ryche and welthie persones had cast many thynges into the treasourie, and had muche countenaunce & signes of allowyng their offryng & castyng in suche money made vnto them by the priestes and Phariseis, as Goddes creatures for their so dooyng: there came thither a certain selie poore wedowe, who cast in twoo mites or litell brasse pēs of money, as muche as came to a ferthyng. And whe no yearthly creature at all would once make any signe of commendyng hir, because she gaue but a litel: yet doas it Jesus pleasure that the godly deuocion of this womā should be knowen to the people. For he saied: This wedowe semeth by the iudgemente of men to haue putte a verai smal porcion into the treasourie, but these same women by the iudgemente of God hath cast in more then those other ryche persones, whiche haue verai largely dooen. For thei are liberal of their superfluitee whiche thei haue at home: but this poore wedowe vpon an earnest zele and deuocion of dooyng hir duetie vnto God, hath geuen of hir penurie,

He sawe also a certain poore wedowe, whiche cast in thither twoo mytes. &c.

This poore wedowe hath put in more then thei all.

miete, whereas she had but great neede to haue kept it till, and all his substaunce whiche she had at home, she hath now cast into the treasourie. In the sight of God therefore, who hath not an eye to the quantitee of the thyng, but to the herte of the geuer, she gaue a more bounteous offreyng, then the others whiche gaue a great dele more in quantitee. Thus Jesus by euerie occasion withdrewe his disciples frō puttyng affiaunce or trust in thynges that maie been seen (wherunto the Jewes did attribute ouermuche) vnto the earnest exercise of euangelical deuocion and godynesse, whiche consisteth in the syncere affection of the herte.

The texte. ¶ And vnto some that spake of the temple, how it was garnished with goodly stones and Jewels, he saied: The daies wil come, in the whiche (of these thynges whiche ye see) there shall not bee leaft one stone vpon an other, that shall not bee throwen down: And they asked hym, saiyng: Maister, when shall these thynges bee, and what signe wil there bee when suche thynges come to passe? And he saied: take heede that ye bee not deceiued. For many shal come in my name, and saie that they are Christ, and the tyme draweth nere. Folowe ye not them therefore. But when ye heare of warres & seditions, bee not afraied. For these thynges must first come to passe: but the ende followeth not by and by. Then saied he vnto them: Nacion shal arise against nacion, and kyngdome against kyngdome, and great yeare tequakes shal be in all places, and derth, and pestilence and fearefull thynges. And great signes shal there bee from heauen.

Now so it was, that the Jewes had an especial glorie in their temple of Hierusalem, the whiche because it was exceedyng curiously builded, and also enryched with many high and precious Jewels, was visited with great religion, not onely of al the Jewes, but also of aliens and some of other straūge nacions. And now was the tyme come, that the religion of the same material temple with the sacrifices and oblacōs to the same belongyng should ceasse, and the temple of mannes herte beyng consecrated with the holy ghoste should be prepared for God, in whiche there should more acceptable sacrifices bee daily offred vnto hym, not of brute beastes, but of godly praiers, and thankes geuyng. For the pure herte, yea euē of euerie poore bodye, is a more worthy and gorgeous temple to God, then was the said most sumptuous temple of Hierusalem whiche had been so many yeres in edifiyng. Charitee, humilitee, and charitee or perfecte loue towardes all men, been ornamentes a great dele more precious in the sighte of God, the that other, marble pilleares, the gathiddyng of yuorie, the tymbre worke of cedre tree, the golde, the siluer, and the precious stones, wherof the priestes and Pharises made so muche great pride and shewe. And so, whan certain persones made a poynet yng and a shewyng to Jesus towardes the woundrefull buildyng of the temple, whiche was edified with the moste pure stone that coulde bee, and the same stone bothe poolished and kerued with great workmanship of masonrie, and was furthermore with many Jewels gaie and richely beeseen, he answered: prepaire ye vnto God a ghostely temple, whiche neither eldernesse maie eate vp with rotteyng, neither any tempeste maie ouerthrowe, neither mans burne vp, ne any power of man maie destruie or cast down. For the tyme shall shortely come whan al these thynges whiche ye bode now to make so muche marueilyng and gazyng at, as thynges worthie and meete for God, shal be throwen downeriuen to the foundacion, yea in somtiche, that there shall not so muche as one stone bee left standyng vpon an other, but that it shalbe destruied.

There shall not bee leaft one stone vpō an other. &c.

The

The disciples this hearyng, and conjecturyng euen of those verai wooꝛdes, that the kyngdome of heauen was nowe not ferre off, whiche kyngdome thei supposed and imagined should come with a great chaunge and turnyng vpside downe of the wooꝛlde: beeyng gredie men to knowe the tyme whan these thynges should come, dooe saie vnto the Looꝛde: Maister, all thissame that thou speakest of castyng downe of the temple, and of the vttre destruiyng of the citee of Hierusalē, what daie oꝛ whan shall it comme to passe, oꝛ by what signe maie we bee hable to knowe ꝑ said tyme to bee alreadie come? But Jesus whose will is to haue his disciples euermooꝛe in a readinesse against all assaultes of ciuill mysauentures, did by his doubtefull and entricked communicacion, sette their myndes in suspēse & perplexitee, makyng a medley of manye soondꝛie matiers together, concernyng afflictions whiche thei should afterward abyde foꝛ preachyng the ghospell, cōcernyng the beatyng downe and the miserable plague of the citee of Hierusalem, & concernyng the ende of the wooꝛlde, the houre & tyme wherof it was his pleasure to haue vnknowen to all creatures, to the entente thei should continually euermooꝛe bee in readinesse. The disciples myndes ranne altogether vpon a kyngdome: But the Looꝛde was mooꝛe willyng to haue theim knowe the thyng ꝑ did mooꝛe nerelye touche theim, and to knowe those other matiers the verai speakyng and mencionyng wherof, their hertes vttrely abhooꝛred, because thei wer as yet but weake and fraill men. Foꝛ thei had better fansie and will to heare wooꝛdes pleasaūt to the eare of wooꝛldely coumfooꝛte and solace, then to heare thynges concernyng the coumfooꝛte of the solle health. The foꝛesaid blisfed reigne will one daie surely come, & at his due tyme will it come, but the care and charge therof it is moste expedient to put in the handes of God, and to leat hym alone withall, our partes it is in the meane tyme so to behaue our selues, that we maie not seme vnwooꝛthie of that kyngdome. Foꝛ there is no comyng to ꝑ glooꝛie of the same reigne, but by meane of soōdꝛie afflictions. Against suche afflictions it behoueth our hertes to bee well armed: Jesus therefoꝛe saied: Out of all doubtes come I will, & displeigh the maiestee of the reigne Euangelicall. But see ye that ye bee not seduced: endꝛacyng an other Chriſte in stede of me: Foꝛ befoꝛe the prefixed tyme at whiche I will come, there will come many whiche will vsurpe my name vnto theim, and will boldely auouche of theimselfes and saie: I am Chriſte: The tyme is at hande: Be not ye any thing moued with the wooꝛdes of suche: & in case thei shall calle you any whither, goe not ye after theim. Verailly whē ye shall heare all ꝑ wooꝛlde to bee in a garboile of sedicions and of warres, many persones shall plaie the Pꝛophetes, and shal allege the ende of the wooꝛlde to appꝛōche. But bee not ye any thyng feared with suche rumours, as though the last daie bee euen than byanby at hande. Foꝛ in dede suche thynges as these shall foꝛtune, but ꝑ ende of ꝑ wooꝛld cometh not euē streight waie in the necke therof. Foꝛ these shall bee nothyng els but certain pꝛeaūbles of the said extreme distresse whiche shall bee to the ciuil soꝛte an vttre castyng awaie, & to the good it shalbee an examinacion oꝛ tryall and a purifiyng of theim. As whan the bodye is towardes ꝑ poyncte of diyug ꝑ signes & tokens therof bee strong diseases hauyng come vp and growen in the same bodyes, throughe an vnnaturall distemperature of ꝑ humours, so shall these terrible commocions & hurleyburley foꝛshewe the ende of ꝑ wooꝛlde, whiche hurleyburley mās selfe doeth pꝛocure vnto hymselfe by reason

See that ye bee not deceiued. Foꝛ many shall come in my name, and saie that thei are Chriſte. &c.

son that he is infected with inordinate lustes and affeccions. Through mannes peruersenesse shall the verai nature of thynges bee shaken out of all due ordre and course, detestyng (as it wer) the malice of mã, and strongly ensourgeyng for the redresse and auengemente of their vngraciousnesse. With great vproares and garboile shall there bee arysinges of nacion against nacion, and royalme against royalme. And wheras there is nothyng more distressefull the warre, yet dooeth man purchace & wilfully procure this pernicious confusiõ vnto himselfe through ambiciõ, through folye, through couetise, through hatrede, & through other lyke corrupt affeccions. Yea and verai nature selfe shal ouer & besides the premisses, cause many sore yearthy quakes in many soondrie places, in sorte as though the worlde tooke high skorne & disdeigne, for that it wer forced to beare men beeyng suche vngodly & wicked creatures. There shall more ouer come great pestilences, whiche by their infeccion shall waste awaie and consume a mightie great noũbre of people, in sorte as though the aier wer armed & weaponed to dooe vẽgeaunce vpon the ciuill sorte, wheras it was for this purpose firste ordeined & set for mãnes vse, that vp it holsome breath it should bothe geue & nourishe lyke vnto all creatures. Ferthermore through penurie of the fruictes of the yearth there shall come famin, in case as if the yearth should faile ỹ she would not geue foode vnto her children beeyng so wicked against God, to whom euen the dumme elementes also dooe their bounden seruice & duetie. The sea also shall bee throughly moued vp straũge and vnwoont rages of toũbleyng & tossyng, wher as the same too had afore tymes been accustomed to serue to the vse of man. Yea & besides all the premisses, the verai skye & heauen shall shewe woondrefull signes testifiyng the wrathe of God. For the sunne shal bee turned to derkenesse, the moone into bloud, blasing sterres shall in straunge lykenesse shewe theimselfes, & other vnnaturall woondres shal appere, beeyng vncouthe & woorthie to bee meruailled at. But lyke as a mannes bodye dooeth not streight waie passe out of the worlde whã it is stricken with extreme great sickenesses, & yet neuertheless ỹ same or other lyke dissease euer now & thã cũmyng vnto hym & takyng hym again, dooe declare ỹ the tyme of his death is not ferre of: right so whan the world shal vp suche maner ciuils, as afore saide, bee rattled and shakẽ together: ỹ same ciuils shal geue a great significaciõ & tokenyng of ỹ worlde droupyng now apace towardes his last date, & faste growyng towardes decai & ruine.

Nacion shall aryse against nacion, and kyngdome against kyngdome.

And great yearth quakes.

And pestilences.

And hoũger.

And great tignes shall there bee frõ heauen.

The texte. ¶But before all these thynges: thei shall laie hãdes on you, & persecute you: deliuerynge you vp to the Synagogues & into priesons, and shall bryng you vnto kynges & rewlers for my names sake. And this shal chaunce you for a testimoniall. Bee at a sure poynte therefore in your hertes, not to studie before what ye shall aunswer: For I will geue you a mouth and wysedome, where against all your aduersaries shall not bee hable to speake or to resiste.

Thei shall laie hãdes on you and persecute you. &c.

But ere thissame woefull distresse shall thus sease vpõ all ỹ world at once, there shall excedyng great peruersenesse of men come afore, whiche shal prouoke the goodnesse of God to wrathe. For whan ye shall preache my name through whiche thei maie bee saued, thei shal laie handes vpon you, and shall persecute you with all kyndes of dooyng ill or myscheif vnto you: thei shall hale you and pull you vnto their councell houses of assemble, as though ye wer culpable and malefactours. Thei shall ferthermore cast you in priesom: thei shal araine, and cõdempne you at the benches of kynges and rewlers, not for any

for any your transgression, but for your great and high well dooyng, that is to wete, for the profession of myname, whiche name of myne thei shall labour by all meanes & waies to abolishe, where thei might by the same freely atteigne euerlastyng saluacion. And this shall chaunce vnto you, that your conscience maie bee approued, and also that their malice maie wel bee perceiued to bee iustly condempned. But as for you boldly trustyng on my sure defense, & your owne innocencie, there is no cause why ye should feare their iudgemente seates, ne yet why ye shoulde carefully deuise or recorde with your selfes, how ye beeyng as ye are, men of no knowelage, shall pleade your owne cause in ỹ consistorie or court of estates & Princes. Neither is there any cause why for you to bryng in any rhetorician, patrone, or mã of lawe, to bee your attourney. I myne owne self will as an inuincible patrone & aduocate stande by you through my spirit, who shal ministre vnto you, bothe tounge & wysedome, suche as al your aduersaries shal not bee of power to resiste ne to gainsaie, bee thei neuer so cruell, or eloquent & wel spoken in worldely wysedome.

For a testimontall.

I will geue you a mouth and wysedõ.

Howeuer ye shalbee betraied of your fathers & mothers & brethren, & kynsfolke, and frendes, & some of you shal thei putte to death. And hated shal ye bee of all men for my names sake, & there shall not one heare of your head perishe. Possesse your soules by patience.

The texte.

And al thissame shall ye suffre not onely at the handes of men vnknowen and of straungiers, but also at the handes of theim whiche are knitte & ioyned vnto you in nerenesse of bloud, and with the streight bandes of frendeship. The father shall persecute the soonne: the brother shall wrappe the brother in affliction: the cousyn shal appeache & accuse the cousyn, one frende shal bryng an other into the lawe. yea and some there shall bee of you whom thei shal for hatred of me pursue vnto death, and shall slea you. So eagre and grieuous hatred shall all the wholle worlde conceiue against you for the profession of my name. And therefore whatsoeuer thyng thei shal entrepryse to dooe against you, the same will I take as dooẽ in despite of me: wherefore there is nothyng for you to thynke or deuise of auengeyng your wronges.

Ye shall bee betraied of your fathers and mothers.

It is I that shall haue displeasure dooẽ me, it is I that shall bee slain in you. It shalbee my dede bothe to prouide well enough for you, & also to take vengeaunce on their malice. And though that stormes of persecution at the handes of men shal neuer so muche fede and satisfie their cruelnesse against you, there is no cause why for you to feare, the case so standyng, that I am your protectour and defendour. For I will not so dooe, that any one heare of your head shall perishe, muche lesse will I leue you in the brieres destitute of my succour. Neither haue ye any tye to worldely assuraunce or defense, armies, weapon, engiens: by your onely sufferaunce shal ye defende your lyues. Wyscarrye he can not, that is slain for the profession of my name. Ye shall not perishe before your daie. For I will not geue vnto the violence of men so muche of their owne wille, yea and suche an one shall in veral true dede haue saued his solle, who so shall constauntely take his death for my cause.

And there shall not one heare of your head perishe.

Possesse ye your soules by patience.

And whan ye see Hierusalem besieged with an hoste, than bee ye sure that the desolacion of the same is nigh. Thã leat theim whiche are in Iewrie fligh to the mountaines. And leat them whiche are in the middes of it, departe out. And leat not theim that are in other countreyes, entre therin. For these are the daies of vengeaunce, that all thynges whiche are wryten maie be fulfilled.

The texte.

As for this same ryche and welthie citee of whiche the Iewes at this present take an high pryde, and in whiche thei thynke theimselfes to bee kynges

folowes: shall bee euen from the foundacion destruied by the Gentiles. Therefore whan ye shall see Hierusalē to bee round about beserte with siege, than vnderstande ye the plain destruction therof to bee at hande, & that there is no more to bee dooen, but for euerie bodye to saue theimselfes by spedie fleeyng awaie. For euerie bodye moste commonly bleth in warres to flatre hymself with the hope of victorie. But beware ye that this hope beguyle none of you: but who so shall at that tyme bee in the marches of Jewry: leat hym priuely steale awaie and conueighe hymself into the mountaines and deserte places where no waiene path lyeth. And suche folke as shall then bee enhabited in ỹ verai herte of Jewery, leat theim remoue their dwellyng to some other place. And whom soeuer of theim, this extreme distresse shall soodainly take in any forein countreyes or regions: leat not suche recule into Jewerie, leat theim esteme all thynges, as clene forsaken, and no more adooe but euerie man saue his owne lyfe. For these thynges shall not come to passe through casual commocions of mortall mē, but the vengeaunce of God hauyng been now a long tyme prouoked through the obstinate malice of man, shall by the instrumente of other forein nacions scourge & plague this nacion beeyng now many a long date a continual rebeller against God. And that all this shall comme to passe, the Prophetes haue many hundred yeres sens prophecied, and especially Daniell: And auoyded or chosen can it not bee, but that it must come to passe, what soeuer thyng the scripture hath foreshewed shall fortune. For Scripture neuer failleth, as beeyng a thyng wryten by the instincte of the spirite of God. And yet shall not woefull extremitee therefore chaunce, because ỹ Prophetes haue prophecied that so it shall bee: but it hath therefore been prophecied, because God foresawe the obstinate wickednesse of man, whiche would afterward prouoke the vengeaunce of God to light vpon it. And surely it shall bee no lesse than an huge storme of euils, because a long and an obstinate maliciousnesse of this nacio hath gon afore, whiche nacion hauyng been so many waies prouoked to emendemente, hath neuertheless continually proceded forward to wurse and wurse.

For these are dates of vengeaunce.

Daniel. xix.

The texte.

¶ But woe vnto theim that bee with childe, & to theim that geue sucke in those daies: for there shalbee great trouble in the lande, and wrathe ouer all this people. And thei shal falle through the edge of the sweorde, and shalbee led awaie captyue into all nations. And Hierusalem shalbee troden down of the Gentiles, vntill the tyme of the Gentiles bee fulfilled.

Now this tempeste shall enwrap all sortes of people together, aswell the offendours as the innocentes. But somewhat the lesse vnhappie shall thei bee whom the said storme of all these mysauentures, when it groweth fast vpon the worlde, shall fynde prest and readie appoynted to flee. But woe vnto weomen with childe, and geuers of sucke: because the same beeyng charged with a burden whiche neither by their good willes thei would, nor though thei would, thei shalbee hable to laie down frō theim, shal not be light enough to renne awaie. Neither shall there bee any hope of escapyng harmelesse, sauyng onely in fleeyng. For it shall not bee an affliccion or plague of the common rate: but the sharpe vengeaunce of God, shall soodainly take this regiō, and this people, beeyng now by the space of many hundred yeres continually rebelliōs. For their citees shall bee turned vp syde down, and theimselfes shal be either slain or els taken captiue to bee disperpled, & scattred abrode, and the

For there shal bee great trouble in ỹ lāde, and wrathe ouer all this people.

course

course of thynges turned a contrarie waie, thei shalbee bondeseruauntes and slaues vnto the nacions of the Gētiles, whom hitherto as people of abomination thei haue detested, and thei shall bee bounde to ough thankes to the same Gentiles for thissame verai poynete, that there bee any remaines at all leaft vnslain of so wicked a nacion as thei the said Jewes are.

yea and this citee here of Hierusalem also beeyng aswell in welthinesse of rychesse, as also in opinion of true perfect religion gaily beseen together with the temple and all (the sure buildyng wherof thei flatre theimselfes and promise shall perpetually endure vnto theim neuer to decaie,) it all bee trode vnder fete by the Gentiles, vntil those same tymes shalbee completed, durying the whiche God wil suffre the nacion of the Jewes to bee oppressed and afflicted of the Gentiles beeyng vncyrcumcised, vntill the said Jewes beeyng chastised with long aduersities, maie at the last emende, and toyne together with ỹ Gētiles into ỹ felowschip & brotherhood of professyng the ghospel. For the same thyng shall so come to passe before the last daie of the worlde shal come.

And hierusalem shall bee trodden down of the Gentiles.

Vntell ỹ tyme of the Gentiles bee fulfilled.

¶ And there shalbee signes in the Sunne, & in the moone, and in the sterres: & ỹ yearth The people shalbee at their wittes ende through despair. The sea, and the waiter shall roare, and mennes hertes shall faill theim for feare, and for lookyng after those thynges whiche shall come on the yearth. For the powers of heauen shall moue. And thē shal thei see the sunne of mā come in a cloude with power & great glorie. Whā these thinges begyn to come to passe, than loode vp, & lyft vp your heades, for your redēpcīō draweth nigh.

The terte.

And as for the approchyng of the same last daie many signes shall wonderfully declare it before it come. For a dredefull daie shall the said daie bee, especially to suche persones as despise my tyme beeyng quiete, and with benefites prouokyng theim of myne owne offre to a better mynde. And therefor shall the verai elementes of the worlde, as ye would saie, tremble and quake against the cōmyng of the said daie. That same bright shynyng sunne beeyng the fountaine of light, hauyng been accustomed to make all thynges looke with a merie chere and countenaunce, shall with soodain derkenesse court his face. No nor the moone neither shal not haue hir entrechaungeable course of geuyng light vnto you. The sterres beeyng redde with bloud shall descende down from the skye vpon the yearth, also a sore perplexitee of myndes, and an earnest desperacion of thynges shall soodainly come vpon all nacions, by reason that the sea shall boyle and swell still more and more, and the sourges therof make a doulfull roaryng noyse afterr of. These monstrous tokēs and suche others many, whiche shal on euery side shewe forth theimselfes out of all parties of the worlde, shall declare ỹ terrible stroke of God to growe fast on, and therefore shall the people of the worlde consume and pyne awaie, and shalbee, as people in an other worlde for the feare and continuall expectacion of ỹ thynges whiche shall anon after come vpō ỹ wholle vniuersall worlde. For the wholle nature of thynges shalbee shaken together out of all ordre: & not the yearth onely and the sea shalbee clene altred, but also the said moste sound and mallie bodyes of the worlde aboue shall bee altogether moued, wheras the same haue euermore vntill that tyme been vntouched and free frō the alteration of the elementes, and haue bled onely to geue their influence, and to bee worckers vpon the thynges that lye vnder theim, and not to fele any power of ỹ inferiour elemētes entrechaungeably worckyng or thewyng any effectes vpō thei again. Suche persones as haue now here in this world, despised & bidde awaie to the soonne of mā beeyng patiēt, mylde, & beneficiall.

And there shall bee sīgnes in ỹ sunne and in the moone. &c.

And thē shall thei see the soone of man come in a cloud with glorie.

shall thā at that houre see the same cūming vn high in a cloud wt great power and with moste high glorie. Now whan ye shall see the premisses come to passe, lift vp your iyes, and lift vp your heades vnto that same citee of ỹ heauenly Hierusalem: for than shall the kyngdome of God bee nigh at hande, in whiche there shall now bee none afflictiō of eiuils, but perpetuall quietnesse, and endelesse felicitee. And the thynges aforsaid shall bee moste vndoubted tokens of the last daie to bee at hande.

For your redemption draweth nigh.

The texte. ¶ And he shewed them a similitude: beholde the figtree, and all the trees, whan they shoote forth their buddes, ye see and knowe of your owne selues that summer is thā nigh at hande. So lykewyse ye also (whan ye see these thynges come to passe) bee sure that the kyngdome of God is nigh. Verily I saie vnto you: this generacion shall not passe, till all bee fulfilled. Heauen and yearth shall passe: but my woordes shall not passe.

And the Lorde added a similitude thereto: Take ye an exaumple of the trees whiche dooe by assured tokens geue men knowelage afore hande of the fruicte to folowe. For ye see the figtree & others whē thei shoote forth their buddes and leaues, and by your verai owne reason ye vnderstande that summer is almoste come, and ye begynne to hope to haue fruicte. Right so euen ye at what tyme ye shall see the foresaid signes & profres towardes the chaunge of the worlde, conceiue ye an vndoubted hope of the kyngdome of God now to bee shewed forth, and that the eiuill shall no longer haue power to dooe any care to the good: But the wicked sorte shall suffre endelesse tormentes: & the godly shall haue fruicion of ioyes eternall. If ye haue allreadie seen come to passe all that euer hath hitherto been foreshewed vnto you, by the Prophetes and by me, beleiue ye without all doubtes that these thynges also, whiche I haue foresaid vnto you, shall semblably ensue and come to effecte. This woorde I auouche vnto you on warauntise: that ỹ tyme of man here in this world shall not passe awaie before that these thynges euery one shall fortune. There is nothyng more stable or more lykely to endure, then is the skye and the yearth, and yet shall bothe the skye and the yearth sooner banishe awaie, then my woordes passe without takyng due effecte.

The texte. ¶ Take hede to your selues, leste at any tyme your hertes bee ouercomed with surfaictyng and dronkennesse and cares of this lyfe, and so the daie come vpon you vnawares. For as a snare shall it come on all theim that dwelle on the face of the wholle yearth. Watche ye therefore cōtinually, and praie that ye maie escape all these thynges that shall come, and that ye maie standе before the sonne of man.

Take hede, ye leste your hertes bee ouercomed with surfaictyng & dronkennesse.

Beeyng therefore adcertained that this dredeful tyme will come, prepaire your selfes against the comyng of the same, that it come not vpon you soodainly as ye lye sluggyng. And that shall ye easily dooe, if ye shal beware that your hertes bee not ouercharged with excesse of meates and with dronkennesse, and with the other pensike cares of this present life: but rather so lyue ye, as though the said daie would come within an houre, and bee as men not louyng any thyng in this worlde, but beeyng with your wholle hertes & myndes bent vnto thynges heauenly. So shall it come to passe, that the said daie shal not vnawares take you ere it bee loked for. For vnto others, who dooe so lyue, as though the tyme that we speake of should neuer come: the said daie shall so come, as a snare or a trappe sette by priuie stealth of some bodye lying in awaite

For as a snare shall it come. &c.

in awaite to take an other: and shall catche all creatures, as many as haue not their hertes & iyes lifte vp to heauen, but dwell vpon the face of ỹ yearth, where we haue no permanent abidyng, but are in haste on our waie towardes the same eternall dwellyng place. And suche persones certes whyle thei are occupied about other matiers, shall fele theimselfes taken, before that thei shall forese the snare. And to the entente the lyke case maie not chaunce vnto you, flee ye all sluggishenesse, lye ye not still slepyng in the sensuall pleasures or cares of this worlde, but kepe your selfe still walkyng and watchyng in ỹ earnest exercise of heauenly thynges: praiyng continually, that God will vouchesalue to take you in the noumbre of theim, that maie escape these so great perils, and that ye maie stande vpright before the iudge that cã not bee auoided, that is to were, the soonne of man, who lyke as he dooeth now with great fauour prouoke all people to repentaunce, so shall he at that tyme with great seueritee iudge bothe the quicke and the dead. Leat no man thynke hym sure enough by his owne aide. No creature shall bee hable to abyde this iudgement onlesse he bee fensed aforehande with the fauour of God. But the same fauour shall bee with none sauyng suche as dooe in the meane tyme with all possible zele and exercise goe about to shewe theimselfes woorthie to haue it. For it shal at that tyme bee ouer late for suche persones with piteous mone and lamentacion to calle for his mercie, as dooe now in this worlde abuse his pacient forbearyng. Watche ye therefore continually, and praie.

¶ In the daie tyme, he taught in the temple, and at night he went out, and abode in the mounte that is called Oliuete. And all the people came in the morowyng to hym into the temple, for to heare hym. The texte.

And now whan the tyme of his death approched, Jesus did by exaũple of hymselfe geue vs a lesson, that at suche tymes principally men ought to applye godly studies and exercises, whan the last daie of the lyke draweth nigh. For what the said last daie, of whiche Jesus had now foreshewed so many thynges, shall bee vnto the worlde: the same thyng is the daie of his owne death vnto euerie bodye particularly. The Lorde therefore did in the daie seasons ministre teachyng to dooe good vnto those, of whom he knewe that he should bee putte to death: and as soone as night came, he went thens into the moũte of Oliuete, to the entẽte he might the more quietely geue him selfe to praier, wherin he made vncessaunt intercession for the redemption of the worlde, geuyng a veral small portion of tyme to slepe. And as soone as the daie brake again, the people would customably resorte vnto hym in the temple, to heare hym teachyng.

The. xxii. Chapter.

The texte. ¶ The feaste of swete breade drewe nigh, whiche is called Easter, and the high priestes and scribes sought how thei might kill hym, for thei feared the people: Than entred Satan into Judas, whose surname was Iscariot, whiche was of the noumber of the twelue, and he went his waie and communed with the high priestes and officers, how he might betraie him to theim. And thei were glad, and promised to geue hym money. And he consented, and sought opportunitee to betraie hym vnto theim, whan the people were awai.

THe more that the people depended of the lordes mouth and saiynges, so muche the more and more incensed were the priestes, the Scribes and the Pharisees, beeyng confederate with the headmen of the laie fee, to putte Jesus to death. And now did also ỹ tyme drawe nere, in whiche it had been tofore decreed, and was moste expediēt that the same hoste should bee killed in sacrifice for the redempcion of all mankynde. For vnto the conueighaunce of this determinacion, there was specially chosen out and deputed a daie of the moste high solemnitee of all others, emong the Jewes, whiche thei calle the feaste of swete breade, (because that as long as ỹ daies of the same feaste lasted, it was to the Jewes a thyng against all gods forbod to eate any leauened breade,) and the same daie was also called Phase, (whiche in the Syriās toungue is as muche to saie, as a passage, or passyng ouer, so named of a lābe of one yere olde, with whose bloud the highest partes of the postes wer enoynted, because the Aungell of the Lorde should passe theim ouer whan he should be a destruier of all suche as had not this marke on their doores.) And suche a daie was nothyng to the paie or to the mynde of the priestes and the Scribes, who would muche liefer haue had his death closely handled and half stolen without any suche high buisynesse or open a doore, and as lyke as might bee, to the common manier of dooyng execucion vpon other common malefactours. But Jesus pleasure was to haue his death openly knowen to the worlde, and to bee solemnely doone, and in euerie behalf to agree with the figures of the old testamente, and with the holy saiynges of the Prophetes. For this was that holy lābe not knowyng any spotte of synne, with whose fleeshe the true Israelites are daily refreashed throughout all the whollе worlde vniuersall: w whose moste holy bloud we beeyng throughly clensed, haue been conueighed from damnacion, and haue been delyuered from the tyrannie of synne, and goyng daily ferther and ferther awaie from Egypte, we dooe make haste towardes that same heauenly lande moste plenteously flowyng with all kynde of blisse, absteinyng in the meane tyme from the leauened breade, and lyuing in the simplicitee & sinceritee of the spirite euangelical. So than suche a daie was specially chosen of God to that same true sacrifice, wheras it nothyng pleased the Pharisees that it should so bee. For he suffred death, not at the arbitremente or pleasure of the Jewes, but at the pleasure of his father and hymself, at suche tyme as he would, in suche place as he would, and in suche manier as he would hymself. For nothyng was there in this matier either dooen vnaduisedly, or els by

The feaste of swete breade drewe nigh.

And the high priestes and Scribes sought how thei might kille hym.

casualtee,

eastuall tee. The malice of the Pharisees, almoste euerie other daie weorkyng death vnto the Lorde, had no power before this tyme against hym, because ꝑ although thei lacked no peruerse wille, yet there was not any power geuen theim frō God to accōplishe the thyng whiche thei had purposed. And yet neuertheleſſe thei doone in suche sorte cōferre and mengle their counsailles together, as though thei had been hable by their owne suppostation and power to bryng their wille to effecte. For the malice of the Pharisees & the priestes beeyng incensed many waies, ticled and itched to laie handes on Jesus, and to bryng hym to his deeth. But the feare of the people was a lette therūto: whō thei sawe dzought in loue & fauour to wardes hym throughe shewyng many miracles & benefites, and to depende altogether of his mouth. In whiche behalf great perill there was, leste if thei had attempted to laie handes on hym in presence of the multitude, he should by some sedicion soodainly arisyng, bee taken by force and violence out of their handes, & all their labour proue to a matter in vain, forasmuche as Jesus whan he wer once escaped their fyngers, would for the tyme to come see and prouide well enough for hymselfe. Thei did not all this whyle remēbre, that he had so many tymes afore safe & sound without any harme at all escaped out of the hādes of the furious rageyng multitude. The daie also beeyng nothyng fitte for the purpose of dooyng suche a thyng, was not all of the moste to their contentacion, aswell for the high solēnitee of the feaste selfe, as also for the great resorte of people to the same feaste. But yet a fitte occasion beeyng by an other meane offred whā thei hoped for nothyng lesse, & the same occasion metyng euen iust with their wicked wille, despeched the scruple of the festiuall daie. For Satā, who had tempted Jesus afore by his verai owne selfe, persecutyng the same Jesus yet still by his ministres & instrumētes, had possessed ꝑ herte of Judas Iscarioth, who was one of those twelue specially chosen out of all the reste, whō Jesus had afore named Apostles. And as for this Judas the onely couetise of money whiche daily came throughe his hādes, persuaded hym to this furie, that of his owne motion he went to the head priestes & rewlers (for ꝑ priestes also as well as other rewlers, had men of armes about theim, but not for any suche purpose geuen theim) treatyng & cōmonyng with theim about ꝑ betrayng of Jesus into their hādes. For he knewe theim to bee buisie in cōsaill emong theimselfes about suche a matter. And no seruaunte there was a more mete man to betraie Jesus, then suche an one as in title & profession was moste familiar with hym, & in affeccion of herte an enemie. Judas had no ill opinion of ꝑ Lorde, nor had euer receiued any displeasure at his hāde wherefore he should haue cause to beare hym any malice or ill will. But the pestilent corrupcīō of auarice had hym fast by ꝑ stomake. The priestes, thei wer glad men, ꝑ thei had suche a plaier come to plaie ꝑ first pageaut of this plaie. The counsaill of Judas lyked theim, agreemente was made for the price whiche he of a suertie required but euen verai slendre, because the case should bee answerable to the prophecie. Thei promised hym money: and he promised theim his seruice the best that he could dooe. In the meane tyme he sought an occasiō, whereby to delyuer Jesus vnto theim, whan he should bee in some solitarie place sequestred frō coumpaignie (whiche was the thyng that thei desired to the entente no sedicion might arise throughe the fauourers of hym. And Judas was well acquainted w̄ all places where ꝑ Lord vsed to bee solitarie.

For thei feared ꝑ people.

Than entred Satan into Judas. &c.

And thei wer glad, and promised to geue hym money.

To betraie hym whā the people was out of the waie.

Than

The texte.

¶ Then came the daie of Swete breade, when of necessitee passouer must bee offered. And he sent Peter and John, saiyng: Goe and prepare vs the passouer, that we maie eate. Thei saied vnto hi: Where wilt thou that we prepaire? And he saied vnto theim: Beholde, whan ye entre into the citee, there shall a man meete you, bearyng a pitcher of water, him folowe into the same house that he entreeth in, and ye shall saie vnto the good man of the house. The maister saieth vnto thee: where is the geaste chaumber, where I shal eate passouer with my disciples? And he shall shewe you a great parlour paued. There make readie. And thei went and founde as he had saied vnto theim, and ther made readie the passouer.

This came the daie of Swete breade.

And now was the daie of Swete bread come, the highest holy daie that the Jewes had, in whiche accordyng to the prescripcion of the lawe, the lambe was to be slain, whiche the Jewes calle Phase, of passyng ouer, (as I haue alreadie saied.) But the true Phase was the Lorde Jesus that lambe moste pure, than to be slain in sacrifice for the redempcio of the worlde, accordyng to the eternall determinacion of his father. Therefore because Jesus would the more depely enprinte in the hertes of his disciples the memorie of his death, and would make it plain and opē vnto theim, that he suffred all these thynges bothe knowyng of it afore, and also willingly: his mynde was so, that in the last supper that euer he had to make with theim, he would by misticall tokens make emong theim a representacion of the thyng, whiche he should the next daie folowyng execute and accōplishe vpon the crosse, because he was not ignorant how greatly thei would afterward bee dismaied by his death. He therefore preuenteth the tyme, whyle their myndes wer not yet past takyng of good counsaill and aduertisemente. The dooyng of this matier he committed to twoo of his chiefly beloued Apostles, Peter and John. Goe ye twain (saieth he) and prepaire for all vs the pascal lambe, that we maie eate it altogether. Thou hearest now in these woordes the beginnyng of the churche & thende of the Synagogue. Now forbecause Jesus, though he wer the Lorde and creatour of all thynges, yet had no house of his proper owne, nor of any certaintee to poynete vpō, the saied twoo disciples demaunded where his wil and pleasure was to haue the pascall supper made readie for hym. So great straungiers forsouth and so vnacquainted wer the disciples within ỳ citee that thei scarcely had any perfect knowelage of any house therin. For euen verai suche ought the true disciples of Christe to bee in this worlde. Than Jesus, to the entente he would shewe, that no parte of al the thynges that wer foorth with to folowe was to hym vnknowen, saied vnto theim: Beholde as soone as ye shall bee entred into the citee, there shall a man come towardes you carryng a pitcher full of water. Folowe ye the same folowe euen to the house that he shall entre into. And there shall ye saie to ỳ good man of the house: The maister hath willed vs to saie vnto thee in his behalf, where is the parlour, wherin I maie eate the pascall labe with my disciples. The partie shall by and by knowe the title of maister, euen as an other did one daie acknowelage the callyng of me, Lorde, at what tyme ye buryed the asses colte. This partie shall without any delaie, shewe you a great wyde parlour with a bourde alreadie couered and all thyng prepaired for a repaste there to bee taken in it: ther make ye the pascall labe readie for me. Now consider me this poynete o frende Theophilus, an hoste of none acquaintaunce it is, that fyndeth Christe the parlour to suppein: and a bearer of water is the leder vnto the house where Christe kepeth the solemnitee of his pasche.

Where wilt thou that we prepaire

The maister saieth to thee where is the geaste chaumbre.

For

For by meane of baptisme, and by the doctrine of goddes woorde is the entreyng into the churche: the liuely water of goddes woorde dooeth clense, and the water also of the sacramente dooeth clense. The good man of the house hath no name expressed, because the churche of Christe is euerie where, springyng first vp of derke and lowe beginnynges, but spredyng it self ferther and ferther abrode frō daie to daie into the wholle vniuersall woorlde. And because the beginnyng of all health & saluacion is feith, the disciples believe ỹ Lorde, and are obediently rewled by hym. Thei departe into the citee, thei fynde hym that was carryng the pitcher of water, thei folowe the same as he goeth before and ledeth the waie. Thei declared to the good man of the house suche message as thei had been cōmaunded. He sheweth theim a great large dynyng parlour. For wyde and large it must nedes bee whiche is hable to receiue all the nacions of the woorlde. For the Jewes Synagogue is but a place of narowe roume. And ferre from yearthely thynges must suche people bee sequestred, as are disposed to eate the meate celestiall. Here in this place than dooe the disciples prepaire the supper, verily executyng the office of pastours.

And thei wēt &c.

¶ And whan the houre was come, he sate down, and the twelue Apostles with hym. And he saied vnto theim: I haue inwardely desired to eate this passouer with you, before that I suffre. For I saie vnto you: hence forth I will not eate of it any more, vntill it bee fulfilled in the kyngdome of God. And he tooke the cuppe, and gaue thankes, & said: Take this and deuide it emong you. For I saie vnto you: I will not drynke of the fruicte of the wyne, vntill the kyngdome of God bee come. And he tooke bread, and whan he had geuen thankes, he brake it, and gaue vnto theim, saiyng: This is my body, whiche is geuen for you. This dooe in the remembraunce of me. Likewyse also whan he had supped he tooke the cuppe, saiyng: This cuppe is the newe testament in my bloud, whiche is shed for you. Yet beholde the hande of hym that betraieth me, is with me on the table, and truely the soonne of man goeth, as it is appoynted: But woe vnto that man by whō he is betraied. And thei began to enquire emong theimselues, whiche of theim it was, that would dooe it.

The texte.

And whan it was now supper tyme, Jesus came thither, and sate down to eate with his twelue specially chosen disciples, because the residue wer not yet hable to receiue the diepe hidden mysterie, whiche his pleasure was that it should by meane of his Apostles bee made common vnto suche as wer ons alreadie entred in the mysticall rules and profession of the ghospell. Than as soone as meate and drynke was sette before theim on the table, the Lorde to the entente he might diepely enpriente in the myndes of his Apostles, that he would suffre the death of ỹ crosse, not for any necessitee at all to himself ward, but onely for the loue of redemyng mankynde, saied vnto theim: With great and earnest desire haue I desired to eate this pascall lambe with you before my death, the tyme wherof I reioyce to bee now come, because I thirste the redempcion of man. For this woorde I assure you of, from this tyme forthward I will not eate this pasche with you accordyng to the litteral ordeinaunce and prescripcion of the lawe: but an other pasche of more perfection shal after the spirite bee accomplished in the kyngdome of God. This lambe here whiche is euerie yere once solemnely killed of the Jewes, compriseth a figure of my death. Now is the true thyng self come in place, and the shadowe shal ceasse: ye shal from henceforth solemnise vnto me a ghostely and an effectuall passouer, the eatyng wherof shall make you immortall. So after that thei had euerie one tasted of the lambes fleasshe,

Henceforth I will not eate of it any more vntill it bee fulfilled. &c.

Jesus

And he tooke the cuppe and gaue thãkes.

Jeſus tooke the cuppe in his hande, and gaue thankes vnto his father: & than geuyng the firſt aſſaie of the cuppe, & holdyng it foorth vnto theim, he ſaied to his diſciples: Take ye and diuide ye this emongſt you. And take ye this for a true woorde of my mouth: I will not frõ henſforth drinke of the fruicte of the vyne tree for the neceſſitee of the fleaſhe, but the kyngdome of God ſhall immediately bee preſent. Euerie one of theſe thynges whiche the lawe hath had outward and carnal, ſhal bee ſpiritually ſhewed and miniſtred. And thus ferre is an ende of the figures of the lawe. Immediately herupon the Lorde Jeſus entendyng by a miſticall figure or token to conſecrate to his ſeruaũtes a newe teſtamẽte, tooke breade, & after thãkes geuyng to his father, he brake it with his owne handes, & deliuered it vnto the diſciples, ſaiyng: This is my bodye, whiche is betraied vnto death for you. My death ſhall not bee dooen any more then this once. For this onely one ſacrifice of my death is ſufficient for the ſynnes of all ages & tymes, aſwell paſt as to come. But ye ſhall oftetymes renewe vnto your ſelfes the memorie of my tendre loue towardes you, dooyng the lyke emõg your ſelfes, that ye now ſee dooen of me. For this ſhall bee an high & holy ſigne of a bãde and league made betwene me and you. Thã as ſoone as ſupper was dooen he tooke the cuppe alſo, and reaching it foorth to theim, he ſaied: This is the newe teſtamente conſecrated not with ỹ bloud of a calfe or a goate, but with myne owne bloud, whiche is poured foorth for the redemyng and ſauyng of you, ye haue now ỹ higheſt tokẽ and pledge that can bee of myne entier lowe towardes you. And in dede there ought to bee a lyke loue in you towardes me again: but yet there is one here at the table emongſt you, who will betraie me into the handes of theim whiche ſeke me vnto death. Neither is all this dooen by caſualtee: but it is ſo prefixed by the determinacion of God, it is ſo foreſhewed by the Prophetes, that the ſoonne of man ſhould by ſuche a proceſſe redeme mankynde. In dede a good neceſſarie poyncte of ſeruice it is, that he dooeth herin towardes the vniuerſall redẽpcion of man: but yet becauſe he dooeth it of a wieked mynde, the ſame thyng ſhall in concluſion turne to his dãnacion, the whiche ſhall bee the inſtrumente of ſaluaciõ to others. The determinacion of God dooeth not drawe hym to this deuiliſhe acte, but he is led therunto of his owne inordinate couetiſe.

This dooe in the remẽbrãce of me.

Whã he had ſupped he tooke the cuppe.

Yet beholde, the hande of hym that betraieth me is.

This ſaiyng of Jeſus ſore diſmaied all their hertes, and caſt theim in a great paſſiõ: & thei begonne to aſke & ſerche emõg theimſelfes who it ſhould bee of whõ Jeſus had ſpokẽ. Not one of theim knewe hymſelf culpable in his conſciẽce beſides Judas Iſcarioth onely: & yet durſt not one of theim truſte his owne ſelf in the matier. Notwithſtandyng Jeſus bewraied not his betraier, but oftentymes pricked his conſcience, to thentente he ſhould emende. And he knewe well enough that Judas would neuertheleſſe cõtinue ſtill in his madneſſe, teaching vs therewhyle, to vſe the moſte fauour poſſible towardes ſynners, foraſmuche as we cannot bee ſure, whether theſame parties maie one daie come to theimſelfes again or not.

But woe vnto that mã by whom he is betraied.

And thei begã to enquier emõg theimſelfes whiche it was, &c.

The texte.

And there was a ſtrife emong theim, whiche of theim ſhould ſeme to bee the greateſt: And he ſaid vnto theim: The kynges of nations reigne ouer theim: and thei that haue auctoritee vpon theim, are called gracious Lordes. But ye ſhall not bee ſo. But he that is greateſt emong you, ſhalbe as younger: and he that is chief ſhalbe as he that dooeth miniſtre. For whether is greatter, he that ſitteth at meate, or he that ſeruyth? Is it not he that ſitteth at meate? But I am emong you as he that miniſtreth, ye are thei which haue abyden with me in my temptacions. And I appoynte vnto you a kingdome, as my father hath appoynted vnto me: that ye maie eate and drynke at my table in my kyngdome, and ſytte on ſeates, iudgeyng the twelue tribes of Iſraell.

Now because the Lorde Jesus had in the supper time made mencion of the kingdome of god, there ekesones befell a contencion emōg ẏ disciples being yet weake, & hauyng yetstill in sum behalf a smatche of the fleashe, whiche of them should after the lordes death haue the primacie & supremite in ẏ kingdome of god. For in holding forth ẏ breade & the cuppe vnto them, he semed to make them all eguall one w̄ an other, saying: diuide ye this emong you. But Jesus although he had at soondrie times afore also, called them backe frō such affection, yet being now verai nere towardes his death, he repeateth ẏ same, & beateth it into their heades, saiyng: Doe not ye imagine any suche lyke thing in the kyndome of heauen, as ye see in worldely kyngdomes. It is a ferre other sort of reignyng: for it standeth by benefites & not by force of armes: it is kept & defended by spirituall sense, & not by violence: it is dilated and enlarged in circuitie by persuasion of woordes, and not by forceable compulsion. For the pryntes of this worlde dooe exercise a lordely power ouer suche people as they haue the gouernement & rewle of (for they dooe not vse persuasion of woordes to make theim loue honest waies, but they feare thē from ciuill doinges by terrour of punishemente:) and of their subiectes thei require to haue honour and reuerence dooen vnto them, though thei be not worthye therof. Yea and the nerer thei drawe to the puincte of tyrannie, so much the more obedience and subiection dooe thei require to haue of their commons: and all the while are thei honoured of the same people wyth titles and styles of estate and royaltee. They haue names and styles geuen theim to be called, prynces, fathers to their countrey, sauers and defendours, and consuls, because by their power thei kepe theyr inferiours vnder subiection. Of this sorte forsouth is the reignyng of the heathen nacyons. But emong you, whō I frame & kreake to the kingdome of the gospel, there shal be a ferre other trade. The greatter that euerie one shalbe emong you, so muche the lesse shall he take vnto him of violent power, or of glorie. For he shal not haue an yie to oppresse or ouertrede his inferiors w̄ the good giftes & qualitees whiche he hath receiued of god, but how to dooe his inferiours good therby, & how to releue thē: nether shal he take the laude & prayse vnto hymselfe, but refer ẏ same entierly vnto God. And yet I speake not this, as though there shal not be any ordre in this kingdō, but because that he which is chosen to the preeminence of beeyng a guide vnto others towardes godlynesse, shal so greatly serue ẏ cōmoditees of all persones, ẏ he maye seme to be a ministre & a seruaūt rather thē an head. He shal make no seking ne suite for fauour: but his good herte & mynde being most quicke and readie to doe good vnto al persons, shal deserue iustely to haue it. And as for his autoritee, his perfectiō of liuyng shall mainteine it, & not his proude disoeinefull looke, or stately porte & coūtenaūce. And leat it not greiue you truely to perfourme & shew the same humilitie emong your selfes, which I haue throughly shewed vnto you, wheras of my due right I might haue taken vnto me ẏ state of lordely power & dominion. For considre and pondre ye this in youre myndes, whether of the two semeth the greatter mā, he ẏ serueth at the table, or els he that sitteth at the table & is serued: dooeth not he ẏ sitteth seme the greatter man? Not for that whosoeuer sitteth down, is in deede the greatter man: but he rather whiche entreteineth others with makyng theim a feaste, is euen for this verai respecte the greater of dignitee, because he doeth good

And there was a strife emongst them, whiche of theym shoulde seme to be greatest.

The kinges of nacions reigne ouer theym. &c.

But ye shall not so be.

But he that is greattest emōg you shalbe. &c.

For whether is greater, he ẏ sitteth at meat, or he that serueth. &c.

to many. And yet suche an one for courtesie and good maniers sake whan the others whom he hath called to hys feaste, dooe sytte at the table, goethe aboute the house from place to place carefull and diligente to see that no persone lacke any thyng in the feaste, and so the carefullnesse of hym alone prouideth for ỹ satisfiyng and wel beyng of al the compaignie. And haue not I vsed my selfe like suche an one emong you? Haue not I in suche sort ben conuersaunt emong you, as though I wer the seruaunt of you al, ministryng to you of that ỹ was min own, & taking care my selfe alone for you al? How muche more ought ye to be ferre from al tyrannie and ambicion which in condiction & state are all eguall one with an other whyche minister vnto others of my thynges, and not of your owne, and whiche haue one maister equally indifferent vnto you all? Ye haue receiued thatsame high and holy caucion or token and pledge of euangelical concorde, that with what entier loue I haue enbraced you, with thesame loue ye should enbrace one an other, emong your selfes. And where reigneth ambicion, there cannot concorde bee at anye sure staighe. In the meane tyme honour muste be willingly deserued, but not vsurped or taken as a thyng of duetie & right. For the princes of this worlde, although they dooe their office rightly, yet because thei require homage & fealtie of their subiectes therefore, thei shal not haue any rewarde at all for it before god. But as for ye, puttyng awaie al care as touchyng your rewarde leat your myndes be onely vpon your office and duetie, it shalbe mine office to prouide for you, as touchyng your dignite. Yf ye shalbe true folowers of my humilite, ye shal also be partakers of my glory: if ye shalbe felowes with me in taking suche parte of afflictions as I do, then shall ye also haue suche parte of immortalite in heauen as I haue. And hytherto haue ye persisted & continued with me in myne afflictions, by whiche afflictions it hath pleased my heauenly father to haue myne obedience throughly tryed and approued. Neither lowenesse of degree, nor pouertee, not the trauilles of thys lyfe, not the obloquie of men, not the Pharisees laiyng awayte for you, not the threatenyng of men of power hathe dysseuered you from coumpaignynge and liuyng wyth me, wheras others haue fallen awaye from me, wheras others haue not had the bolde spirite to profesle themselfes disciples of mine. That if ye shall still persiste in thesame minde that ye haue hitherto had, and shall not irke in the meane tyme to folowe my humilitee, to the ende ye maye the better profit all persones: I again on my parte shall bryng to passe, that ye shal an other day bee partakers of the glorie of my kingdome. For it hath so pleased my father, that this shalbee the waye to the kyngdome of heauē. And thesame haue I hearetofore opened vnto you, & wil dooe again through my death. By meane of lowenesse my father shall exalte me to the glorie of a kingdome: and by temporall afflictions, to ioyes euerlastynge. And like as there is a kyngdom prepared for me of my father, because I in the meane while accordyng to his wyll dooe behaue and vse my selfe as a ministre, and not as a Lorde: euen so will I, after that I am exalted to the dignitee of my kingdome, prepaire the felowefchippe of thesame kyngdome for you that folowe my steppes, in suche wyse that ye, whiche haue not soughte for honoure here in this worlde, but haue behaued yourselfes as ministres and seruaūtes vnto all others, diligentely dispensyng the doctrine of the ghospell: shall sitte wt me at my table in my kingdome, not nowe as ministers, but as ỹ honourable

But I am emong you, as one that ministreth.

Ye are they whych haue abiden with me in tẽptacions.

That ye maye eate & drynke at my table.

nourable children of god. And where ye are now for my sake reputed emong the Iewes for persones moste abiect: ye shall at that houre sitte as head men of dignitee vpon twelue thrones, iudgeyng the twelue tribes of Israel. For at that day shal the basenes of suche people appere, as at this presente seme to sitte on high bench in this worlde: and so shall your highnesse, who seme at this daye to be ỹ outcastes of the worlde. Thus muche did the Lord Iesus speake vnder a figuer, qualifyng and tempering his wordes to the rawenes of his disciples, whiche rawenesse he suffred for these causes to remaine a lõg season in them: partely because he woulde in vs the more effectuallye plucke out suche worldely affeccions as the disciples wer at that tyme subiect vnto, and partely because we should learne with great patience and fauour to suffre the weakenesse and frailtee of other folkes, vntil thei maie growe to thinges of more perfeccion.

And litte on seates iudgeyng the twelue tribes of Israel

¶ And the lorde sayed: Simon, Simon, behold Satan hath desired to sift you as it wer wheate. But I haue prayed for thee, that thy feith fayll not. And whan thou arte conuerted, strength thy brethren. And he sayd vnto him: Lord, I am readie to goe with thee into prison, and to death. And he saied: I tell the Petur, the cocke shal not crowe this daie, till thou hast thrise denied that thou knowest me.

The texte.

There was no more remayning but for him to arme the mindes of his disciples against the tẽpest euen than approching, and to roote out of their hertes the puttyng of theyr trust and confidence in themselues. For the soodaine stormes of afflictions doth to no persons sooner geue an ouerthrowe, then to such as haue a confidence & boldenesse in their own strength. But suche persons as vttrely mistrusting their own assurednes, that is to saye al worldely aide and maintenaunce of man, dooe wholly depende of goddes defense and helpe: suche, and none others are hable to stand sure against al the vproares and tumultuous businesses of this present worlde: So than turned he his tale vnto Petur, to the entente he might by exaumple of Petur, traine & correct theim all. For he knewe Petur to be of a more quicke & prest spirite then the others, & to bee one that put very much confidence in himselfe, of a tender good affeccion certes, but yet humain & worldely. For he had not yet receiued thatsame holy spirite of God, beyng the bounteous geuer of all vertue. He therefore saied: Simon, Simõ, behold, Sathan hath earnestely desired to haue you al, ỹ he might winow & sifte you as thei do wheate, of a purpose to blowe you in soondre if he might. And he would so haue dooẽ in dede, in case ye had been or should be leaft to your owne frailtee: but I haue hertily prated my father for thee Petur, that although thy feith wyll be sumwhat wauering, yet it may not fal clene away. The first exaumple herof it hath pleased him to shew vpon the which trustest verai much on thy self, to thend that beyng cum to thy self again after thy fall, thou maiest by exaumple of thy selfe confirme thy brethren whan they shall through thesame frailtee be fallen, to thende thei maye euerie one of them vnderstande, that no man maie possibly of his own strength be an hable matche against the malice of Satan, onlesse he be staighed with my aide and maintenaunce. Petur whã he hearde these wordes, trustyng yet still in his own strength, aunswereth. Lorde, what fallyng awaie from thee, or what conuersion doest thou tell me of? Naye, thou shalt perceiue and fynde me a constaunt man in feyth, and vnpossible to bee ouercomed. And lyke as I haue not hitherto at anye tyme forsaken thee, so wyll I not forsake thee at anye tyme heafter neither: insomuche that I am

Behold, Sathã hath desired to sifte you.

And whã thou art conuerted strength thy brethren,

I am readie to goe with thee into prison, and to death,

readie to putte my selfe in extreme daungier of my lyfe with thee, whether it be to goe into prison, yea or to death eyther. This saiyng of Petur proceadyng truely out of a good and a playn menyng herte, but yet not euen throughly knowen vnto himselfe: the Lorde immediately repressed with this aunswer: what sayest thou Petur? Art thou he that wilt go into prysone, and to death with me? Nay I tell thee an other contrarie tale aforehande. For it wyll so cum to passe, that thou wilt thris reneague me, and wylt sweare that thou knowest me not, euen this present night before the cocke crowe twis: so great shall the stormme of affliccion bee vpon thee.

I tell thee Petur the cocke shal not crowe &c.

The texte. And he sayed vnto theim: whan I sent you without wallet or scrippe, and shoes: lacked ye any thyng? And thei saied, no. Then sayed he vnto them: but now he that hath a wallet, leat him take it vp, and lykewyse his scrippe: and he that hath no sword, leat him sell his coate, and bye one. For I say vnto you, that yet thesame whiche is wryten must be performed in me: euen emong the wicked was he reputed. For those thinges whiche are wrytten of me, haue an ende. And thei saied: Lorde, beholde here are twoo swordes. And he saied vnto them: it is enough.

After that he had plucked out of theyr hertes, the puttyng of theyr affiaūce and trust in theymselfes: he eftsons beateth into theyr heades, the thyng that he had oftentimes before taught theim: whiche was, that they should not defende themselfes with worldeli defence, against the violence of ciuil persons, because that a ministre of the heauenly doctrine of the gospel ought to be fre from the vile cares of this life: ne ought not with any other armour or weapon to bee appointed against all the assaultes of the wicked sorte, the wyth the sword of the spirit, whiche is the word of God. At what tyme I sente you (quoth he) for a proufe & assaie to preache emong the Jewes how the kyngdome of God approched, and sent you so vnfurnished of al prouision, that ye had not so muche as purses aboute you to putte any money in, nor so muche as a poore scrippe to kepe any meate in against an other time of houngre, no nor yet shooes for sauing of your fete: yet did ye want any thyng? Thei aunswered, that they had wanted nothing. Than Jesus to thentente he woulde vttrely plucke vp by the roote out of their stomakes al desire of auengeyng, beguileth theym for a while with the darkenesse of his wordes: but he suffreeth them for this purpose to renne in a wrong opinion, becuase he would the more surely and the more effectually plucke out of theyr myndes al affeccion of auengeyng any querelles. For he knewe that thei shoulde be enkendled to an earnest will of defendyng and reskewyng him, whan they shoulde see armed souldiers with suche great stiere and ruffelyng to inuade and call vpon theyr maister, whom they very earnestly loued, though neuertheless it was as yet after the affeccionate sort of humain loue and worldely. Whiche humin affeccion and loue if he had not euindentely chastised, we would haue thought it to bee lawfull to defende our selfes with weapon against the violence of wicked persones, and to putte awaye force with force. But nowe seyng that Petur was shent becaule that he drewe his sword against a deuilishe and hainous coumpaignie for his maisters cause, beyng a man most innocent: what cause maye there than bee from henceforth, why a Christian body should putte awaie wrong with wrong? And thus sayed the Lorde: At the first preachyng of the ghospell ye went lyght and vnfurnished of any prouision for your liuing. But yet through my supportacion and sure defēse ye wanted nothyng. And that was enoughe, whan there was no sore stormme

Whan I sent you without walet. &c. Lacked ye any thyng?

But nowe he that hath a walet, leat him take it vp, &c.

here

nere towardes you. But frō henceforth ye muste prepaire your hertes to hardier matiers. For the more extreme & sore the stormе of persecution shall bee, so muche the lighter is it mete that ye be from al yearthli lettes and encoumbraunces. Nowe is there a greate battaill towardes, and ye shall haue nede of a sweorde. Wherfore if any man percase hath a pouche or a scrippe, lette him take it vp, that he maye bye him a sweorde. That in case he haue not these thynges the whiche in dede maye bee caste awaye from you, and which ye haue lacked without any incommodite vnto you: lette him sell his coate & bye him a sweorde. It is nedefull for a bodye to cum to this battayll, beraylyght of carryage, nor armed wyth any other thyng, then with a sweorde. The matier will sure cum to extremes. For they wyll not onely laye violente handes on me, but also it must nedes bee performed that Esay long agon prophecied should become of me: And euen emong the wicked was he reputed. Yf it bee a sore and a greuous matier to be killed, howe muche sorer a thing is it to suffre suche shamefull execucion & peines of death, as all men speake euill of, yea & the same to suffer emong hainous malefactours? And yet thys chaunce also is the some of man sure to haue: For nowe the tyme is euen at hande, that whatsoeuer hath bene foresaied by the prophetes concerning me, must be accomplished. The Apostles wheras they vnderstod not the misterie of these sayinges, and demed that the Lord had said it to putte them in remembraunce to haue a sweorde in readinesse to putte of from theym sum violence beeyng toward, aunswered playnly without menyng any fraude: Maister, beholde, there bee two sweordes here alreadie: supposyng in veray dede that in any wyse they shoulde nede sweordes, but fearynge leste that twoo sweordes woulde not be enough for that fight. They shewed theyr good herte and affeccyon to fight for the Lordes sake, whom they knewe was hable enough of his own power to supplie, if theyr defence and strength wanted any thing, lyke as he hadde afore that tyme multyplyed the fyue loaues and two fishes to make theym suffice many thousandes of people. In thys so grosse an affeccion dyd Iesus at that presente leaue hys disciples, to thentente (as I haue said) that theyr weakenesse might be an instruccion for vs vnto perfect pacience in suffreyng tribulacion. He therfore aunswered: It is enough. This did they take as a thyng so spoken, as though the first fraie myght be borne of with two sweordes, whiche they had than readie, whereas Christes meanyng was of a ghostly fight agayne the worlde and the deuil: in whiche fighte, the victorye cometh of an herte beyng lightened and discharged from all yearthly desires, and armed with the onely sweorde of heauenly doctrine. And the said victorie consisteth in the vndefeasable scriptures of ỹ olde and newe testament, so that a man maye vnderstande two sweordes, but the same sweordes deliuered foorth by one spirite.

Esay. liii. Euen emong ỹ wicked was he reputed.

Lorde, beholde here are twoo sweordes.

And he sayed vnto theym: it is enough.

The texte.

¶ And he came out, & went (as he was wonte) to mount Oliuete. And the disciples folowed him. And whan he came to the place, he saied vnto thē: praye ye least ye fall into temptacion. And he gatte himself frō them, about a stones cast, & kneled down & praied, saiyng: Father if thou wilt, remoue this cup from me. Neuertheles, not my wyll, but thine be fulfilled. And there appered an aungel vnto him from heauen, coumfortynge him. And he was in an agonye, and praied the longer. And his sweate was lyke droppes of bloude, tricleyng down to the grounde.

And because men of armes whan they shal entre a fight, are wont against a bickeryng with theyr enemie approchyng nere them, to refreashe theyr bo-

dyes, and to plucke vp theyr hertes: the Lorde beeyng mynded to shewe vnto his seruauntes, what thyng it was that myght moost principally strengthen them against suche tuigning in battail whan it is toward: went fooryth of Hierusalem, and accordyng to his accustomed vsage, went to mounte Oliuete his disciples accoumpaignying hym. And wan they were cum to the pryue place where his woont was to praye, he sayed vnto them. To the entente and purpose that ye maye be hable manfully to stande against the tempest that hangeth ouer you, watche ye, and praye ye, leste yf thesame cum sodainly vpon you as ye lye sluggyng and idle, it maye take you in the trappe ere ye bee aware, and so maie ouercome you. The Lorde whan he had thus muche spoken, withdrewe himselfe frome their coumpaignie to the mountnaunce in manier of a stones caste, to praye solitarily for all creatures, lyke as he should afterward in hys owne sole persone suffre death for all creatures. But lyke as his death dyd not profite idle persons, so must not hys prayer neyther bee auaillable, but vnto suche as haue diligent and earnest minde to praye for themselfes too. And to geue vs a lesson that the harte is to bee submitted as often as we addresse to speake and talke wyth God: He prayed his father on his knees bowed downe to the grounde, saiyng: Father yf it so bee thy wyll, remoue thissame cuppe awaye from me. I fele the humayne nature whiche I haue taken, to abhorre from death: but in this behalf leat the redemption of man ouercome: and leat that be dooen, whyche thy wyll beyng vnmutable hath determined, and not the thing whiche the weakenesse of this bodye dooeth geue aduise or mocion vnto. Oure Lorde kenwe what the wyll of his father was, and on his own partie he coueted to dryuke the cuppe of death for the redemption of the worlde, and he laied vpon hymselfe the affection of his bodye, and studied to prescribe vnto his seruauntes a fourme and trade of praiyng. For this manier of praiyng wer verai fitte for a martyr a litell before the tyme of his martyrdome: Thy wyll bee dooen, and not myne. Whether thy wyll bee to haue me lyue, or to dye. And thys fearefull trembleyng of our nature Christe tooke vpon hymselfe, because he woulde take it awaye from his. But to the entente, he woulde teache vs that at suche tymes we should haue prest healpe readie at the Lordes hande whan we had wholly committed ourselues to the wylle of God, whether it be to lyfe or deathe, there appered vnto hym an Aungell downe frome heauen strengthenyng him. As he was cast in great agonie and pangues for our behouf, so was he for our behouf comforted and strengthened by the Aungell.

Praye, leste ye fall into temptacion.

Father if thou wilte, &c. Neuertheles not my wyll but thyne bee fulfylled.

And there appered vntohim an Angel from heauen coumfortyng him.

And he was in an agonie.

After all this there tooke hym a certaine extreme agonie and trouble of mynde, suche as for the mooste parte is woont to chaunce vnto men whan they haue death euen before their yies, and beholde it in theyr myndes. And this passion is comonly woont to be more grieuous then verai deathe selfe. Neither dyd Jesus disdeigne to take this tormente of mynde also for oure cause, who refused not for oure cause to hang on the crosse, teachynge vs in the meane tyme, to what succours we oughte to take oure refuge, as often as that same quakyng feare shall take oure infirmitee and sease vpon it. For lyng down prostrate vpon the grounde he prayed yet more earnestely. Forsouth hereof dependeth the wholle hope of oure victorye. And verily to the entente we should bee the more stedfast in tyme of suffreyng peine and torment: so greate trouble of mynde tooke Christe, that droppes of bloude

And his sweate was lyke droppes of bloude.

tiecled downe to the yearth from all his body ouer.

¶ And whan he arose vp from praier and was cum to his disciples, he found theim sleapyng for heaupnesse, and sayed vnto theim: why slepe ye? Ryse and praie leste ye fall into temptacion. The texte.

As soone as he arose againe from praiyng and stoode vpright, he returned vnto hys dysciples, and found theim sleppyng for sorowe and heaupnesse. That same was not any surfaicte that had made theim so heauye, but the weakenesse of nature: it was grieuous dolour of the mynde that had caused their slepe: but who so will in suche a battail goe awaye a conquerout must fight agaynst this weakenesse, with the lustie strength of the spirite. Jesus therefore chydeth his disciples, and eftsones called theim vp to praie saying: why dooe ye in so greate daungier and ieoperdie geue youre selues to slepe? Arise ye and praie, leste the tempest growyng fast towardes dooe oppresse you and ouerwhelme you euen as ye lye sluggyng: for the houre is euen now veray nere at hande. And found theim sleppynge for heuinesse.

¶ Whyle he yet spake, behold, there came a coumpaignie, and he that was called Judas (one of the twelue) went before theim, and pressed nigh vnto Jesus, to kysse hym. But Jesus saied vnto him. Judas, betraiest thou the soonne of man with a kysse? whan they whiche wer about him, sawe what would folowe, they said vnto him: Lorde, shal we smyte with the sworde. And one of theim smote a seruaunte of the high priest, and stroke of his right eare. Jesus aunswered and sayed: suffre ye thus ferre foorth. And whan he had touched his eare, he healed him. The texte.

The Lorde Jesus had not yet ended these woordes, and euen nowe alreadye appered in sight a rable of vngracious souldiers, whome the prystes and Pharisees beeyng more vngracious then they, had purposelye sent for to attache Jesus. And that honest man Judas, who had but euen a litell before been a folower of Christe, and a coumpaignyon with hym at his table, and nowe become the guyde of a deuylishe bende of souldyers, came afore theim a good pretie waye betwene, but he had geuen theim a token before (for so to dooe is a thynge commonly vsed in warres) that to whom soeuer he shoulde geue a kysse, him shoulde they well wete to bee Jesus. And whan he had cum sumwhat nere vnto Jesus, euen readye nowe to kisse him as he had been woont to do, the Lorde accordynge to hys accustomed mildenesse, refused not the traitours kisse neyther, but yet eftsones pricked his conscience, to the entente that beynge moued at lestewyse with so great pacience and fauour of the Lorde, he myghte haue emended. Judas (sayeth he) art thou a betraier of the soonne of man with a kysse? Judas by that woorde well vnderstoode that hys herte was not hydden from God: He knewe the innocencie of the Lorde: he was so many tymes with suche myldenesse of the Lorde, as neuer the lyke was hearde of, prouoked to chaunge from his wicked entente and purpose: euen a veray flynt stone might haue been suppleed therewith, had not Satan altogether possessed hys wholle herte with the dysease and corrupcion of couetise. And truely the deuilyshnesse of Judas was cause of damnacion to himselfe alone and no mo. But suche persones, as dooe nowe in these tymes with sembleable guile betraye the veritee euangelical vnto the prynces of thys worlde, are causers of a more greuous confusion and are woorthye of greatter punishemente, then vnhappye Judas ouerlate takynge repentaunce of hys facte, dyd execute vpon hymselfe. Immediately vpon the kisse geuen, the Judas &c. and pressed nigh vnto Jesus to kisse him. Judas, betraiest thou þ soonne of man with a kisse?

coumpaignie of the harnessed men came rennynge vnto Jesus to laye handes vpon him, and they were suche as for none other purpose had a mynd and wylle to knowe Jesus, but that they might take hym. But happye are those folkes, who laboure to knowe the euangelycal woorde of God, of a purpose to bee folowers of Jesus. Than the other disciples seeyng suche violence to bee attempted and entended towardes their maister, loue ministred suche boldnesse of herte vnto theim, that they sayd to the Lorde: Lord wilt thou that we strieke with the sweorde? They had freashe in remembraunce, what the Lorde had tofore sayed vnto theim of bringe of a sweorde: but because they had seen in hym perpetual myldenesse neuer faylyng, they doubted whether he would suffre theim to occuppe any sweordes.

Lorde shall we smyte with the sweorde.

But Petur, who loued the Lorde more feruentely then the others, and who had aboue all the rest made a voluntarye promyse of hardye and stoute actes, neuer taried for the Lordes aunswere, but stroke with the sweorde at one of the chief priestes seruauntes, whiche first interprised to laye hande on Jesus, as one that expressed or resembled the crueltie of hys mayster.

And one of theim smote a seruaunte of the high priestes.

But the myldenesse of the Lorde moderatynge the stroke, Petur no more but cutte of the felowes right eare. Happye are those persones that euer they wer borne, whose eare that hath hitherto herkened to the wicked prynces, and to the carnal lawe, is cutte of: and beeyng restored and sette on againe of Christe, dooeth nowe herken to suche thynges as are material to euerlastyng saluacion. The eare cutte of was a wounde more subiecte to the obliquie and ill speakyng of the people, than it was daungierous for the lyfe or bodye: but yet neuertheless a wounde vncurable, because the grissle of the earepiece beeyng once cutte in twoo, can not close ne growe together agayne. But Jesus to whome no wounde is vncurable, after he had chidden Petur, for that contrarye to the euangelical myldenesse, but remembryng styll the olde lawe, he had begonne to fight with the sweorde, restored vnto Malchus his eare, and sette it on agayn so that there appered no signe of any wounde that euer had been there. For the souldyers and seruauntes dyd leste offense of all, whose mere folye serued the turne of the priestes, the Pharisees and the Scribes malice. Petur should rather haue bestowed hys fyerce angre vpon theim, had it not so pleased God, that euangelical victorie should consiste in pacient suffreyng.

And stroke of his right eare

Suffre ye thus ferre forth.

And whan he had touched his eare, he healed him.

The texte.

¶ Than sayd Jesus to the high priestes & rewlers of the temple and the elders which wer cum to him: Ye bee cum out as vnto a thief, with sweordes, and staues. Whan I was daily with you in the temple, you stretched furth no handes against me. But this is euen your veray houre, and the power of derkenesse. Than tooke they hym, and led hym, and brought him to the high priestes house.

Than Jesus to declare that he willyngly suffred all thinges, turnyng himselfe to the coumpaignie, whom the priestes and Scribes had sent, sayd vnto theim: what chaunce is befallen, that ye now armed and weapened with sweordes and clubbes, haue issued foorth of the cytee by nyght, and do thus cum rennyng hither as it wer in fourme of open warre, to vanquisshe a common robber defendyng hymselfe with the sweorde and makyng resistence? Wheras I haue been dayly with you in the temple, readye to cum to for euerie bodye that woulde, and a naked man, without any weapon, no creature layed any handes vpon me. Truely ye had than euen thesame wille that ye nowe haue: but his wille was than a lette vnto you, whome

no

no creature is hable to resiste. For the tyme, in whiche I was determined to suffre yet was not cum: But this is your tyme, the night tyme: and this is the power of darkenes permitted of God. The Lord Jesus immediately whan he had thus sayd without makyng any strougelyng or resistence willyngly offreed himself to bee bound with cordes. The coumpaignie as soone as they had hym fast, brought him into the house of Cayphas, who at that tyme was the chiefe head of the prestes, that is to saye, of the moste naughtiest portion of all the whoile people of the Jewes. Into the inner courte of this Caiphas palaice had gathered theim selues together the conuocacion of the prieistes, the Scribes, the Pharisees, and the head rewlers of the people, & also there had gathered into thesame place the other multitude, whiche either of a feare, or of affeccion, or of beeyng decepued with a wrong opinion were as instrumentes of the forsayed coumpaignies malice.

But this is geuen your veraie houre the power of darkenesse.

The texte.

¶ But Petur folowed afarre of. And whan they had kyndled a fyer in the middes of the palaice, & wer set downe together, Petur also sate downe emong theim. But whan one of the wenches beheld him, as he sate by the fyer, (and looked vpon hym) she sayd: this same felowe also was with him. And he denyed him, sayinge: woman, I know him not. And after a litell whyle, an other sawe him, and sayd: thou art also of theim. And Petur sayed: man I am not. And about the space of an houre after, an other affirmed, saiyng: Verely this felowe was with hym also, for he is of Galilee. And Petur sayed: Man I wote not what thou sayest. And immediately whyle he yet spake, the cocke crewe. And the Lorde turned backe, and looked vpon Petur. And Petur remembred the worde of the Lorde, how he had sayed vnto him: before the cocke crowe, thou shalt denye me thrise. And Petur went out and wept bitterly.

In the meane tyme the disciples beeyng stricken with feare, had renne awaye, one to one place and an other to an other place. But Petur, (who had nothyng prosperously plated the man: in his maysters behalf in makyng a fraie with Malchus, but yet neuertheleſſe had not vttrely putte awaye all hope that the matter should recouer and do well enough) folowed after Jesus a good waye behynde. He also toke a good hert to him, and aduentured in the derke to entre into the halle of the bysshops palaice, and to make one emong the presse of the other seruauntes, as a man vnknowen to any bodye there. And beeyng a fyer made of coles in the middes of the palaice courte, because the night tyme was colde, emongst the other seruauntes sittyng by the fyer to warme theim, Petur also sate emongst the mo, and warmed himself by the coles, whom whan a certain wenche of the house had espyed sittyng in suche facion, that his face was euen full in the lyght of the fier, beholdyng him sumwhat steadily, she knewe hym by sighte of olde, and because she woulde declare hirself to bee of hir maysters sorte, she cryed out by and by in the hearyng of all the other coumpaignie: yea, and this felow too was with him that is taken. This was not a thing dooen by casual chaunce: but so it pleased the dispensacion of God, to the entent the confidence whiche Petur had in hymself, might the better be caulmed and damped, who wheras he had tofore made suche a royall promyse vnto the Lorde, that he would not shrynke to goe with him euen to deray death too, did now at the woorde of a peuishe woman reneague his maister. For Petur beeyng feared with this saying of a woman, aunswered desperately, as if his herte had been in his hele clene gon. Thou woman I haue none acquayntaunce with him. And by that meanes did Petur for the

But Petur folowed a ferre of.

Petur also sate downe emong theim.

But whan one of ỹ wenches beheld him as he sate by the fyer. &c.

And he denyed him saying: woman I knowe hym not. &c.

first

first plounge escape. But within a whyle cometh the lyke daungier a-gain. For one of the seruauntes eftsons begoonne to knowe him metely perfectly, and sayed vnto hym: yea and thou too art one of the noumbre of theim whose maister and capitain we haue taken. Petur beeyng eftsons by reason of these woordes as one halt out of the worlde for feare, sayed: Thou man, I am none of theim: and swore that he knewe not Jesus. Thus escaped he once more by forswearyng himself. And yet did it not all this whyle cum in hys mynde, what the Lorde had tolde hym before, and what promise himself had made to the Lorde. All this while was Jesus in examinacion afore the wicked counsail, and was stricken with buffettes contrarie to the manier and ordre of iudgementes, or courtes of iustice, Petur beholdyng it a good waye of, and lookyng still what ende the matter was lyke to haue. But muche about the space of an houre after, a certain other felowe of the seruauntes, beeyng coulyn to hym, whose eare Petur had stricken of, beholdyng Petur well, knewe him, and sayed: I promise you, this felowe also was with Jesus in the herbare. And whan he sayed, it was not so, the other sayed moreouer: The thyng to bee true that I saye euen his veray owne toungue dooeth declare. For he is one of Galile borne. There Petur beeyng altogether cast in an extreme feare, begoonne to sweare haie to the matter, and to bidde the deuil take hym, if he did so muche as vnderstande of what Jesus, or of what herbare, or of what felowes of Galile it was, that the seruaunte spake. So ferre had he vtterly forgotten himselfe, who shoulde afterwarde bee one of the chief of the congregacion. In the meane season whyle Petur reneagueth, while he sweareth haie, while he curseth himself, while he geueth hymself bodye and solle to the deuil, the cocke crewe the secounde tyme, whyche was the token that the Lorde had geuen him: and yet did he not thereby neither cum to himself again.

And Petur sayed: Man, I wote not what þ sayest.

And immediately while he yet spake, the cocke crewe.

Neither was he lyke to haue made any ende of straighyng out of the right waye, had not the Lorde through the middes of the wicked coumpaignie there, turned his yies vpon Petur, and had earnestly beheld him. Petur beeyng touched with the lookyng of his maister vpon him, remembred the woordes whiche the Lorde had a lytel before saied vnto hym: Before the cocke crowe twys this night, thou shalt thrys reneague and deny me: and beeyng soodaynly touched with earnest sorowe, he conueighed himselfe foorth of the doores, and wept bitturly. What thyng Petur did, thesame would the other disciples also haue dooen, if lyke necessitee had cum in vre: But in the onely persone of Petur it pleased Jesus to teache all others, that no man truste in himself, ne that no man mengle or associate himself in the coumpaignie of eiuil persones. It was nyght. Loue was weared stone could in him: He was warmyng hymself by the fyer of wicked folkes, he was sittyng in coumpaignie emongst a deuilishe sorte in the house of Caiphas the bishop, wheras himself shoulde afterwarde bee a bishoppe, but muche vnlyke to Caiphas. But there in bishop Caiphas house what vngracious dedes of mischiefis ther that are not dooen. There was a conspiracie made for the death of Jesus, by the priestes, the Pharisees, the Scribes, and the elders of the people: From thence wer sent foorth harnessed men against him: there is he bounde: there is he scourged: there

And the lorde turned backe and looked vpon Petur.

And Petur went out and wept bitterly.

hath

hath he his face couered: there is he skorned: there is he accused. There dooeth Petur committe periurie: there doeth he accurse himself: a great and grieuous cryme, vnlesse frailtee excused it. For Petur offended not of a prepensed malice as Judas had dooen, but through heauynesse of herte wherwith he was astouned. For he had not cum thither of a purpose to reneague Jesus, but onely that he might beholde the ende of the iudgemente, wheras he was not yet sufficiently confirmed to dye with Christe. For the tyme was not yet cum. Therefore how many soeuer haue fallen into any grieuous cryme, leat theim praie the Lorde Jesus, that he will vouchesafe to turne his yies vpon theim: and than shall they straight waies acknowelage in theim selfes from what state, into what case they are fallen. Leat theim withdrawe theim selfes frō vngracious coumpaignie, and leat theim washe away their faulte with teres testifiyng their hert to bee conuerted and chaunged.

¶ The. xxiii. Chapiter.

¶ And the wholle multitude of theim arose, & led him vnto Pilate. And they began to accuse him, saying: we found this felowe peruertyng the people, and forbidding to paie tribute to Cesar: and saiyng, that he is Christ & a kyng. And Pilate opposed him, saying: art thou the kynge of the Jewes? He aunswerd him and saied: thou saiest it. Than saied Pilate to the high preest and the people: I fynde no faulte in this man. And they wer the more fierce, saying: He moueth the people, teachyng throughout al Jewrie and begoonne at Galile euen to this place. The texte.

When they had found out a cause (as to theimselfes appered) fitte enough to putte him to death. It remained that they might remoue also the enuye & displeasure of his death from theimselfes, and laie it on others. Wher vpon they thought it best to shifte him ouer frō theim selfes into Pilate the lieutenauntes handes, to bee arained before hym, to the entente he might seme to had been putte to death not by the Jewes, but by the Gentiles. Wherefore all the counsail with the multitude also whome they had drawen to the partakyng of their wicked deede, arise vp altogether & bryng Jesus to Pilate the lorde presidente and lieutenaunte of Jewrie. For he, though he wer no Jewe himself, yet was an head officer ther vnder the Emperour. And here first of all the Jewes dooe deliuer to the Gentiles and alienate from theimselfes their Messias beeyng sent of God to theim. The Gentiles receiue him and wurshyp him whan he was commended and betaken to theim. The Lorde was alreadie condempned by a foreiudgement in the counsail of the Jewes, with whom, any pretense or colour wer it neuer so slendre did suffise, as with menne that with rageyng madnesse thirsted the death of the innocent. But because at the benche of a pagane and heathen iudge, there was more equitee in ministryng of iustice, then in the courte of the Jewes, it was necessarie to haue forged witnesses, whiche should laye many and greate crymes to his charge: who alone of all creatures was clere from al cryme. The beginnyng of their accusacion was of this sorte. We founde and tooke this felowe with the manier, as he was subuertyng our nacion.

And ꝑ wholle multitude of theim arose, & led him vnto Pilate.

We founde this felowe peruertyng the people. &c.

For

For he forbad that any tribute should bee paied to ỹ Emperour: and in all his talke he hath auouched himself to be Messias the kyng. These twoo crymes they thought they had gaily wel deuised, and that the same crymes should excedyng greatly moue the mynde of the lord deputie, for that aswel the one as the other of theim comprysed a spice of high treason, against Cesar. So naughtily dooe these moste shameleſſe craftie forgers of lyes assaulte the veritee euangelical. For what can bee deuised more shameleſſe then suche lyes as these? Iesus afore that tyme, whan a piece of coyne was shewed vnto hym, had made aunswer in this manier. Geue and paie ye vnto Cesar suche thynges as belong vnto Cesar, and to God suche thynges as belong vnto God. And to bee made a king, wheras it had afore been willyngly offered him by the Iewes of their own motion, he would none of it, but fledde and ranne awaie from theim to auoyde it. And as for beeyng the Messias he had also in verai factes and dedes afore that tyme declared hymself to bee the same. Wherfore, if he had affirmed and auouched himself to be the Messias, yet ought not they to haue laied that matier to his charge as a crime except thei had firſt openly proued that suche thinges as the Prophetes had forespaied concernyng Messias did not agree ne serue to bee spoken of hym.

The hope that they had to putte hym to a foille and an ouerthrowe, was in the great noumbre of suche a multitude beeyng conspired together against hym, and in that Iesus, whom thei had accused was altogether destitute & fredeleſſe, and finally the iudge beeyng (as thei supposed,) a man of no godlyneſſe at all. Pilate, although he was a wurshipper of idolles, yet beeyng a man of muche more equitee and conscience then the prieſtes of the Iewes: Yet wynked at the firſt article of the accusation, whiche concerned, that tribut ought not to bee paied vnto Ceasar, & made as though he heard it not: partely becaus he smelled & well apperceyued that it was but a forged matier, and partely becaus it was no newe thing for that puincte to bee reasoned and disputed of emong the Iewes, for so muche as all the wholle secte of the Pharisees thought that a people peculiarly and specially chosen, and dedicated vnto God, ought not to paie any tribute to heathen nacions. But of the article concernyng to bee a kyng, he questioned with Iesus, in whom he sawe no spice ne lykelyhood of any worldely reignyng or of beeyng a kyng, he was but one sole persone: his apparell, his countenaūce, all the behaueour of his bodye, shewed all tokens of humilitee & simpleneſſe. Wherefore the prelidente, whan he had heard the accusers, tooke hym aparte and asked hym whether he wer the kyng of Iewes. Than Iesus aunswered so thou saiest. For the lord did euermore so moderate his aunswers, that bothe he might approue his innocencie, and yet not labour to escape from condēnacion and iudgemente, forasmuche as he was determined to dye. He was the kyng of Iewes, and that puincte it was not congruent for him to saie nai vnto: but an other kynde of reigne and kyngdome it was that he went about to recouer to hymself and his father. After the deuine nature of his godhed he was the king of all thinges, of whiche diuine nature Pilate suspected ne thought no suche thyng at all in him: and as touchyng the reigne and kyngdome euangelicall, the said Pilate had no vnderstandyng, forasmuche as he was a man ignoraunt of the lawe and of ỹ prophetes, sayng that

And Pilate opposed him, saying, Art thou the kyng of the Iewes?

He answered him, and saied Thou sayest it.

that he had heard, ỹ there was looked for of the Jewes one Messias theyr king whatsoeuer he was he could not tel whō: the whiche rumour he beyng a man nothing at all superstitious, passed not muche vpon. Therfore although he vnderstood not the aunswer of Jesus, yet beyng not ignorannt of the Jewes malice, and gatheryng the sobrenes and humlitee of Jesus euen by his verate countenaunce: he came foorth to the bishops of ỹ Jewes and the multitud beyng there gathered in a cloustre together. I haue (saied he) examined this partie of suche faultes as haue been laied to his charge, and I kinde none offense in him. But thei as men knoweing in their own consciences what and how thei had dooen: where thei were not hable wyth euident proufes to conuince hym, and to geat the ouerhande of him, they set out the throte, and made an open outcrye against him, linking together crymes vpon crymes, & lyes vpon lyes as thicke as coulde be. Nai ferthermore (saie thei) a sedicious felowe he is, he throughlye moueth and persuadeth the people all Jewerie ouer with his doctrine, beginnyng at Galilee & so all the waie euen till he was cum to this verate citiee. Thissame forsouth is the speciall cryme & faulte that is alleget & laied against euāgelical veritee, that it maketh commocions and sedicions in the people, whā it is ỹ deiuilshe sort of men ỹ insourgeth & reiseth garboile against the veritee, whiche thei deadly hate & can not abid. Such tumultuous garboile is not of right to be imputed to ỹ true preachers of the ghospell, but to the vncurable malice of suche persones, as haue more desire to haue the holseme trueth vttrely oppressed and ouerwhelmed, then to laie aparte the disease of their malicious hertes. For none otherwise dooeth the doctrine of the ghospell trouble the people, but as a medicine of Physike dooeth grutche or stiere the bodye. For except there be first a stieryng and a roumbleyng in the boodye, it must nedes wholly perishe altogether.

Than saied Pilate. &c. I fynde no faulte in him.

And they wer the more feerce, saying he moueth the people. &c.

The texte.

¶ Whan Pilate heard mencion of Galilee, he asked whether the man wer of Galile. And as soone as he knewe that he belonged vnto Herodes iurisdiccion, he sent him to Herod, which was also at Hierusalem at that tyme. And whan Herode sawe Jesus, he was exceding glad. For he was desirous to se hym of a long season, because he had heard many thinges of him, and he trusted to haue sene sum miracles dooen by hym. Thā he questioned with him many wordes. But he answered him nothing. The high prestes and Scribes stood forth, & accused him streightly. And Herode with his men of warre, despised him. And whā he had mocked him, he araied him in whit clothing, and sent him again to Pilate. And thesame daie Pilate and Herod wer made frendes together. For before thei wer at variaunce.

This accusacion for asmuche as it moued Pilate but a litel or nothing, for he sawe that the wholle matier was dooen by a conspiracie of the chiefe rewlers and certain others of the people, whiche wer consenters & helpers forward to the malice of thesame head men to saie as thei saied: he was verat desirous and earnest to remoue bothe the prisoner and also his accusers to ỹ examinaciō & tryall of an other iudge to ỹ ende ỹ in case he might not bee hable to deliuer Jesus, yet at leste wise himself for his part might bee ridde and despeched of ỹ cause. He quickely toke an occasiō of this one litel word, Galilee, of the whiche coūtrey Herode was Tetrache or prince. He therefore demaūded whether Jesus was one of galile, it was answered, ỹ he was a galileā, because emōgst ỹ cōmon people he was belieued to bee a Nazarite, for he had been brought vp there in his childe hood, & had afterward led moste part of his yeres there. Therfore as sone as Pilate perceiued, ỹ to sit in iud-

Whan Pilate heard mencion of Galilee. &c.

And as soone as he knewe. &c.

He sent hym to Herode. &c.

gemente vpon the prieſoner did belong vnto Herode, he ſhifted him ouer to Herode, who at that tyme (as it chaunced) was at Hieruſalem, howbeit all this wholle matier too was wrought & dooen by ỹ diſpenſacion of the wiſedome & ordeinaunce of God, to the ende ỹ the lord Jeſus might bring with hym a teſtimonie of his innocencie frō al the benches, and courtes of iuſtice there: and that the malice of the biſhops, Scribes, & chiefe head men myghte be the better manifeſted vnto the worlde. Herode, whan he ſaw that Jeſus was brought vnto him, was glad of that ſighte. For the man had of long tyme bene with child to haue a ſight of Jeſus of whom he had heard ſo many thinges. And he verily truſted ỹ it would now cum to paſſe, that Jeſus would before his face ſhewe ſum miracle, ſuche as he had heard verai many to had been wrought in other places by him. Wherfore he queſtioned with Jeſus of many thynges as one deſirous to geat out many thynges oute of Jeſus: not to the ende himſelf might bee made the better man therebi: but to ſatisfie his owne curious fanſie, that he had to know thynges. For none other thinges it wer that he enquired of Jeſus, but ſuche as he would haue aſke of ſum Magian, (that is to ſaie ſum cunnyng man that had a ſyghte in the priuetees of Philoſophie, and in the myſtycal concluſions of nature) but Jeſus, who was not cum to ſerue the fanſie and luſt of a wicked prince, but to procure healthe vnto all creatures, made hym none aunſwere at all, teachyng vs in the meane ſeaſon, that ſumtyme the woorde of God is not to bee vttred whan it is euident that the perſones are vnworthye and vnmete to heare it. But the biſhops al this while, and the Scribes kolow their matier earneſtly & cal vpon it, & dooe eagrely laie to his charge afore Herode, as men verai ſore fearing, that Jeſus, who was than arained might by no meanes eſcape. But yet Herode although he wer a wicked king, yet was he nothyng at al moued with theſe accuſacions, as one that well appercyued all that euer was dooen or entended to had ariſen & proceded of enuie. But thynkyng it ſufficient to deſpiſe hym of whom he was deſpiſed, he clothed Jeſus in the waie of mockage in a white garmente (for that was than the guiſe and manier of goyng of kynges & Emperours) and ſo ſent him backe again to Pilate. This reproche had the lorde taken at Herodes handes beyng a prince of a groſſe witte & braine, & of his armed gard, beyng like men lyke maiſter, accordyng to the prouerbe. For emōg men of ſuche a ſort a felow ỹ can goe or daunce on a rope, orels one that hath the feacte to plaie a iugleyng caſt, ſhal ſooner haue praiſe & thanke, then a ſyncere preacher of ỹ gholpel. For ſuche perſones haue no mynde ne wyl, but either to haue pleaſure & delectacion ſhewed them, orels to learne ſuche thynges as may ſerue to ỹ maintenaunce of their tyrannie. Yet notwithſtādyng in the meane time Herodes ciuilitee did condemne the wickedneſſe of the biſhops and the ſcribes, and did quitte Jeſus alſo, ſeyng he condemned him not to death beyng accuſed afore hym, and makyng no aunſwer to the offenſes whiche wer laied to his charge. It was in the meane tyme a thyng highly to the contentacion of Herode, that Pilate ſhewed him ſo muche honour as to ſende Jeſus vnto him to haue ſighte of. Wherupon frō that tyme forewardes amitee & frendeſhip grewe betwene Herode & Pilate, wheras before there had been variaunce betwene them. But a wicked and vngodly frendeſhyp it is that is made by the iniurie of the trueth euangelicall.

Whan Herod ſaw Jeſus, he was exceadinge glad.

Than queſtioned wyth hym many wordes.

But he anſwered hī nothyng.

The high prieſtes & the Scribes ſend forth & accuſed hym.

And Herod wyth his mē of war deſpiſed hī. &c. And the ſame

And

¶ And Pilate called together ye high priestes & the rewlers, & the people, & saied vnto them: ye haue brought this mā vnto me, as one that peuerteth ye people. And behold, I examine him before you & finde no fault in this man of those thinges wherof ye accuse him: no nor yet Herode. For I sent you vnto him, & loe, nothing worthie of death is doen vnto him. I wil therfore chasten him, and leat him loose: For of necessitie, he must haue leat one loose vnto thē at the feast. And al the people cried at once, saiyng: away with him, & deliuer vs Barrabbas (whiche for a certain insurrectiō made in ye citee, & for a murther, was cast in prison.) Pilate spake again to thē willing to leat Jesus loose. But thei cried, saiyng: Crucifie him, Crucifie him: he said vnto theim ye third time: what ciuil hath he doen: I fynd no cause of death in him. I wil therfore chasten him & leat him goe. And thei cried wt loud voices: requiring that he might bee crucified. And the voices of thē & of the high prestes preuailed. And Pilate gaue sētence, that it should be as thei required. And he leat loose vnto theim him that for an insurrection and murdre was cast into prison, whom thei had desired, and he deliuered to them Jesus, to doo wt with him what they would. The texte.

When Pilate saw that the prisoner was sent backe again from Herode, and that his purpose had not cum to suche effecte as he had assaied to bring it, he begoonne of a iudge to be cum a spokesman for Jesus: & calling together the bishops, the Scribes, the chiefmen, and the commons that came at their tailles: he spake after this sort to them.

Ye haue here of your own mindes brought this man before me, as one that withdraweth your people from the obedience of the Emperour and of your lawes, and I here in your presēce haue dooen what I can to boulte out the trueth of him with examinyng and askyng diuerse questiōs of him: neither dooe I fynde him culpable in any of these crymes whiche ye accuse hym of. The self same thyng hath cum to passe with Herode the whiche can iudge better in these matiers then I, forasmuche as he is a man skilled in your lawes. In consideracion wherof also I did putte ouer this matier to bee iudged & tryed in his courte, who, if he had found him guiltie, would not haue leat him escape. Now, because he hath not founde in hym any offense woorthie of death, he beeyng contented with a light punishemente, hath no more but geuen the mā a mocke, as one, verily quittyng him from al daungier of death. Wherefore it is best, that we also folowe the equitee of Herode. I wyll chastise the man with sum lesser punishemente then death, and so leat hym goe. This did the lorde presidente, trustyng that the furious rage of ye Jewes, would asswage whan thei had seen Jesus putte to so many reproches, and so scourged. Whan Pilate could dooe no good this waie neither, but sawe ye madnesse of the Jewes to bee ye more sette on fyer thereby: he deuised also an other cast how to deliuer Jesus. It was a custome euerie yere once emōgst the Jewes, that the lorde President (because of their high solēnite of that feastfull daie, whiche was than at hande) should leat goe by his pardone and releasse vnto the Jewes one of their offendours, whome they would aske. Therfore the President preuentyng theyr askyng, putte it to their choice whether of the two thei would haue pardoned and releassed vnto them, Jesus, orels Barrabbas. This Barrabbas was a great robber, & a notable felowe by reason of his myschieuous dedes, in that he had stiered vp a sedicion in the citee, & had slain one of the tounesmen, and had for that offense bee cast into prison. And because the lieutenaunt right well knewe him to be a felowe, whome al the wholle citee hated, he trusted that it would haue cum to passe, that they woulde sooner haue suffred Jesus to bee leat gooe, who had dooen muche good to manye people: then this man whiche

I wyl therfore chastē him, and leat hym loose.

All the people cried, &c. away with him, and deliuer vs Barrabbas, &c.

was a disturber of the publike peace & tranquillitee. But the bishops and their adherentes wer in suche a rage that thei desired to haue Barrabbas releassed vnto them, & Jesus to be hanged vpon the crosse, the whiche kinde of death, lyke as it was moste grieuous because of the long peine, so was it accoumpted also moste shameful at that time. So ferfoorth did the Jewes leaue no kinde of cruelnesse vnministred to Jesus. But it pleased the wysedome of God that Jesus the fountaine & autour of all glorie, should be had in so great contempte, that a seditious murderer should be preferred before him, because we should not despaire if we at any tyme for the name and doctrine of Christe be dispised of suche as loue this world. Whan Pilate perceiued that he coulde dooe no good this waye neither: he moued thē yet once again prouyng if he coulde by any meanes mitigate theyr stomakes & deliuer Jesus beyng innocent. But they beyng ekt sons the more stiered to wrath, syng this furious song, Crucifie him, Crucifie him. Yet did not Pilate so geue place to their clamour and crypnge neither: but attempted the thirdtyme to pacifie theim, saiyng: I am a iudge, I haue no title at all against innocentes: neither can I putte a man to death in whom I can finde no cryme death woorthie. And what hath this man committed or offended why he should dye: I haue streightely examined him, & no cause can I finde in him to be punished with death. Yf there be any small offence, I wyl thus muche dooe for your mindes sakes: I wil punish him, & geue him a sharpe rebuke, & so leat him goe. But thei frowardely styl made a striuing against this equitee of the iudge, not with prouffes, but with furious and mad outcrpes, requiring that Jesus might be crucified & Barrabbas leat goe. And whan the presidente had assaied all possible waies & meanes and perceiued that they cried out stil more & more, he called for water to washe his handes and testifiyng the innocencie of Jesus, & condemnyng the frowarde malicioulnesse of the Jewes, he gaue sentence of death against Jesus, not after his owne mynde, but after the wyllfull arbitremente of the Jewes, who woulde nedes haue Jesus putte to death beyng the autour of life & health, and releassed vnto theim Barrabbas a seditions mourderer, whom thei perferred before Jesus. And as for Jesus he deliuered vnto them to do such execucion vpon him, as themselfes would.

But they cryed, saiyng, Crucifye hym, Crucifye hym.

Jfind no cause of death in hym

And they cried w loud voices &c. þ he myght be crucified.

The texte.

¶ And as thei led him awaie thei caught one Simon of Cyrene comyng out of þ field and on him laied thei the crosse that he might beare it after Jesus. And there folowed him a great coumpaignie of people, and of weomen which bewailled & lamēted him. But Jesus turned backe vnto thē, & saied: Ye daughters of Hierusalē, wepe not for me but wepe for your selfes & for your childrē. For behold, þ daies wil cum, in þ whiche thei shal say: happie ar þ barain & the wombes þ neuer bare, & the pappes whiche neuer gaue sucke. Then shal thei begynne to say to the mountaines: fal on vs, and to the hilles, couer vs. For if thei dooe this in a grene tree, what shalbe dooen in þ drye.

After that thei had vsed all kynde of oppressioulnes and vilainie against hym to satisfie their hatred, they clothed him again with his owne garmētes, to thentent he shoulde the better be knowen of the people, and brought him forth towardes the place of execution bearing his owne crosse himselfe as the manier there was. And as they wer goyng thytherwarde they mette by chaunce with one Simon a man of Cyrene as he was comyng from his ferme. And vpon him, whether he would or would not, thei laied the lordes crosse, to the entente that Jesus myght goe before, & he bare his crosse after him: not to the entente to spare Jesus or to shewe him any fauour: but that

They caughte one Simon of Cyrene, comynge oute of the fielde.

they

thei might with the moze spedie delperbe accomplisbe the thyng, that they went about. But in the meane tyme by Goddes prouidence there was a figure procured of the churche to bee afterwardes gathered of the Gentiles, whiche did willyngly enbrace the crosse of Jesus & folowed ỹ steppes of his fete. There folowed Jesus also a greate multitude of the people bothe men & weomen, whiche while ỹ priestes & Scribes reioyced, dyd on their partes make muche waillyng & lamentacion for the death of the innocent. For nothing els it was ỹ they beeyng poore folkes and men of peace could dooe against the wieked conspiracie of the great men. But Jesus, who would not haue his death to bee a thing of lamentacion, but of glorye: neyther would haue it to bee bewailled, but wurshipped, (as the whiche he toke vpon hym willyngly for the redempcion of all the wholle worlde,) willed theim to refreme their vncomely lamentyng, although it proceded & came of a godly affeccion. Ye daughters of Hierusalem (saith he) bewail not me, but bewaill your owne cause & your childzens, for the death of an innocent is not to be lamented, but the confusion of them is to be lamēted, who for their hainous wicked actes shall both here be punished wᵭ pieteous plagues & afflicciōs: and afterward also be adiudged to peines euerlastinge. For so miserable distresse & extremite doeth there hang ouer this region: that men shall calle those weomen happye, whiche neuer bare anye childzen, and the wombes happie whiche neuer brought forth fruicte, and the pappes happye whiche neuer gaue sucke. For the naturall kyndenesse of the mothers is moze grieued with their childzens troubles, then with their owne. Nowe they reioyce as though thei had dooen sum noble great acte: but than, whan the tyme of goddes vengeaunce shal cum, there shal so great feare of myschiefes which be at hande, cum in their myndes, that they shall saye to the mountaines, ouerwhelme vs: and to the hilles, couer vs: for yf they dooe thys in a grene tree, what shal bee dooen in a dyre and withered tree? By this derke sentēce the lord dyd testifie his incomparable innocēcie, that he alone of al men was not corrupt with any rottennesse of vice or of inordinate desires: but altogether flourishyng and continually buddyng with all kynde of vertues. That if their malice did shewe suche example of cruelnesse agaynste a man altogether faultlesse: what punishement ought they to haue whiche beeyng wholly corrupted wᵭ naughtie affeccions, could by no meanes be broughte to any honestee?

And on hym layed they the crosse. vr.

ye daughters of Hierusalē, wepe not for me. but wepe for your selues. vr.

For yf they dooe this in a grene tree, what shall bee dooen in the dyre?

The texte.

And there wer two eiuil dooers led with him to be slaine. And after that they were come to the place (which is called Caluarie) there thei crucified him & the eiuil doers, one on the right hand, & the other on the left. Than saied Jesus: father forgeue theim, for they wot not what they dooe. And thei parted his raimente, and cast lottes. And ỹ people stood & beheld. And the rewlers mocked him with theim, saiyng: he saued other men, let him saue himselfe, if he be veray Christ the chosen of God.

With this pompe did our prince and kyng goe forth towardes his triumphe. There were also led to execucyon wyth hym twoo other offendours whiche wer condemned with him, but not for ỹ same matier. And this thing was also a matier procured by the Jewes to the entente they might bryng him in the moze slaundze and infamie emong the common people, in that he was watched with suche compaignions. There was also picked out therunto a place, which by reason of continual execuciō of offēdours, was a place of a slaūdzeous name, & of mortal bloud spillyng, named of the thyng

And ther wer twoo yll doers led with him to bee slayne.

selfe, Golgotha, because it was white with ꝑ skulles & bones of folkes that had ben there put to death. In suche a place thā was Jesus crucified in the middes betwixt two theues as though he had ben assiepe in, as thei, & partaker of their offense, for asmuche as he was partaker of their punishement. But whatsoeuer thing the malice of ꝑ Jewes could deuise to ꝑ shame & repproche of the lord Jesus, al that did he turne to his own glorie & to our health. For he ꝑ beyng innocent doeth of his own wyll submit himself to saue men: vnto ꝑ more worldely shame he humbleth himself, so much the more glorie dooeth he deserue bothe afore God and afore man also. This did it please the wisedome of God, to thende he might by this so notable an example, plucke down our pryde which desire to haue laude and commendacion of men yea for our eiuill dedes too. Now Jesus beyng on heighth, and lyfted vp into ꝑ watchtower or beakon place out of the whiche he would call all thynges home vnto hymselfe, wyllyng to shewe a moste perfect exaumple of pacience incomparable, where as beyng innocent, and one that had so manye wayes dooen good, he had so many harmes and peines, so many kyndes of open worldely shame, so many mockes and skornes ministred vnto him, where also hanging on the crosse (whyche thyng dooeth make euen verye mourdrers to bee pitied) gaue him suche bitter woordes of reuilyng, as it were more greuous for a man to abyde, then to suffre deathe: yet is he so ferre from auengeyng himself, and so ferre from railling on them again: that he prayed his father for thesame persones at whose handes he was vngoodly & shamefullye handled: Father (saieth he) forgeue them, for thei know not what they dooe. Thissame verily was that holy prayer of our byshop on the aultare of the crosse, offreyng vp once for euer in sacrifice the paschal lambe for the redempcion and health of the wholle worlde. Neither was hys prayer wythout condigne effecte. For many of the same persones, whiche thyroughe ignorannce wer dooers in naillyng the lorde on the crosse, whan they afterwarde knewe the trueth by meane of the Apostles preachynge, professed the name of hym that had been crucified. Howbeit the malice of the Pharisees also was not altogether without ignorannce: but that was suche grosse ignorannce, as dooeth not delyuer ne discharge theym from offence. For they might haue lacked that ignorannce, and errour, if inordinate affeccions & desires, whiche they wer led by as boundeseruauntes, had not letted them. But euen emong these sum there wer, whiche did of a lyke mynde or zele persecute the Lorde, as Paule did persecute the churche of God. Here yf thou consider (most ientyl Theophilus) the moste perfect innocency of Jesus, the moste greate goodnesse of thesame Jesus towardes all creatures, the moste hyghe vertues of his mynde, in whiche beyonde comparyson, he excelled all others: And again on the contrarie part, if thou sette before thyne yies and beholde the hatered, the raillynges, the repproches, the guyles, the traines, the accusacions and the kynde of death that the wickednesse of the Jewes putte him vnto: and shouldest heare him vpon the verye crosse in the myddes of their reuilyng woordes, prayeng his father not to take vengeaunce, but to forgeue the worckers & dooers of so haynous a dede: shal not suche an one seme vnto the to be a verye shameless persone, whiche professyng hymself a disciple of Christe, wyll goe aboute to bee reuenged of a synner, seeyng he is a synner himself, yea although he haue with right great iniurie and dyspleasure

Than said Jesus: father forgeue theim, for they wotte not what they do.

pleasure been occasioned & prouoked therunto? Than how ferre dooe suche persones vnnaturally swerue from this exaumple of Christe, as for a light woorde of reproche will drawe their sweordes, readie to thrust it in their neighbours herte? how ferre also from this exaumple of Christe are suche persones, as not digestyng a tauntyng woorde any thyng stubbernely or proudely spoke against them, dooe shake wholle cities, wholle kingdomes with pestilent blouddie warres, and enforce wholle nacions to the wilfull effusion & spillyng of one an others bloud? But leat not vs once moue our yies from this exaũple: leat vs beholde and folowe our kyng Christe, subduyng vpon the crosse all the power of the tyranne Satan, & vanquishyng all the puissaunce of this worlde, & triumphyng of all powers as many as quaunce themselfes against the trueth of the ghospell, whiche trueth it behoueth not any otherwyse to geat ỹ victorie, ne any otherwyse to trioũphe, then vnder the standarde of hir owne prince whiche is Christ. Leat vs beholde our bishop Christe with an effectual sacrifice pourgeyng and putting awai the sinnes of all the worlde, of all nacions, & of all tymes bothe past & to cum, and suffreyng punishemente in his owne bodye for all men, so that the thyng whiche he freely offreeth vnto vs, we will with syncere feith receiue and accepte, as men acknowelageyng our vnrighteousnesse & enbrageyng his vnspeakable goodnesse towardes vs. Whither dooest thou turne thy face awaie thou vnhappie & miserable sinner? Our lorde cryeth, father forgeue them, and thou beeyng fallẽ in despair of thiselfe, dooest thou either addresse to hang thy selfe as Judas did, or els art thou an heaper of sinnes vpon synnes? There is no cause why thou shouldest from hensfoorth feare the power of Satan: Christ hath gotten the victorie of him: & to thi behouf hath he gotten ỹ victorie. Frõ on high vpon ỹ tree of ỹ crosse, where he maie bee seen of all naciõs he louingly biddeth vs cum vnto him. The three angles or armes of ỹ crosse dooe aferre of, calle louyngly aswel vnto Asia, and Europe, as also to Afrike: and biddeth them cum to ỹ partaking of euerlasting health. Jesus ferthermore hãged naked vpõ ỹ crosse, because he would not haue any thing of this worldes, forasmuche as he was in executyng an heauẽly sacrifice: teachyng vs by a verai right exaumple of a true matter in dede how pure affecciõs, & how clere frõ the desire of all worldely thynges, euãgelical bishops ought to haue. In the meane tyme the souldyers ỹ crucified him (as though he should not haue arisen again) castyng lottes, did parte & diuide the lordes clothes emongst themselfes. For this was in manier of a rewarde for their wieked seruice. It was Jesus wille & pleasure, that this beeyng as a spoile takẽ frõ him, should remaine vñ the souldiers: but vñ vs, beeyng professours of his name, he would no puincte of any carnalitee of his to remaine, to thentent we shoulde now loue him in spirite. So euen at this preset daie also his clothes bee with vs, lyke as he dooeth daily hang vpon ỹ crosse to vs & for our behouf. For all thinges of his, are ours: but the same must bee accordyng to ỹ spirit. In this wyse therefore the priestes, the Scribes, the Pharisees, & the chief of the people together with the souldyers which had dooen the execuciõ of crucifiyng Jesus, dooe shorne him hangyng on the crosse as one beeyng brought to confusion, & as a man destitute of all hope, castyng him in the teeth that wheras the reporte had gon that he had holpen many an one vñ his miracles, he was now not

And they parted his raimẽtes, and cast lottes.

And the people stoode beheld and ỹ rewlers mocked hym with theim.

He saued other men, leat hym saue hym selfe, if he bee verai Christe the chosen of God.

hable to saue hymself. He hath saued others (saie thei) now leat hym bee a saluecour to himself, at leste wyse in case he bee that same Chryst, that he hath bosted himself to bee, and in case he bee that same derely beloued and chosen soonne of God, whō he hath in his talke auouched ẏ he is. Suche woordes as these, did the chief rewlers cast out against him in hearing of the people, that was woont to woondre at the miracles of Chryste, to the entente they might turne the myndes of the said people awai frō him. Yea and ferthermore they dooe by their woordes drowne and vttrely wyppe awai from him all his autorite euerie whit of it prouyng and (as it wer) cōuincyng by the matier self and case as it stood, that he was neither the Messias, neither the soonne of God, whom he had openly taken vpon hymself to bee, excepte he would cum down from the crosse. But the health and safegarde of ẏ worlde did not cōsiste in compyng down: but in his cōtinuing & throughly enduring to ẏ ende. And thesame endurynge to the ende was of more weight and force vō Jesus, then the opprobrious & reuilyng woordes of the chief headmen.

The texte.

¶ The souldyers also mocked him, and came and offreed hym vineagre, and saied: If thou bee the kyng of Jewes, saue thy self. And a superscripcīō was writtē ouer him with letters of Greke, and Latin, and Hebrue: this is the king of the Jewes. And one of the eiuill dooers whiche wer hāged railled on him, saiyng: If thou bee Christ, saue thy self and vs. But the other aunswered & rebuked him, saiyng: Fearest ẏ not god, seeyng thou art in ẏ same dānacīō? We are righteously punished, for we receiue according to our dedes: but this man hath dooen nothing amisse. And he saied vnto Jesus: Lorde remembre me, whan thou comest into thy kingdome. And Jesus said vnto him: Verily I saie vnto thee: to daie shalt thou bee with me in paradise.

The soldiers also mocked hym.

But the souldyers a grosse kynde of men, and partely ignorannt of ẏ Jewishe religion, and partely despysers of it, skorned Jesus because it was reported that he had chalenged to bee kyng ouer the Jewes: moued thereto doubteles by the exaūple of the chief of ẏ Jewes nacīō. And thesame souldiers reachyng vp vineagre vnto hym in ẏ waie of mockage, saied: If thou bee that same kyng of ẏ Jewes, shewe thy power quickely & deliuer thyself from this daungier. But Jesus in all the premisses shewed a moste perfict exaumple of myldenesse and pacience, holdyng his peace at all their approbrious woordes.

And a superscripcion was wrytten ouer hym. &c.

There was also a superscripcion or poisee writen on the toppe of the crosse directely ouer his head, in Greke, in Latin, and Hebrue letters, ẏ it might ẏ better bee read of all nacīōs. This is the kyng of ẏ Jewes. And this also was verily thought and beleued to haue been dooen for a mocke. And yet was not all this enough neither. The one of the malefactours that hanged hard by Jesus syde railled against him frō ẏ crosse that he hanged on, saying: If thou bee that same Christ the saluecour of the worlde, now saue thyself and vs also. But the other theef hangyng likewise on his crosse cōsideryng the meruaillous great mekenesse of Jesus, blamed and rebuked his felowe whiche suffred thesame peines of hāgyng ẏ himself did (because thei had bothe cōmitted one offense,) saiyng: Thou if thou haue in thee no reuerēce towardes men ne no shame of the worlde, at leste wyse ẏ oughtest to feare God, for speakyng suche opprobrious woordes vpon one that must here die, especially seeyng ẏ thyself dooest suffre thesame punishemente. Euē that same one thyng alone ought to haue staighed and bridled thee from raillyng, although he wer an eguall offender with vs. Now a great diuersitee there is betwene his case and ours. We suffre punishemēte for our offenses, he dyeth an innocent: and double inhumanitee it is, to raill

And one of the eiuell dooers whiche wer hanged, railled on hym. &c.

But the other aunswered, and rebuked hym saiyng. &c.

bothe

bothe vpon one that muſt dye, and alſo vpon an innocent. This teſtimonie did the theef on the croſſe geue vnto Jeſus, that his innocencie might on euerie ſyde bee teſtified. And the ſame theef immediately turnyng hymſelf to Jeſus, ſayed: Lorde remembre me whan thou comeſt to thy kyngdome. A meruaillous feith of this theef, whiche whan he ſawe Jeſus hangyng on the croſſe, and at the puincte of dying, hymſelf alſo aſſured to dye on the ſame place: yet aſked health of Jeſus as of a kyng. Nowe Jeſus who was bothe dumme and deaf at all reuilyng woordes, is not deaf nor dumme to a man aſkyng healp wt aſſured feith & truſte in hym. I make thee ſure of this (ſaieth Chriſte) this preſent daie ſhalt thou bee with me in paradiſe: doubtleſſe promiſyng hym to haue reſt and refreaſhyng immediately as ſoone as this puniſhemente that he was than ſuffreyng, wer ouer paſt. How happye a thyng it is to bee euermore iuigned with Chriſte, who in all places and tymes ſaueth men, if euangelicall feith bee preſent.

And he ſaied to Jeſus: lorde remembre me whan thou comeſt into thy kyngdome.

And Jeſus ſayed. &c. to - daie ſhalt thou bee with me in paradiſe.

¶ And it was about the ſixt houre. And there was derkeneſſe ouer all the yearth vntil the nynth houre, and the ſunne was derkened. And ỹ vaile of the tẽple did rent, euen thrꝛough the middes. And whan Jeſus had cryed with a loud voice, he ſaid: Father into thy handes I commende my ſpirite. And whan he thus had ſaid: he gaue vp the ghoſte. Whã the Centurion ſaw what had happened, he glorified god, ſaying: Werily, this was a righteous mã. And all the people ỹ came together to ỹ ſight, & ſawe the thinges which had happened, ſmote their breſtes & returned. And all his acquaintaunce, and the weomen that followed hym from Galilee, ſtood a ferre of beholdyng theſe thynges.

The texte.

And now it was well nigh the ſixt houre of the daie, that is to ſaie, euen muche about noone tyde (for ſo dooe ỹ Jewes rekõ) frõ this houre of noonetyde, at whiche tyme of the daie the ſunne is woont to bee moſte hotte and to ſhyne moſte brighteſt of all: there came ſoodainly a great derkeneſſe ouer al thatſame countrey about Hieruſalem, and ſo cõtinued till the ninth houre, ỹ is to ſaie, till thꝛee of the clocke after noone. For ỹ ſunne deteſtyng and abhorryng ſuche great iniquitee of men, did hyde his face at ſuche tyme as he ſhould bee putte to death, who was the lighte of the worlde. The yearth alſo did quake, ſtones brake aſoondre and euerie parte of nature trembled at ſo horrible a dede of crueltee. Furthermore the vaile of the temple, whyche parted the inner holy place (whiche they called *Sanctum ſanctorum*) from the other parte of the temple, rented quite aſoondre in twoo partes, no mã ſtieryng it, ſhewyng openly that the ſhadowes and ceremonies of the Jewes ſhould now ceaſſe, after that this ſacrifice was once accompliſhed, whiche alone was ſufficient to pourge and cleanſe the ſynnes of all tymes bothe paſt and to cum. But Jeſus, whan he had with a loude crye ſaied: Father, I commende my ſpirite into thy handes: yelded vp the ghoſte. So ỹ it might bee euident to all men, that he did not faincte as others are woont to dooe, the ſtrength of their bodyes by lyttell & lyttell cõſumyng awaie, but that by and by after a ſtrong ſreche or crye, and after woordes diſtinctely pronounced, he willyngly, (as ye would ſaie,) and of his owne accorde gaue vp the ghoſte. This thing did the Centurion well apperceiue and marke, who purpoſely ſtood hard by the croſſe, that no man ſhould take theim doune aliue from the tree. And of this man alſo had Jeſus a teſtimonie of his innocencie, for he glorified God that he had ſhewed ſo great power in hym, and ſaied: Verily this man was righteous: openly condemnyng the vnrighteouſneſſe of the Jewes. For whoſoeuer pronounceth him an innocent that

He gaue vp the ghoſte

Whã ỹ Centurion ſaw &c. he glorified God. &c.

is

is condemned, maketh hym an offendour that hath condemned thesame. All the other compaignie of theim, who (as the common guyse is) had cum to see the execucion (and in dede a great maignie mo then would els haue cum) partely the fauour, and partely ỹ hatered of Jesus had drawē thither whan they had seen the thynges whiche had fortuned: returned home knockyng their brestes, partely for sorowe that a man so innocent and a doer of suche good dedes had been so vngoodly entreacted: & partely for feare of ỹ stroke and vengeaunce of God, whiche they knowyng theimselfes culpable in their owne consciense, did of the straunge tokēs that they had seen, mistruste and deme to hang ouer theim. For the same man whom in his life tyme thei had seen of lowe and poore degree, and a man none other lyke but to bee cōtemned: the same doe thei see euen at his dyyng houre a man of great power, in so muche that all the elementes of this worlde wer shaken and disordred out of their course. Here eftsons o Theophil⁹, marke thou one other puincte: that there was at all tymes more grace found in the Gentiles, then in the Jewes who tooke vnto theim the laude of deuocion towardes God, and of holy conuersacion aboue all others. The Centurion glorified God: ỹ Jewes dooe no more but feare his stroke, beeyng made afeard wt̄ thinges of woondre, wheras wt̄ so many benefites thei could not possibly bee wōne.

And all the people that came together to the sight, &c. smote their brestes and returned.

And all his acquaintaunce and the weomen that folowed hym from Galilee &c.

Ferthermore thei that wer of Jesus kynred, or familiare with hym in his life tyme, stood a ferre of beholdyng what was dooen, & durst not for feare cum nerer. Emongst these wer also the weomen, whiche, for desire and good wille to ministre thynges necessarie to him and to his disciples: had folowed hym from Galilee, as witnesses and beholders of those thynges whyche wer dooen. And the same beeyng now destitute of all hope, did nothing els but mourne and make lamentacion for him.

The texte. ¶ And beholde, there was a man named Joseph, a counsaillour. And he was a good man and a iust, the same had not consented to the counsaill and dede of theim, whiche was of Aramathia a citee of the Jewes, which same also waited for the kingdome of God. He wēt vnto Pilate, and begged the bodye of Jesus, and tooke it down, & wrapped it in a linnen cloth, and laied it in a sepulchre that was hewen in stone, wherin neuer man before had been layed.

Beeyng it therefore by many euident tokens assuredly well to bee seen and knowen, that the lorde was vndoubtedly dead, leste any man might fynde sum puincte of cauillacion, either that he was not a veray naturall man in dede, or els that he was not dead in verily dead: beholde, there cometh in a man of his owne free offre, by whom the lordes buiryall might bee executed and accomplished, whiche buiryal Jesus pleasure was should bee clenly and honourable. His life had been mylde and lowe without bearyng any porte, his death had been a thyng of muche effecte, hys buiryall was magnificente, & his resurrection glorious. So than euen at the verai houre, euen as God would, cometh in willingly of his owne free offer a certain man named Joseph borne in Aramathia a citee of Jewerie, a good man and a iust and one of the noumbre of theim that looked for the kyngdome of God. This man, although he wer one of the chief men of that nation (for he was a noble senatour and a rewler) yet had he neuer consented to the counsaill and dedes of the Priestes, the Scribes, and the head men of the people, although for feare of their power whiche hated Jes⁹, he durst not openly profesle or acknowelage the good wille and zele of his herte towardes

wardes Jesus. For as yet they had had not geuen vnto theim boldenesse by the holy ghost, ꝑ all thynges despised, thei might haue the power openly to professe the name of Jesus. The other disciples therefore beeyng dryuen awaye for feare, onely Joseph together wꝺ Nicodemus dareth take in hande the office of buiryng the lorde: whether it wer because the fauoure of men towardes theim that bee good, doeth after the death of the same encreace more and more: or els because the said Joseph iudged the enuie of ꝑ Jewes against Jesus to be now saciate with his death. Wherefore he cometh vnto Pilate to whom he was a man well knowen by reason of his nobilytee, and asked of him the bodye of Jesus. But Pilate would not geue it hym before he had perfect knowleage by the Centurion ꝑ he was throughly dead. Than Joseph tooke the bodye, and after it was taken downe from the crosse, and enbaumed al ouer wꝺ swete odoriferous sauours: he wounde it vp in a fyne shete, hauyng in the meane tyme no hope at all of his resurrection, of the whiche Jesus had briefly in fewe woordes geuen knowelage but a lytell afore vnto his disciples: but in suche wyse had he dooen it, that thei thesame disciples better remembred it, then believed it. And because thei had an opinion that Jesus was a good man, and putte to death without a cause: they thought to honour the remembraunce of hym with a magnificent buiryall. Wherupon thei laied the corpse in a toumbe whiche stood in a gardine platte thereby, hewen out of a wholle piece of rockestone euen as it grewe, in the whiche there had been neuer any bodye buryed before.

These thynges, wheras at that present they semed to bee dooen by mere chaunce: wer yet altogether dooen by the prouidence and ordeynaunce of God, that the Jewes might not querell or make any cauillacions, that the toumbe hauyng an whole made in it, the bodye had been taken awaie or chaunged.

¶ And that daie was the prepatryng of the Sabboth, and the Sabboth drewe on. The texte.
The women that folowed after, whiche had cum with him from Galile, beheldе the sepulchre, and how his bodye was layed. And they returned and prepaired swete odours and oynctemētes: but rested on ꝑ Sabboth daie, according to the cōmaūdemēt.

Whan these thynges wer in dooyng, it was the daye of preparacion, that is to saie, the eaue of that high Sabboth: and it was called with theim, *parascene*, because that vpon that daie thei prepaired all thynges whiche wer necessarye to the solemne keppyng of the Sabboth daie that should bee on the morowe, to thentente thei might not bee compelled by dooyng of any bodily labour, to breake the reste of the Sabboth daie. Now the women whiche had afterre of looked vpon Jesus on the crosse, folowed hym to hys buiryall, because thei would not bee ignoraunt where the bodye of Jesus was laied: and in what place, or with what manier of ordreyng it was laied: to the ende that thei might knowe it whan they shoulde cum to it againe. These thinges beeing diligentely vieued and marked, thei returne home again and prepaired spieces, odours, & oynctementes, wherewith they might afterwarde dresse the bodye of the Lorde, although it had been now alreadie so so, as it might bee, enoyncted ouer with myrrhe by Nicodemus. But the godly deuocion of the weomen mynded to putte sum other more precious thyng to the Lordes corpse. But the Lorde therefore had before sufreed an alabastre of precious oynctemente to bee poured vpon hym, because he would not tarye for these weomens swete oynctementes nowe at

this

this tyme, whose deuout diligence neuertheles auailled to confirme the beliefe of his resurreccion. For whā thei seke him as dead to bee enoynted and spieced, thei haue due knowelage ꝑ he is aliue. Now after the sunne sette of thesame daie vntill the eauenyng of the next daie folowyng, thei had rested accordyng to the prescripcion of the lawe, because it was not standyng with Goddes precepte that thei should dooe any bodily labour on the Sabboth daie. Than after the sunne was sette, thei finished that they had begoonne before in prepairyng of the oynctementes & spieces. At ꝑ selfsame tyme also the lorde kept his Sabboth, restyng in his graue, after ꝑ he had before on ꝑ said daie of preparacion executed and accomplished the worke of our redēpcion: because we should vnderstāde ꝑ mākynde was restored by thesame man, by whom it had been created. He finished the makyng of the world on the sext daie, and on the seuenth daie he rested frō his worke: the same lorde finished the redempcion of the world on the sixth daie, (whiche is the paraseeue daie:) & rested in the graue. He rested frō worckyng, (as touchyng hys humain bodye,) vntill the eight daie did shyne, the whiche eighth daie ꝑ Iewes knowe not, but the Christians dooe wurship. The eighth daie is ꝑ daie of immortalitee: in the whiche, rest & werynesse, worke and idlenesse shall not by course entre chaungeably the one succede the other, but thei shall bee in euerlastyng gladnesse: neither shall the daie folowe the nighte and the night the daie again by course, but continuall and euerlastyng lyght shall shyne to the yies of the godly.

¶ The. xxiiii. Chapter.

The texte.

¶ But vpō the first daie of the Sabbothes verai erely in the mornyng, thei came vnto the sepulchre, & brought the swete odours whiche thei had prepaired, & other weomen with theim. And thei found the stone rolled awaie frō the sepulchre: and thei went in, but thei found not ꝑ bodye of the Lorde Iesus. And it happened, as thei wer amazed therat: beholde, twoo men stood by thē in shynyng garmentes. And as thei wer afraied, and boughed down their faces to the yearth, thei said vnto theim: Why seke ye the liuyng emong ꝑ dead? He is not here: but is arisen. Remēbre, how he spake vnto you, whan he was yet in Galile, saying: that the sonne of man must bee deliuered into the handes of synnefull men, and bee crucified, and the third daie arise again.

But vpon the first daie of the Sabboth.

That the selie weomen rested from dooyng any worke, was a thyng geuen to the solemnitee of ꝑ Sabboth. But assone as it was lawfull to returne again to worckyng, the dilygence of the weomen bestowed the tyme in watchyng after sunne sette about a deuout piece of worke, but yet a worke that as than neded not. For on the daie, that was first and next of al folowyng after the Sabboth, ꝑ is to saie, on the eight daie, whan al the Sabboth daie was fully ended, euen verai erely in the first breake of daie, they make haste vnto the graue, carrying with theim the spieces and swete sauours whiche they had purposely prepaired, certes to bestowe thilsame as the laste puincte of honour ꝑ euer thei should shewe vnto hym beeyng now dead, whom they had tenderly loued whyle he was aliue, wheras yet neuertheless, thei had no truste nor hope that euer he should arise again to life. Now was the mouth of the sepulchre stopped and shutte fast vp with a mightie big stone, suche an one as might vneath bee remoued awaie of a good maignie of men. There was also a seale set thereon, and that was a thing prouided and dooen by the Pharisees and the Scribes, leste sum felowe might priuely haue stolen awaie the dead bodye, and

And thei found the stone rolled awai from the sepulchre.

so

to spede abrode an vntrue rumour that he was arisen to life again, in that he could no where bee found. There were keepers moreouer sette there, of ỹ lorde lieutenauntes men. Then the weomen whyle they carefully looke round about how the stone might bee rolled aside, they see it sodainly remoued awaye, and awaye to come to the sepulchre lying wyde open for them. They tooke hertes to them to entre in, deuocion and loue towardes God had geuen them boldenesse euen weomen as they were. Whan they wer entreed in, they synde not the bodye of the Lorde Jesus there. Whan this matter had sore dismayed them, and in maner killed theyr veray hertes, because that whan the stone was remoued they had conceyued a veray good hope, and yet on the other side agayne they wer in a great meruaill, how it was possible that the graue should bee emptie, whiche they had but euen byandby afore seen shutte and sealed vp: sodainly there stande hard by them two Aungels in fourme and lykenesse of two young men, with gladsome and frendely countenaunce, and theyr garmentes glitteryng in maner of clere brightenesse or lightenyng. This same verat likenesse and sight of the Aungels had been an open semblaunte of the triumphe of an arisyng agayne to lyfe. And whan the weomẽ beeyng throughly afraied with this straunge sight, cast theyr countenaunce and eyes downe vpon the grounde, and durst not looke streight vpon the maiestee of the vision, beyng a thyng aboue the reache of mannes nature: the sayed Aungels with mylde and amiable speaking vnto them doe ease and recoumforte the hertes of them beyng astouned with that sodain feare. O ye weomẽ (saye the Aungels) why doe ye seke hym in the graues of the dead, whiche is aliue sman? Ju dede here was he sayed whan he was dead: but nowe forasmuche as he is reuiued againe, he is not in graue, where the dead doe reste, but he is arisen againe from death to life, and walketh a liuesman emong the liuyng. He had by his owne wordes foreshewed that dye he should: he had foreshewed the tyme and also the kinde of his death: but the same had also foreshewed, that he would on the thyrd daye returne to life again. Ye beliue him to bee dead, because ye saw it: beliue ye also that he is arisen again to life. For he wil not in this pointe deceyue you, whiche on the other parte tolde you trueth. Hath sorowe and trouble of mynde made you to forgeat al thynges that he told you of afore hande? Leat it come to your remembraunce agayne how that of all these thynges whiche haue now been dooen, he leakt not any one pointe vnspoken of or vntold afore hande whan he was yet in Galilee. For he told you afore, that it was so decreed by the wysedome and ordeinaunce of his father, that for the redempcion of mankynde the soonne of mã should bee delinered into the handes of sinners, and that he shoulde bee accused, should bee beaten, and should bee set foorth to receyue all kindes of mocking and skornyng, and finally that beyng hoysted vp vpõ the crosse he should bee putte to death: but yet that he the same man should on the third daye, returne to life againe. Calle ye the tyme wel vnto your knowelage. He was taken downe from the crosse well towardes the euentyde of the preparacio daye, and layed here in this same graue, that daye is reckoned for the firste daye from his death. All the whoole sabboth day he rested in his sepulchre: Now is this ỹ daye spring of the third daye, whiche third daye him self arisyng together with the same, hath willed to be gladsome and prosperous to

And they went in.

Two men stood by the in shinyng garmẽtes.

Why seke ye the liuing emong the dead?

Remembred how he spake vnto you &c.

all the wholle worlde. After these woordes spoken, the Aungels banished awaye from theyr sighte.

The texte. ¶ And thei remembred his woordes, and returned from the sepulchre, and told all these thynges vnto those eleuen, and to all the remnaunt. It was Marie Magdalene, & Joanna, and Marie Jacobi, and other that wer with them, which told these thinges vnto the Apostles. And their woordes semed vnto them feigned thynges, neyther beleued they them. Than arose Petur and ranne vnto the sepulchre, and looked in, and sawe the linnen clothes laied by them selfes, and departed woondreyng in hym self at that which had happened.

And thei remembred his woordes & returned.

Than the weomen thrughthe Aungels bringing them in remembraunce, dooe calle to memorie the Lorde Jesus woordes, by the whiche he had told aforehād vnto his disciples, aswel his death as also his resurrectiō. Wherupon leauyng the monumente, thei make haste to the eleuen Apostles, and the other disciples, who for feare of the Jewes laie in secrete places here some and there some gathered together, and had euen theimselfes too forgotten in manier all thynges that Jesus had told theim, and wer nowe in maner in despaire, and to theim doe the weomen bryng newes what thei had seen and what thei had heard of the Aungels. The first woman Eue, beeyng deceyued by the serpente, allured hir housbande Adam to dooe amisse: these deuout weomen beeyng taught by the Aungels, doe moue and exhort men to promptenesse of beleeuing. Therfore bicause the weomē kind should not euermore without any ende continue in slaundre and obloquie for death that had issued out of theim into men, the moste gladsome tydynges of lyfe restored agayne, dooeth therehence procede, fromwhence the occasion of death hath first issued. Now the weomen whiche brought ỳ first newes of the premisses vnto the Apostles, wer Marie Magdalene the sistur of Lazarus, Joanna the wife of Chusa Herodes agent and factour, Marie the mother of James the younger, whiche was also called ỳ sistur of Marie the Lordes mother, and many other weomen whiche in coumpaignie of these were woont to goe with Jesus whereuer he went. But for the vncredible matier that thei brought newes of, the weomen beeyng estemed to bee bessels somewhat frail, found no suche regarde as to be credited emong the Apostles, whom the Lorde for suche consideration suffred to be the slacker to beleeue, that the assured trueth of his resurrection might by the mo euident prouffes and tokens be confirmed. Therfore what ỳ saied weomen reported of soodain seeyng of the aungels, of the stone in a momēt remoued from the mouth of the sepulchre, semed to the Apostles and disciples to bee some poincte of dotage suche as reigneth in weomen, because that this sexe of womankynde (hauyng the conceipte of theyr imagination sumwhat infected and corrupte thrugh the weakenesse of reason & of good iudgemente in them,) doe many tymes beleeue themselfes to see that thei see not, and heare that thei heare not. And although thei did not beleeue it to be a matier of trueth, that the weomen reported, yet did their earnest affirmyng of it, and stāding therin, thus muche auail, that Petur arising frō the place where he sate, ranne foorth to the monument, & puttyng his head in, and lookyng afore hym, he fyndeth not the bodye, but the pieces of linnē, in whiche the bodye of Jesus had been wound vp, he seeth lyng ther aside in a place by themselfes. And yet not so neyther did he beleeue that the Lord was arisen againe from death, to life: (so diepe forgeatfulnesse had there

And told al these thinges vnto those eleuen. &c.

Than arose Petur, and ranne to the sepulchre. &c.

taken

taken hym, of the thynges whiche Jesus sayed) but awaye he went from the sepulchre meruaillyng with hymself what had befallen, and doubting whether any bodye had taken awaye the bodye out of the monumente and castyng many sundrie thynges in his mynde, by whom, or of what entente and purpose that same poincte had been dooen, that the bodye taken away, he sawe the linnen pieces leaft behynde, as thinges laisurely taken of from the bodye, whiche could not without some busines haue been plucked of: and for that he sawe the same linnen pieces not cast about at auenture here one and there one, but handesomely laied vp in their place and ordre, the kerchef wherewith the head and face of Jesus had been couered, beeyng laied by it self aparte from the rest.

And departed wondreyng in himself. &c.

¶ And beholde, twoo of theim went that same daie to a toune called Emaus, whiche was from Hierusalem about three score furlonges, and thei talked together of all these thynges that had happened. And it chaunced, that whyle thei communed together, and reasoned, Jesus hymself drewe nere and went with them. But their yes wer holde, that thei should not knowe hym And he sayed vnto theim: What manier of communications are these that ye haue one to an other, as ye walke, and are sad? And the one of theim (whose name was Cleophas) answered and saied vnto hym: Art thou onely a straunger in Hierusalem, and hast not knowen the thynges whiche haue chaunced there, in these daies? He saied vnto theim: What thynges? And thei saied vnto hym: Of Jesus of Nazareth whiche was a Prophete, mightie in dede and woorde before God, and all the people, and how the high Prieues, and our rewelers deliuered hym to be condempned to death, and haue crucified hym. But we trusted that it had been he whiche should haue redemed Israel. And as touchyng all these thynges, to daie is euen the third daie, that thei wer dooen. Yea, and certain weomen also of our compaignie made vs astouned, whiche came early vnto the sepulchre, and found not his bodye, and came sayeng: That thei had seen a vision of Aungels, whiche saied that he was aliue. And certain of theim whiche wer with vs, went to the sepulchre, and found it euen so as the weomē had saied, but hym thei sawe not.

The texte.

And so it befell, that euen the verai same daie, twoo of the disciples, vnto whom the newes had tofore been reported of the sepulchre of Jesus, how it was found void without the bodye in it, (although there had no credence been geuen to their woordes) the saied twoo disciples leauyng the citee of Hierusalem wente vnto a toune called Emaus. This Emaus is distaunt from Hierusalē the mountenaunce of three score furlonges (of whiche eight goe to a myle, so that it was from Hierusalē to Emaus, seuen myles & one half myle after that reckonyng.) And in their goyng on the waie thei talked together of many soondrie matters, as men commonly vse to dooe, namely whā any sorowe or penifulnesse is in their hertes. For thei wer men greatly dismaied & cast in heauinesse with the Lordes death, and wer euen now in a manier at the verai poincte of desperacion, & had cast awaie all hope. But as for their talkyng was altogether about Jesus, and about al the thinges whiche thei had seen, & whiche thei had heard in these latter daies afore goyng. For thei had borne a great loue towardes hym, as one that was a notable man & ful of beneficial goodnesse. And albeit that same gay total hope of restorying the kingdome of Israel was out of theyr myndes almost clene forgottē: yet had thei a delite with mutuall talking the one with the other, to renewe the memorie of him euē dead as he was. For their mindes beyng altogether vnquiete and troubled, a certain kynde of sloūbre (as ye would saie) had creped vpon them, so that (as it wer in a slepe) thei beare a loue towards him, whom thei could not forgeat. At last as thei wer deuisyng and

Twoo of them went that same daye to a toune called Emaus.

tellyng betwene themselfes many thynges of Jesus, and talkyng many matters of hym to and fro, the one to the other, beholde he was euen personally present there with theim that thei talked of. For Jesus who tofore had promised that he would be in the middes betwene them, wheresoeuer he should fynde any twoo persones talkyng together of hym, did at that tyme euen after the corporal presence of his bodye also, shewe the thyng which in spirite he neuer ceasseth to dooe. So that he ioined himselfe in compaignie with theim as a waifaryng man, and offred hym selfe to kepe theim cõpaignie on the waie, but it was in a lykenesse to theim vnknowen: not that he had any other bodye then the verai same which he had before his death, but for that (because it pleased Jesus so to haue it,) their yesight had suche an impediment, that thei could not knowe hym, thought thei sawe hym corporally. Happie is that coumpaignie and blissed of Goddes hande, as oftẽ as twoo persones haue none other talke, ne make none other serchyng out but of Jesus. Happie are thei that euer thei wer borne, to whõ Jesus vouchesalueth to ioyne hymselfe as a mate or a coumpaignion. And as the Lord Jesus hath a good fansie to bee present with suche as talke of him: so doeth Satan reioyce to bee present emong them whiche vse suche communications together emong them, as mate corrupte honest behaueour, as for exaumple of leacherie, of falsehood, of auengeyng, of pryde, of gaynes and lucre, of the slaundre of the neighbour. But forbecause these twoo men did so burne in the loue of Jesus, that by reason of humain frailtee thei doubted of his promisses, the Lorde for a litteil season deceiuyng their yesighte serueth out what opinion they had of hym, not for that any thing was to him vnknowen, but because he would remedie their vnbeliefe, for the better confirmyng of our feith. He therfore sayeth: what talke is all this same that ye twoo haue betwene you, on the waie as ye goe, your countenaũce & moode shewyng all the whyle a sorowe and heauinesse of herte? For euẽ this thing also dooeth commonly asswage sorowe, if we maie fortune to haue any bodye into whose lappe we maie poure out the thyng that grieueth vs. Yea and this one propertee ferthermore hath mannes affection, that if a thyng bee to ones verai high contentacion and delite, he thynketh the same to bee vnknowen to no man, and that euerie bodye hath a speciall care & regarde therof. Wuche after the rate of this affection dooeth the one of the disciples aunswer, whose name was Cleophas: It is (saieth he) a thyng verai well knowen to all men as many as enhabite or liue at Hierusalem, and seyng that thou comest out of that citee aswell as we, how can it bee possible, that thou alone (as it wer some newecome straungier,) shouldest bee ignorant of these thynges whiche haue been dooen there now in these last daies, and whiche no man aliue but he knoweth theim? Than Jesus, as one coueting to learne, where in verai dede he was come to teache, aunswered: What thynges are these ye speake of? Thei plainly menyng good feith, vp & declare at large vnto Jesus the summe of all the wholle matier, as to a straungier, and one that was ignorant of all that had been dooen: frankely makyng open confession, how ferre thei wer from hauyng as yet any opinion of Jesus woorthie for his woorthynesse, and how thei had clene cast awaie all hope in a maniер of his arisyng again from death to life. We were talkyng (saie thei) and tellyng the storye of one Jesus of Nazareth which was an excel-

While they cõmuned together & reasoned, Jesus himselfe drew nere & went with theim.

But theyr eyes were holden that they shulde not know hi

What maner of communicatiõs are these that ye haue one to an other, &c.

Art thou onely a straũgier in Hierusalẽ, and hast not knowen, &c.

an excellent man, and a Prophete, mighte bothe in woorde and dede, not onely afore God to whom he was verai dere beloued, but also emong all the people vniuersall, with whom he had by his miracles and doctrine, and benefites, purchaced and gotten moste high autoritee. The high Prieستes and the rewelers of our people pursued hym to death, before the lieutenaunte, and in conclusion nailled hym on the crosse. Now we had conceyued a certaine maruailous hope of hym, that he should haue redemed the people of Israel, as men beeyng vttrely in belief, that he had bee the Messias whiche was long agon promysed by the Prophetes. But his deathe whiche was bothe vndoubtedly true, and also full of open worldly shame, hath taken awaie this hope from vs. Yea and there had no small hope been putte in our heades, that it would so come to passe, that he would after thre dates haue returned againe to life, but wheras he was condemned, crucified, and buiried: this verai present daye, is the third daye sence all these thynges fortuned to bee dooen, and yet dooe not we see any whit the more of assured hope, sauyng that certaine weomen of the fraternitee of his disciples, haue by the reportyng of certaine straunge newes, suche as neuer was heard of, made vs yea more astouned then we wer afore. For where thesame weomen wente foorth before sunrisyng to the Sepulchre, they saye plainly they found not the bodye there, and affirme moreouer that certaine Aungels appered vnto them, and sayed that he is aliue. And whā no man gaue credite to theyr reporte, certain of our coumpaignie went also to the graue to proue whether the fond weomens tale had any trueth in it. And as concernyng the graue self thei found the matter to goe euē so as the weomen had made relation. For thei found it open and emptie: the pieces of linen also, and the other thinges whiche the corpse had cast of, thei found within the graue laied vp together in one of the corners. But as for him self thei found hym not any where at all.

But wetrusted þ it had been he whi che should haue redemed Israel.

yea and certain weomē also of our coūpaignie made vs astonied. &c.

And he sayed vnto theim: o fooles and slowe of herte to beleue all that the prophetes haue spoken? Ought not Christe to haue suffred these thynges, & to entre into his glorie? And he began at Moses, & all the prophetes, and interpreted vnto theim in all scriptures whiche wer written of hym. And they drewe nigh vnto the toune, whiche thei wēt vnto. And he made as though he would haue gon ferther: And they constreigned hym, saiyng: abyde with vs, for it drawerh towardes nighte, and the daye is ferre passed. And he went in to tarye with theim.

The texte.

Whan these twoo disciples had by this tale telling, simply declared how greatly thei wauered in their mindes, and how littell hope thei were in of the Lordes promisses, than Jesus, in dede dooeth not yet suffre hym selfe to bee knowen, but lyke some one of Jesus disciples better enfourmed and enstructed in the matter, chydeth theyr dulnesse of capacitee, and rebuketh theyr vnbelief. O ye hard witted felowes (sayeth he) vnapt to bee taught to the vnderstandyng of the scriptures, and of an harde herte and slowe to beleue so many holy sayinges of the Prophetes, whiche they haue wryten of Christe.

O fooles & slow of hert to beleue all that the prophetes haue spoken.

Why dooe these thynges now appere straunge vnto you, when thei bee wrought and dooen alreadie, seeyng that the prophecies of the Prophetes did so many hundred yeres past tell aforehande, that thei should afterward

bee dooen: why dooe ye not conferre and compare their foretellinges with the thinges that haue now been wrought and executed: dooe not the scriptures, whiche haue by the inspiracion of God been writen, teache how that it so pleased the prouidence of God, that Christ should suffre these thynges whiche he hath suffred, and shoulde after suche sorte by an vncouthe conueighaunce restore life by meane of death, and should by meane of the crosse recouer his kyngdome, and through open shame of the worlde shoulde entre into his glorie: This worlde hath it glorie, but it is neyther true glorye in dede, nor yet perpetuall to endure for euer. And suche persones as acquire & geat the same, thei geat it by vain petigrewes, titles, richesse, bounteous geuyng, stately porte, ruffleyng in the worlde, yea and many tymes they geat it from men whether thei will or no by extorte power. But Christe shall by ferre vnlyke wayes and meanes recouer and wynne vnto hym emong men, his owne glorye that he had before the creacion of the worlde: because he will shewe vnto all mortal men, by what pathewaie thei ought stoutely to breake a passage vnto true glorie that shall neuer dye.

Ought not Christe to haue suffred these thiges and to entre into his glorye?

Where Moses hath of this matier taught so many lessons, where the Prophetes haue foretolde so many thynges: are ye yet still of so grosse a mynde and vnderstandyng, that ye looke for your Messias to be some captaine, whiche shall vsurpe vnto hymself the kyngdome of the worlde, and entre the possession therof, with charyottes, horses, elephauntes, wilde asses, armed hostes of men, with gunnes, crossebowes, ingiens, fyer, sweord, and bloud? Dooe ye not yet fele the scripture to bee spirituall, and the power of Messias not to cõsiste in garrisons or fortresses, by meanes of which the princes of this worlde dooe eyther geat into theyr handes, or els enlarge their temporall kyngdomes, but contrariewyse to consiste in vertue & power celestiall: Why dooe ye not rather serche and trye out the scriptures, whiche haue already foreshewed many thynges of Christe, and conferre the same with those thynges whiche Christe foreshewed of hym self vnto his disciples, and the whiche haue come to effecte accordyng as he had foreshewed theim: By that meanes it shal come to passe, that neither any thyng of all these matiers whiche haue of late befallen, shall seme vncouthe or straunge: and of the thynges, whiche he promised should afterward come, there shall bee no matier that ye will conceyue mistruste of. After that the Lorde had with this litell titte of chidyng made theim more earnest to geue better hede and eare to the matier, he declared vnto theim all the scriptures, whiche openly foreshewed that the thyng shoulde so come to passe in Christe, whiche had now of late fortuned: shewyng that there did so many prophecies, figures, and effectes of thinges in facte coming to passe, so iustly accorde in tune together, that it must nedes bee on the one side a token of a certayne excedyng great dulnesse, not to espye and marke the same, & on the other syde of notable mystrustefulnesse not to beleue it. And all his processe he begoonne out of Moses and out of the Prophetes: and after that, gatheryng out of euerie booke of holy scripture some one poincte or other, whiche myght bothe enforce the credite of the thynges that had tofore already happened, and also purchace credite aforehand to the thynges whiche wer afterward to come. And all these places of scripture did he in suche sorte conferre one with an other, that the matier appered clere

And he begun at Moses, and all the Prophetes.

And enterpreted in all the scriptures whiche wer writen of hym.

and

and euident. Happie were thei that euer thei wer borne, who wer thought woorthye to heare that heauenlye teacher with liuely voice expounyng the same thynges at large, whiche he had afore caused to bee wryten by the Prophetes hauyng the instinct of his owne holye spirite. I (because I am not sufficient to recite all) wil make relation but of a certain numbre of places gathered out of thatsame blissed talkyng of Christe with the saied two disciples.

Whiche places woulde God that the Jewes woulde at lestewyse euen nowe at laste geue care vnto, and woulde leaue lookyng for any other Messias, and would with earnest zele and affection embrace this man Jesus who is geuen to the worlde an onely saluedur and redemer: whereby thei might be saued, and might bee made free, if not from the empier of Cesar, yet at lestewyse (whiche is a more blissefull thyng) from the tyrannie of the deuill, and that they might with their captaine Christe atteigne the kyngdome, not of this worlde whiche is fraill and transitorie, but of heauen, whiche knoweth none ende. As for Moses (sayed he) the Jewes doe in maner no lesse then worship as a certain God, because he conducted and brought the people of Israel out of Egypte, and deliuered vnto theim in deserte a lawe through the obseruyng and kepyng wherof thei shoulde atteigne delyueraunce and safegarde, and should come to a lande flowyng with honey and mylke. But this same Moses, what other thyng was he, but a certain shadowe of Christe to come? For he was not the soonne of God, but the seruaunt: nor he did not in verai true dede deliuer the people, seeyng that they wer afterward in bondage vnder the kyng of Babylon: nor he was not vtterly without sinne: no nor neuer entreed in his own persone into the lande, vnto the whiche he was a guide & captaine to the people. And in case he had entred, it had been no great matier, seyng that there bee idolatres enhabityng in the selfsame lande euen at this present daye. All these thynges beeyng vnderstanded after the fleashe, dooe conteyne no great matier in theim. But Christe is that same true and right Moses, who by his propre owne power dooeth deliuer, not the Hebrewes onely, but also the vniuersall nacions of the worlde, as many as doe put theyr affiaunce in hym: all suche dooeth he delyuer from the vengeaunce and stroke of God, he deliuereth theim frō the tirannie of the deuil: he deliuereth theim from the derkenesse of errours: he deliuereth theim from the abominable bondage of synnes: and whan he hath firste clensed theim with his owne bloud, he bryngeth theim foorth into the fredome of the spirite, beeyng to theim a perpetuall guyde and coumpaignion also, vntill he bryng theim through and past all the daungiers of this present life, vnto thatsame heauenly lande aboue, plenteously flowyng and rennyng ouer with all kyndes of blisse and felicitee. He is the true Moses, who made a lawe ghostly and euangelicall: whiche lawe shoulde not teache a corporall righteousnesse through ceremonies and sacrifices of beastes, but should geue true and perfect righteousnesse through feith & charitee. And that suche an one shoulde spring vp, Moses hymself foresaid. For thus speaketh he in the Deuteronomie. * The Lorde thy God shall raise vp vnto thee a Prophete of thyne owne nacion, and of thyne owne brethren, as he hath dooen me: him shalt thou heare. And foorthwith euen in thesame Deuteronomie, the Lorde Deu. xviii. c

Deu.xviii.d confirmeth the promisse of Moses, saying: * I shall reise vp vnto theim a Prophete out of the middes of their brethren, lyke vnto thee, and I shal put my woordes, in his mouth, and he shal speake vnto theim, al the woordes that I shall commaunde and enioyne hym to speake. Ye haue here the prophecie of Moses: now compare the thyng with the prophecie. There sprang vp none after Moses, whiche hath by any meanes eagually matched hym in authoritee, sauyng onely Jesus Chriſte, who hath in suche wyse resembled Moses, that he euerie waie ferre passed Moses.

He was the maker of a newe testamente, but the same testamente for euer to endure. And this testamente hath he consecrated, not with the bloude of a calfe, but with his owne bloude. He was the maker of a newe lawe, but it was suche a lawe, as should bryng present helth. Moses was but the ministre and seruaunt of God, but this Chriſte was his soonne, and came downe from heauen, and taught those thynges whiche he sawe aboue with his father, as one hauyng within hymself a perpetuall vncreasaunt power to dooe whatsoeuer his wille is. Moses vpon the mountaine talked with God in a cloude: Chriſte hath proceded and come foorth from the brightnesse of his father. Moses taught and deliuered the shadowes of thynges: Chriſte taught and gaue the trueth. Moses did in suche sorte make intercession for the synnes of the people, that hymself had nede of an other mediatour for his owne offences: Chriſte beeyng clere from al sinne, pourged and clensed the synnes of all ages and tymes alwell past as to come. Moses fasted fowertie daies, Chriſte did the same, so that one might at leste wyse by that token knowe hym to bee the secound Moses. Moses brought the lawe first downe from the mountaine: Chriſte on the mountaine taught the perfectionyng of the lawe, whan he pronounced those Matth. v. & Luke. vi. straunge beatitudes neuer afore heard of. He taught often tymes also in the temple, whiche is sette in the mounte Sion, whiche thyng was dooen accordyng to the prophecie of Esaye that saieth: * The lawe shall come Esai.ii.a. out of Sion, and the woorde of the Lorde from Hierusalem. But at what tyme the lawe of Moses was made and geuen, al thinges wer wholly replete with terrours, for to snibbe and hamper the hardnesse of herte that reygned in the people: Chriſte came mylde and amiable rather then terrible, conuincyng theim with reason, prouoking theim with benefites, alluryng theim with meknesse, offreyng himself to all men, and readie for euerie man to geue theim health, and ouercomyng theym with patient sufferaunce. And suche manier an one, had the holye sayinges of the Prophetes afore promised that he should bee. For ye haue read what Esaie hath writen.

Esai.xlii. * I haue geuen hym my spirite, that he maie shewe foorth iudgemente and equitee emong the Gentiles. He shall not bee an outcryer, nor lifte vp his voice, his voice shall not bee heard in the stretes. And a bruised rede shal he not breake, and the smokyng flaxe shall he not quenche: but feithfully and truely shall he geue iudgemente, not bee penlik nor carefull, that he maye restore righteousnesse vnto the yearth, and the Gentiles also shall kepe his lawes. Againe the same Esaie in a certaine other place maketh Esai.lxi. Messias speakyng in this manier: * The spirite of the Lorde God is vpon me, for the Lorde hath enoynted me, and hath sent me to preache

good

good tidynges vnto the poore, that I might bynde vp the wounded hertes, that I might preache deliueraunce vnto the captiue, and open the prison to theim that are bounde, that I might declare the acceptable yere of the Lorde, and the daye of vengeaunce of our God, that I might coumforte all theim that are in heauynesse, that I might geue strength of herte vnto them that mourne in Syon: that I myght geue, I saie, beautie in the stede of ashes, ioyfull oyntemente for sighyng, pleasaunt raimente for an heauye mynde. Ye haue hearde what maner one the prophecie promysed that he should bee, now reken in your myndes whether he came not euen suche an one as he was promised. What sexe, what age, what state high or lowe, did he remoue or putte of from his beneficiall goodnesse: not childrē, not weomen, not Publicanes, not sinners, not harlottes. What kynde of disease did he crye fye vpon or turne his face from: not lepres, not men possessed with deuils, not persones possessed with bloudie fixes, not folkes diseased with the palsey. What could bee more meke or tentill then this saying whiche ye haue heard spoken of his owne mouth: * Come vnto me all ye that labour and are loden, and I shal refreashe you, for my yoke is swete and my burden is light, lerne ye of me, that I am meke and lowe in herte, and ye shall fynde reaste vnto your soules. What mother hath euer so loued, so suffred, and so cherished hir children as he did his disciples. Besides all this, the lawe of Moses neyther was geuen to all peoples, nor to all ages. Christes lawe lyke as it is geuen vnto all nations, so shal it in no age ne tyme bee chaunged vntill the ende of the worlde. And consider ye in this behalf also how all poinctes dooe iustely agree one with an other. First and foremoste how clerely and plainly Hieremie did prophecie vnto you afore, that the circumcision of the bodye shall ceasse together with the sleaghyng of beastes in sacrifice, the solemnisyng of Sabbothes, the obseruacion of dayes, the difference of meates, the fastes, the bowes, and the residue of ceremonies, whiche were for a season for this purpose geuen, that they might bee vnto the Iewes as figures of thynges spirituall. * Plough your lande (sayeth he) and sowe not emong the thornes. Be ye circumcysed in the Lorde, and take ye awaye the foreskynne of your hertes, al ye of Iuda, and all the enhabitauntes of Hierusalem. Agayne in a certayne other place the same Prophete sayeth: * Beholde the dayes shall come (sayeth the Lorde) and I shall make a newe league and couenaunte to the house of Israel, and to the house of Iuda, not after the tenour of the couenaunte whiche I couenaunted with your fathers, and foorthwith he addeth a manifest difference betwene that same lawe beyng rough & vnpossible for any man to beare: (which was not without good cause wrytē in stones, which stones did by theyr hardnesse represente the hardnesse of the Iewes hertes) and betwene the lawe euangelicall, by meane wherof innocencie is freely offered through feith. * This shall bee the couenaunte (sayeth he) whiche I will make with the house of Israel: after those dayes (sayeth the Lorde) I shall plante my lawe in the inward partes of theim, and in theyr hertes will I wryte the same. And foorthwith teacheth he that the shadowes also of the law shal ceasse as soone as the light of the trueth is shewed foorth: And from thenceforth shall no man teache his neyghbour, nor his brother, saying: Knowe thou the Lorde. For all people shall knowe me from the leste

mat. xi. d

Hiere. iiii. a

Hier. xxxi. a

Hier. xxxi. a

the leste of theim to the moste (saieth the Lorde) for I shall haue mercie on
their iniquitie, and I shal neuer remembre theyr synnes any more. And
Math.xi.b Luke.xvi.d. doo not ye remembre how Christe spake and did all thynges agreable her-
unto, whan he was yet liuyng? Did he not manifestely denounce and geue
warnyng of an ende of the lawe, whan he saied: * The lawe and the Pro-
Jo.iiii.c phetes reygned vntil Jhon? The Jewes wurshipped God and praied vn-
to him in the citie of Hierusalem. But what saieth Jesus to the Samari-
tane woman? * The houre shall come, and it is now alreadie present whan
ye shall neyther in this mountaine, nor yet at Hierusalem wurship the fa-
ther, but in spirite shall thei wurship him.

Did he not secretely without makyng any woordes, begynne to abro-
math.xii.a marke.ii.b Luke.vi.a gate the lawe, whan he healed on the Sabbothes, the Phariseis in vain
roaryng againste him? whan he spake in the defense and maintenaunce of
his disciples against the slaundreous querelyng of the saied Phariseis at
math.ix.c marke.ii.c Luke.v.f what tyme his disciples plucked the eares of wheate in the corne fielde on
the sabboth daie? whan he plaied the aduocate for thesame his disciples
in a sembleable querele pieked against them by the same Phariseis for that
math.viii.a marke.i.d Luke.v.c mat.ix.a marke.ii.a Luke.i.d.e thei did not kepe their solemne feaste? But a great dele more, at what tyme
he healed the lepre without any ceremonies, and (whiche thyng the lawe
forbiddeth) touched one with his handes after he was condemned of the le-
pre by the Priestes: and at what tyme he did without any remedie of the
lawe, forgeue synnes vnto the man possessed with the paulsey: to the wo-
math.xxvi.a mar.xiiii.a. Luke.vii.f John.xii.a man synner that rushed into the Phariseis houle vnbidden, whyle they
wer at dyner, and to many mo besides these. For the lawe had commaun-
ded burnt offerynges to be sacrificed for theyr sinnes, and that any offense
committed, should bee pourged and clensed with certain sacrifices and ob-
lations appointed by name. But Christe beeyng a newe reforger of the
olde lawe, in stede of burnt offeryng, did substitute charitee. There bee
(saieth he) many synnes forgeuen hir, because she hath loued muche. He
math.ix.a mar.x.a substituted feith in stede of sacrifice at an other tyme also, whan he saied: O
soonne haue thou a sure feith and truste, thy synnes are forgeuen thee. Yea,
Luke.xvi.d. matt.v.f math.v.g and yet more manifestely also at a certain other season did he shewe vnto
you a diuersitee of bothe lawes, the newe, and the olde: forbidding diuorce,
whiche the lawe of Moses had by permission graunted, also whan he for-
bidde swearyng, whiche the former lawe of Moses had not forbidden: al-
so whan he commaunded to loue the enemies, whereas the olde lawe did
permitte bothe to hate the enemie, and also to bee auenged on him for any
trespace. Did he not once for altogether abrogate and take awaie all auto-
ritie from the Priestes, the Scribes, and the Phariseis, in that they did yet
still holde the grosse lettre of the law fast in their teeth? * Leat theim alone
math.xv.b (sayed he) thei are blynde and guides of the blinde. And had not the Pro-
phetes foreshewed this thyng also, that thynges carnall should in tyme co-
myng geue place to thynges spirituall? Doo ye not remembre what Da-
Daniel.ix.f niel the Prophete doeth wryte?

* That prenarication (saieth he) maie bee at the vttermoste, & that sinne
maie haue an ende, and iniquitee maye bee wyped clene awaye, and euer-
lastyng righteousnesse maye bee brought in, and that the vision and the
prophecie maie bee fulfilled, and the holy of holyes maye bee enoynted.

Whan

Whan ye heare that the prophecies are consummate and brought to theyr perfect effecte: verily ye doue now vnderstande, that suche thynges as are alreadie past and doen, ought not any longer to bee looked for, as if thei wer still to come, and whan ye heare eternall righteousnesse, ye vnderstande that the righteousnesse of the lawe, whiche was to endure but for a while, is now abolished.

Whan ye heare that Messias is to bee enoynted, who is the holy of all holyes, and he alone that maketh all thynges holye, forsouth ye vnderstande, that corporall enoynctyng must ceasse, and the priesthoode of the lawe together with the oblations and sacrifices of the same, to be abrogated. For Jesus was neuer enoynted with that same holye oynctemente, whiche the lawe did verai scrupulously teache for to make, threatenyng death vnto those persones, whosoeuer had countrefaicted or praictised the lyke confection, or had applied the same vnto any secular vses. For the enoynctyng of the bodye maketh nothyng at all to the effecte or purpose of the priestes, but that it was a signe of the spirituall enoynctyng wherwith Christe was enoynted: accordyng as I recited erewhile oute of the prophecie:* The spirite of God is vpon me, for the Lorde hath enoincted me. wherunto ỹ Psalmist Dauid accordeth speakyng of Messias:* Therfore the God thy God hath enoynted the with the oyle of gladnesse aboue all thy compiers. What the Prophete promised, ye sawe performed, whã Jesus was baptised in fluime Jordane. For the holy ghoste came in a visible likenesse, and lighted on the toppe of his head, and ỹ voice of the father was heard, who had enoynted his soonne with the oyle of gladnesse, aboue the Prophetes and Patriarkes, yea & aboue al mortal creatures, which eyther in tyme past haue been, or now at this present be, or hereafter shall be. This heauenly and spirituall enoynctyng hath sette an ende to the priesthood of Moses institutyng, whiche thyng Daniel doeth foorthwith clerely bryng in, saying:* And in the middes of the weke, hostes & sacrifice shall faill. Neyther any other thyng it was, that God ment, speakyng by Esaie, as one whose stomake arose, and stood against their corporall sacrifices of beastes.* What care I for the multitude of your killyng of sacrifices (sayeth the Lorde) I am ful. The burnt sacrifices of wethers, & the greace of fatte beastes, & the bloud of calfes, and lambes, and goates I will none of. Now ferthermore Daniel, did he not manifestly foreshewe the destruccion and throwing downe of the citie of Hierusalem together with the Temple therof? And did not Christe prophecie the same vnto his disciples, with weepyng yes lamentyng and bewailyng the woful case and extremitee of the same citee and people? For it grieued God alreadie beeyng as he is spirituall, and made him werie to enhabite a temple made and built vp with the handes of man: He was nothyng delited with the offerynges of beastes slain in sacrifice: He found a mysse and a lacke of an other citee, on whiche that same name Hierusalem myght truely light, he missed and wanted an other temple mete for hym to dwelle in, builded of hymselfe, consecrated and hallowed with his owne spirite: other sacrifices & oblacions, an other nacion circumcised in herte, on whō the name of Israel might truely agre. Now is there nothing of perpetual continuaunce, that maye bee seen with bodily yes: thynges that are not seen are euerlastyng, and therefore mete

Esai.lxi.a

Psal.xliiii.b

math.iii.b
marke.i.b
Luke.iii.b
Joyn.i.b

Daniel.ix.c

and semely

and semely for God. who is eternitee self neuer to haue ende. But yet these shadowes of thynges visible wer geuen for a tyme to the grosse and vntrained people, to the ende thei might one daie in processe of tyme by these fyrst introductions, growe and procede forewarde to thynges of the mynde. But Jesus whose stomake stood muche against alwel the citee, as also the temple, and the nacion, and the sacrifices of the olde lawe, dooeth by the Prophetes declare euidently enough what manier thynges he wished from thensforth to haue in stede of these others now rehersed. Haue ye not read what Esai wrote of the heauenly Hierusalem: * Thou shalt (sayeth he) from henceforth bee called the citee of the righteous man, the feithfull citee. Sion shall bee redemed in iudgemente, and thei shall bryng hir home again, in righteousnesse. Ye heare a newe buildyng of the citee, whiche is the churche or congregacion built vp of liuyng stones, the corner stone whereof, and the foundacion whereof is verai Christe himselfe. And this is the stone whom the prophecie of the misticall Psalme did signifie, where it sayeth: * The stone whiche the builders refused and cast alyde, the same is made to bee the headstone of the corner.

Esai. i. g

psal. cxvii. c
mat. xxi. a. &
mar. xii. a. &
Luke. xx. c

And ye haue heard Christe him self obiecting the testimonie of this scripture vnto the Pharisees, who attempted and did the best thei could to cast alyde the stone whiche God had chosen. Yea and of this same stone an other Prophete also maketh mencion: * I shall laie in the foundacion of Sion, a stone, approued and tryed, a corner stone, a stone of price, foũded in the foundacion. And did not the tune of Christes woordes whan he liued agree with the woordes of this prophecie, at what tyme he propouned a parable of an house builded vpon a sound rocke of stone, whiche house no violente blaste or rage of windes or waters could bee hable to plucke out of his place, wherin verally he signified hymself to be the foundacõ of ỹ churche, against whom no not the gates of helle are hable to preuaill, as he did one daie freely promise vnto his disciple Petur: Salomon builded a temple at Hierusalem, according to the appointemente and ordeinaunce of Moses. But lyke as he beyng a peacefull kyng did beare the image and figure of Messias, who restored a perpetuall peace and atonemente for euer betwene God and man: so the said Tẽple beeyng built vp with mãnes labour, conteined the figure of the Temple, wherof Christe hym self was the builder and chief worckeman, as the lorde many yeres gon spake by his Prophete Nathan vnto Dauid, as ye reade in the secoũd booke of the kinges: * Thou shalt not bee hee, that shalt builde me an house to dwelle in, but I shal reise thy sede after thee, whiche shall come forth of thy wombe, he shall builde vp an house to my name, and I shall establishe his throne euen for euer and euer. And verally that the woordes whiche were spoken by the said Prophete, dooe not agree to bee spoken of Salomon: euen this pointe (though there wer nothyng els) dooeth plainly proue and conuince, because in Salomons throne euen now at this present daie there sitte straunge borne aliens, and all the whole people of the Jewes shall shortely bee dispersed & scattred abrode into all nacions of the worlde.

Esai. xxviii d. and
i. Petur. ii b

Math. vii. d. and
Luke. vi. g. &
Mat. xvi, c.

ii. Kynges. vii. b.

The said house which Salomon built in Hierusalẽ, was a buisye thing, with slaughter of beastes, with fumigacions, with washynges, and verai troubleous with perfumes. But this house whiche Christe hath builded,

is made

is made acceptable through feyth invisible, & this house knoweth no ende. For the prophete in the same place afore alleged speaketh in thys maner: * And feithfull shall thy house bee, and thy kyngdome euen for euer, before thy face, and thy throne or seate shalbe fyrmely stablyshed for euer. ii. kyng. vii. c.

These promysses are ỹ barnest of the worlde, and the most full of lyes, yf they be taken (accordyng as the lettre rennethe) to concerne Salomon, or Dauid either. For Dauid, he deadly foyled his kingdom with aduoutrie coupled with murdre: and Salomon was through the carnal lone of women plucked awaye from God, and drawen euen vnto idolatrie.

Consider ye nowe, in what sorte the woordes of Nathan bose agree with the woordes of Esay. * Thou shalte (sayeth Esay) be called the citee of the righteous man, and the feithfull citee. And of all men that euer wer, there hath bene none beside onely Christe alone, who myght be called purely righteous, not onely free from all corruption or infection of sine, but also suche an one, that by and through hym, all me are iustified and made righteous. And what dooeth Christe require of his seruauntes, but feithe? And for the same consyderation did he call his churche, whiche can no skyl of the woorkes of the lawe, the feithfull citee, wholly altogether stayghing and trusting on hym alone. Whan ye heare that this citee shal bee redemed in iudgement, ye se the confydence and trustyng on the ceremonyes of the lawe to be taken awaye. For god iudgeth not man of his woordes, but of his feyth, not of meate or drynke, not of the garment, or of solytarye quiete liuyng, but of the godlynes of mynde. And the iudgemente is this: ỹ suche persons as shal beleue in Christe, shal throughe ỹ death of ỹ same Christ, whoe suffred peines and tormentes for all creatures, be redemed from theyr synnes, and shall be iustified through his righteousnesse, if they folowe and goe the steppes of their head and captayn. Ye heare now & know the spirituall citee & temple, whiche can not be shewed ne poynted vnto w̄ mennes fyngers, as neyther the kyng and woorkemanselfe can be pointed vnto, accordyng to the lesson here folowyng whiche himselfe taught, whan he was here liuyng: whan they shall saye: Beholde here is Christe. Beholde ponder he is: beleue ye theim not. The Jewes glorye in ỹ mount of Syon, whiche beareth ỹ temple: But after this there shall be a ghostely Sion bearyng vp the mides & solles of theim ỹ beleue, from the couetous desier of thynges yearthly, to the studye of thynges celestiall: of whiche the Prophete Esay prophecied vnto you, saying: * And there shal be in the last dayes an hyll prepared, the house of the lorde, in the toppe of mountaynes, and it shal be lifted vp aboue all hilles. And all nacyons shall flowe vnto him, there shall many peoples goe, & shall saye: Cumme ye, let vs clime vp to ỹ mountayne of the lord, & to the house of the God of Jacob, and he shal teache vs his wayes, and we shal walke in his pathes: for foorth of Sion shall the lawe cumme, and the woord of the lord foorth of Hierusalem.

Esai. i, g,

Mat. xxiii. b.

mar. xiii. b

Luke. xvii. c

Esai. ii. a.

Dauyd also dooeth ofte tymes make mencyon of this spirituall mounte: They that truste in the lorde as the mount of Sion, shall not be moued for euer, whiche dwelleth in Hierusalem. And of this material temple, of which the Jewes are now proude, how it shall shortely be cast down euen Christe also prophecied. Your house, sayethe he, shall be left desert and waste vnto you. And that the selfsame thyng should euen so cumme to passe, God had

psal. cxxxiii.

Luc. xix. & xxi.

before that tyme threatened vnto Salomon, as ye reade in the thyrd booke
iii. kyng. ix. b of the kinges: * And the temple whiche I haue poynted & metked out to my name, I shall caste out from my syght, & Israel shal be into a prouerbe and into a common talkyng stocke to all peoples, and this house shall be into an eraumple. Euerye bodye that passeth by it shall be astouned for woondres, and shall hisse at it, and shall saye: wherfore hath the lorde thus doone to thisflame land and to thysflame house? And they shall answer: Because they haue forsaken the lord their God. For this is that same house, ỹ prouoker, with whome God dooeth by his Prophetes so often tymes chyde and bralle, & which so ferrefoorth fel from theyr God, that his onely soõne they hoysted vp and nayled on the crosse. Yea and moreouer in stede of a people carnal and stiffnecked, the prophete dooth promise a people peaceable, and obedient euen vnto deathe.

Esai. ii, a, For in maner folowyng dooeth Esaye speake: (:) a they shall forge their sweordes into plugh shares, and theyr speares into sithes and sycles. One nation shall not lifte vp the sweorde agaynst an other nation, neyther shal they any ferther forthe be exercised to fyghtyng in batayl. Ye house of Iacob, cum ye, and let vs walke in the light of our God. Ire not these wordes consonaunt and agreable to the woordes of Chryst in which he promised
John. viii. b ỹ he would of the verye stones reyse vp chyldren vnto Abraham: & whan he called himselfe the lyghte of ỹ world, whom whoso folowed should not walke in derkenesse: whã he cast at theim this saying of the Prophete Esai:

Esai. xxix. a * This people honoureth me with theyr lyppes, but theyr herte is ferre from me. And as for a newe people he promiseth vnto himselfe by the prophete Oseas, a people not making bauntes & braggues of theyr woorkes, but acknowelageyng ỹ mercye of God. * And it shal be in a place, where it
Psal. xvi. shall be sayd vnto thẽ. Ye are none of my people: it shalbe sayd vnto theim the children of the lyuing God. And again: And I shal haue mercy on that same people, which was destitute of mercie: signifiyng ỹ people of the Gẽtiles, who wheras it hath hitherto serued idolles shall shortely receiue the
John. x. c. doctrine of the gospell, whiche the Iewes hath refused and forsaken, of whome the Psalmist Dauyd also hath prophecied tofore: * A people, whõ I knewe not, hath serued me, in hearyng of the eare hath it obeied me.

Did not the woordes of Chryste agree with this prophecie, whan he sayde: I haue other shepe too, which are not of this folde, euen theim also must I nedes bryng home? Forsoth the priesthood and the kingdom restored and made newe agayn, dooeth make al thynges newe. And as for a newe priest the holy wryte of the Prophetes had promised aforehande.

psal. cix. c. For the mystycall psalme renneth in manier & forme folowyng (:) The lord hath sworne and it shall not forthynke hym: thou arte a priest for euermore after the order of Melchisedec. Melchisedec beyng booth a prypest & a king, the priest of the highest God (for he was not instituted by the law,) and the king of Salem, (that is to saye, the kyng of peace) signifyed Chryste, who neither hath had begynning ne neuer shall haue ending. Thisflame Christ, not throughe the bloud of calfes or goates, but throughe hys owne bloud entreeth into the hyghe holy place, to make intercessiõ for the synnes of all ỹ whole world. And this sacrifice he executed in ỹ altare of the crosse offreyng himselfe a moste pure sacrifice vnto God ỹ father. Such a priest certes had

tes had God long agone promised vnto Helias, whan he was ready to die:
* I shal (sayeth he) rayse vp vnto myselfe a feythfull priest, who shal doe after myne owne herte, and after myne owne mynd, and I shal builde vp vnto hym, a feithfull house, and he shall walke before myne enoynted people all dayes for euer. And verayly this is euen the verie same thyng whiche Christ hymselfe hath promysed vnto you: I am with you euen vntyll the consummacion of the worlde. * Nowe in stede of the bloudye slaughter of beastes whiche the priestes of Moyses lawe did vse, what kynd of sacrifice shall succede, the prophete hath not left vnspoken. i. Kyng. ii. g

ma. xxvii. a
John. xx. iiii b.

For the psalmist by inspiracion saieth thus: * Sacrifice thou vnto God, ỹ sacrifice of laude, and paie thy vowes vnto the highest: calle on me in the daye of trybulacyon, and I wyll delyuer the, and thou shalt glorifie me. psal. xlix. c.

And agayn in the same place * Who so offreeth me thākes and prayse, honoureth me, and to him that ordreeth his conuersacyon right, will I shewe the saluacyon of God. And in another place: Sacrifyce ye the sacrifyce of ryghteousnes, and truste ye in the lorde. Ye haue here now hearde a threefold maner of sacrifice, that is to wete, the sacrifice of praiers or vowes, (wherof Christ hath thus taught you: * whatsoeuer ye shall aske my father in my name: he wyll geue it vnto you:) the sacrifice of laude & prayse, (which it is euident enough that he solemnely executed and accomplyshed, many times rendreyng thankes vnto his father:) and ỹ sacrifice of righteousnesse, which geueth and perfourmeth the strength and power of lyfe to the innocent, and the seruiceable attendaūce of charitee towardes the nedie. psal. xlix. psal. lii. a, John. xiiii. b.

And of this righteousnesse did he in propre persōe shewe vnto you a perfect exaumple, spending his owne solle and life for his shepe, beeing found onely and alone emong men, in whom no fraude ne guyle was. He taught this thyng also out of the prophetes wordes, sayig thus: * Goe ye, & learne what these woordes of the Prophete dooe mene. Mercye will I haue, and not sacrifice: In the spirituall temple than, vnder the moste highest priestе Christe there shal not nowe be geuen distriebucion of rawe meate out of ỹ fleathe of calfes, of goates, or of shepe: but of the precious bodie and bloud of Iesus Christe, whiche he hath once for al offred, to thend that it maie al tymes, be spiritually takyng of his enoynted, renewing vnto theimselfes after a certayne manier, the death of theyr head and kyng by ỹ thankeful commemoracyon. Forsouth this is the hoste: which shall shortely be offered all the worlde ouer by the priestes, whome God hath enoynted, of whiche sacrifice Malachyas spoke afore in the spirite of prophecye: (:) I haue no wyll in you (sayethe the lord of hostes,) and gyfte wyll I none take of your hande. For from the arysyng of the sūne, vntyl ỹ goyng down, my name is greate in all nacyons, and in euery place there is sacrificed & offered vnto me a clene oblacion. And this was it, which was foretold to Hely the priest also, ỹ shoulde so cum to passe, that whosoeuer shoulde cum into the newe tēple, should say: Leat me goe, I beseethe the, to one syde of the priesthood, that I maye eate a morsell. This is thesame sacrifice whiche Christe in ester supper gaue vnto his disciples, putting foorth bread vnto them, whiche he sayde to be his bodye, and geuyng theym the cuppe whiche he saied to be the cuppe of his bloud, by whiche his bloud he consecrated vnto theim a newe testament, that is to saye, a band and leage of frendeshyppe Osee. vi. c. Malach. i. c

mark. xxiiii c. and. Mat. xxvi. c and.

Luke.xxii. b. and i. Corinth. xi. c. neuer to dye ne decaye. All these thynges if ye two haue not sene on your owne partyes, yet at the lest wyse ye might haue herd it of his twelue special Apostles, by meane of whom he hath willed all that hathe bene wrought & doone to cumme to the knowlage of all creatures.

Lyke as Chryste commyng from heauen, had turned al carnal thynges into ghostely, the citee, the tẽple, the prieſthood, the sacryfyces: so would he also hys kyngdome to be newe.

And for the same cause dyd he muche vse to calle it ỹ kingdome of heuẽ, because ye should not looke for any suche manter thig as ye see many in the kyngdome of the worlde. For although he were the lorde of al, yea euen before he came downe into the yearthe: yet was there a ghostely kyngdome, whiche because he would recouer vnto his father, he became obediẽt to the same, vnto the deathe of the crosse. For by that meanes hath he ouercõed & vanquyshed his aduersarie: that waye hath he deliuered his people & made theim free: by that meanes hath he recouered, enlarged, and establiſhed his kingdome vnto his father. And in dede the prophete promiſed Meſſias by ỹ title of a kyng & captayne: but he aſſigneth a double comyng of hym: the former (whiche your selfes haue sene) humble and peaceable. For he came to heale, and not to stryke in the waye of vengeaunce. But he shall cum in ỹ ende of ỹ worlde with maieſtee, garded and encoumpaced rounde about with many thouſandes of Aungels, to iudge the quycke and the dead.

And now in this time, because he hath cum lowe and mylde, many haue taken slaundre of conſcience, in so muche that euen those same twelue also, (whom he had out of all the compainie specyally chosen out as moste feithfull and truſtye vnto hym,) beyng stryeken in a drede, haue fled euery man his waye for feare, yea and one hath reneagu ed him too, saying: that he neuer knewe him. But if ye woulde diligentely compare the wrytyng of the prophetes with the thynges which ye haue sene wrought and doone, there should be no cause why ye shoulde be offended or slaundred: but there is cause why ye should acknowelage him, who came suche an one as he was

zacha. ix. b. promyſed to cum. Conſyder ye what zacharye sayeth: * Beholde, thy kyng shal cum vnto thee, righteous, and a saluеour, beyng himself in fourme of a poore man, mounting vpon an asse, and vpõ a colte the foale of a she asse. He that so came, cãe not to make battaylle, but to destruie the battayles of the worlde whiche are made and kept vnder Satans banners.

For the Prophete brigeth in byanby after: * And I shall scattre soõdrye wayes abrode, the carte from Ephraim, and the horse frõ Hierusalem, and the bowe of battayll shall be destruied, and he shall speake peace to the nacions, and his power shall be from sea to sea.

Ye sawe hym entre the cytee of Hierusalẽ with this põp, partely to mocke the kyngdomes of this worlde, and partely because he would putte you in good remẽbraunce of the prophecie: And nowe marke ye well this poynt,

Esay. ix. b. whether Esay dyd promise hym of any other sorte. * For euerye vyolẽt takyng of booties with forceable rufflynge, and garment embrewed with bloud, shall be for burnig, and the meate of fyer. For a lytel one is borne to vs, and a sõe is geuen to vs, and pryncely power is sette vpon his shoulder, and hys name shall be called the meruaylous, a Counsayllour, ỹ God of strength, the father of the worlde to cum, the Prynce of peace: his empier

shal be mul-

shalbe multiplyed, and there shalbe no ende of peace: he shall sytte vpō the seate of Dauid, and vpon his kyngdome that he maie conserue the same, & make it stronge in iudgement and righteousnesse.

Whā ye heare a kyngdō and princely power sette vpō his shoulder: doe ye not manyfestely heare the kyngdome of the crosse, whiche crosse Christe dyd beare to vanquisshe the powers of the ayre: whan ye heare, the price of peace, forsouth ye vnderstand a kyng alluryng with benefytes & not cōpelyng with violence ne with feare: whan ye heare the father of the worlde to cum, ye see one muche vnlyke to the prynces of this worlde.

Neyther dooeth he describe hym a man of any other sorte, where he speaketh of hym in a certayn other place. And he shal stricke with the rod of his mouthe, and with ỹ spirite of hys lyppes shall he sleagh the wicked: & righteousnesse shalbe the girdle of his loynes, & feith the belt of his reines. The wolfe shall dwell with the lambe, the leoperde shal lye down hard by with the goate, and all the rest that foloweth much dissonaunt and contrarious from the armour and battayles of worldly prynces. Nowe herkē ye, what hymselfe sayeth of hymself in ỹ mystical psalme of Dauid. * As for I, am constytuted of hym a kyng vpon Syon hys holy hyl, preachyng ỹ precept of hym, dyd he not in these wordes manyfestely expresse the kingdome of the woorde euangelycall? Certes this is the sweord, wherof an other psalme māketh mencyon. * Be thou gyrt with thy sweorde vpon thy thyghe o thou moste mightyest: with thy beautye and fayrnesse entēde thou: prosperously procede and reigne thou, for thy verytee, and mekenesse, and righteousnes. And who hathe heard ỹ a king hath in the beautie of his bodie prosperously gon forewarde, ozels to haue gotten hymself a kingdome with mekenesse? But this was the grace of the woorde of God, by whiche ye haue sene Jesus allure and drawe vnto hym great multitudes of people, this was the trueth agaynst which ỹ Pharisees did somany tymes in vayne attempt to wrastle and striue. This manier a sweord it was, whiche he at the tyme whan he shoulde dye, aduertised his apostles to geat theym, of whiche he had afore also spoken, allegeyng that he was not cumme into the yearth to send peace, but the sweord. Suche lyke ones also are the arowes of the mightie beyng sharp, with whiche he goeth the inordinate lustes & diliers of men, with the whiche he killeth the couetous man, and repleth the Beneficiall bounteous man, wt the whiche he sleagheth the idolatre, and repleth vp the prokellour of euāgelycall godynesse, with which he kylleth the fierce man, and the man of vengeaunce, & refleth vp the meke and merciful: with whiche he ouerthroweth the proud man, and setteth vp the humble.

Wyll ye vnderstand the kyngdome, what sorte and nature it is of? See ye what manier ministres and enlargers of his dompnion & iurisdiccīō he chose out for the nons: Poore felowes, men of lowe degree, men of no learnyng ne knowelage, but euen of the bare mother witte, & toungue, ne with any treasour ne weapō, nor victailles, ne wt any strength or maintenaūce of this world, furnished or armed agaynst ỹ capcious malice of the Pharisees, agaynst the power of prices, agaynst the pryde of the Phylosophiers, that is to say, of the great schoole men. And by these captaines shal he outwarre & subdue all the vniuersall kyngdōes of the worlde, with none other complete harnesse, then wt the helmet of saluacyon, whiche is the right vn-

Psa. xl. a.

psalme. ii. a.

psal. xliiii. a

March. x. a

derstandyng of holy scrypture: wᵗ the buckeler of feythe, by vertue wherof (God beyng theyr protectour) they shalbe in perfect safegarde agaynst all assaultes of the wycked people: with the Jacke or haberion made of the righteousnesse of all the vertues euangelycall: with the belte of chastitie, and wᵗ shooes of ꝑ ghospels makyng, which is an herte pure frō al yearthly affeccion: but moste specyally aboue all thynges, wᵗ the sweord of ꝑ spirite, which is the woord of God. So was it thought good vnto God, that by meane of his sōnes weakenesse he would show his power, by preachyng, whiche shoulde be accoumpted worldely folyshnesse, he woulde declare his wysedome, & throughe ꝑ worldely shame of ꝑ crosse, he would renoume his glorye. In these thinges consisteth the kyngdome euāgelicall, in the meane whyle vntill the maiestee of Chryste shall in the ende of the worlde shewe forth it selfe, his lowe degree layd awaye: & the blessfull state of the godly sorte shall also shewe it selfe not stayned or defoiled with any afflictions. And yet this outward basseneſſe contayneth a ghostely strength of the spirite bothe effectuall & apte to cast down all buildinges, that lyfte vp theim selfes to stand agaynst the glorye of God. Haue ye euer sene any thig more tentyl or pacīēt then Chryst was & haue ye sene any thig more lowe or basse in worldely acceptacyon, any thyng more poorer, more meke, more felowelyke with ꝑ people, & more ferther remoued frō al lykeneſſe of a kingdome? And yet what thyng coulde there be more regall or kynglyke, then with a woorde to caste out wicked spirites, with a worde speakyng to caulme the wyndes & the sourges of the seas, with touchyng to heale folkes ꝑ were infecte with lepsye, and wᵗ mere biddyng to putte awaye all kyndes of diseases? Howe many tymes escaped he harmeleſſe through the thyckeste of the Jewes, weorking death vnto him? He suffred hymselfe to be take: but at the voyce of hym the armed soldyers fell down flat on the groūde. He dyed on the crosse, but what thyng could be of more power then this death, whiche made all the elementes of the worlde to shake, whiche caused the sunne to lese his lyght, and to be full of derkeneſſe, whiche cutte stones in soondre, whiche opened graues, which reised ꝑ dead bodyes out of the same? There could be nothyng more lowe or basse to the worldeward then was hys natiuite: but yet euen in his natiuite also there dyd streyght waye at the fyrste houre appeare tokens mo then one of hys hygh maiestee, whiche he than hyd and woulde not be acknowen of. He is borne of a tendre younge byrgyn, but it is by the operacyon of Goddes holy spirite. He was layed down in an ore maungier: but the Aungels syng glorye to God in the hyghefte. He lyeth crying beyng an infaunte in the cradle place, but Herode beyng a kyng trembleth for feare, and the Magiās worship hym on theyr knees. These thynges beyng as yet knowen not to verai many, shall in tyme to cumme be preached throughout all the vniuersall worlde. And with suche lyke sure fenses shall he appoynete and furnyshe his Apostles also. That if ye shall hereafter reade the scryptures and marke theym well, & shal conferre theim with the thynges whiche ye haue sene & heard: ye cannot doubt but that he is the same Chryste, whiche was promised, the priest, the king, and the saluecur of all the worlde, after whome there is none other to be loked for. Reken I praye you and consyder in your myndes, all his wholle age, whiche ye haue partely with your owne yes sene, & partely ye myght

haue knowen

haue knowen of his kynsfolkes and familiars: and ye shal not fynde any one poynte, that hath not bene both signified and marked out by figures, and also foretold by the prophetes. He was promised out of the stocke of Dauid, and out of the tribe of Juda, and out of the toune of Bethleem. As touchyng the place where he should be borne: see ye, whether Micheas did derkely prophecie, or els playnly. And thou Bethleem Effrata, a litell one thou art in the thousandes of Juda. Out of the shall one come forth which shalbe vnto me a rewler in Israel: and hys comyng foorth is without beginning from the dayes of eternitie. And that this should so come to passe, the Scribes and the Phariseis vnderstoode before they were dooen, who, whan Herode demaunded the question of theim, made aunswere at once, that Messias shoulde be borne in the citie of Bethleem. And eudent it is, that Jesus was borne in thys citie throughe the occasion of the surueigh and taxe whiche Cesar caused to be made. The cause and matier selfe was throughe Herodes crueltie made knowen to the worlde. And once ye knowe, that he was commonly reputed not for a Bethleemite, but for a Nazarean and a man of Galile, because he was brought vp in Nazareth vntill the tyme of full mannes state, and liued there a good noumbre of yeres with his fosterfather Joseph, and his mother Marie: in so muche that the poisee of his crosse had the intitulacion of Jesus the Nazarean. Neyther was this poynte vnspoken of by the prophetes neyther, who now and than note hym and call hym by the name of, holy, and of the holy of holyes, because he was singularlye consecrated to the Lorde, not onely after the lawe, whiche indifferently appertained to the first borne of a man sexe (according wherunto Jesus also was brought by his parentes vnto the temple, and there consecrated vnto the Lorde:) but also aboue all mortall creatures by a certain speciall prerogatiue, whiche no manne had but he. This Nazarean did Jacob see, beeyng a man in manier altogether blynd in the yes of the bodye, but verai sharp and quicke of sight in the yes of his feith, at what time he blessed Joseph, who bare the figure of Chryste. And they shall bee (sayeth he) in the head of Joseph, and in the toppe of the croune of the Nazarean that was separate from his brethren. For whatsoeuer thyng the lawe of Moses dooeth after the fleashe appointe or enioigne for consecratyng of the Nazareans, the same is after a spirituall vnderstandyng fulfylled in Chryste. And God to Dauid thus speaketh in the psalmes: Of the fruicte of thy wombe will I sette vpon thy seate. And agayne elswhere the Prophete Esai before Dauids tyme. There shall a rodde issue foorth of the roote of Jesse, and a floure shall ascende out of his roote, & the lordes spirite shall rest vpon hym. And well knowen it is that Marie was of the tribe of Juda, & of the house of Dauid, neither was that thing hidde or vnknowe to the Phariseis, who, whā Jesus hymself before he suffered deathe asked of theim, whose soonne Messias shoulde be, made aunswer without any studye or tarying: the soonne of Dauid. The Prophete had foretolde yᵗ he should bee borne of a virgin. For thus did Esai prophecie. For this cause shall the Lorde hymself geue vnto you a signe. Behold a virgin shal conceiue and shall bring foorth a sonne: and his name shall bee called Emanuell. Daniel foretold the selfsame thyng more couertelye, whan he expouned what was ment by the stone that was cutte of from the hille wythout han-

Micheā. v. a.
Math. ii. a
Luke. ii. a.
Mat. xxvii. d
Luk. xxiii. d
Jhon. xix. d
Gen. xlix. b
psal. cxxxi. b
Esai. xi. a.
mat. xxii. d.
Mar. xii. d
Luke. xx. g
Esai. vii.
Daniel. ii. a

oute handes, whiche brake all to pieces and into powdre, that same prodigious image made of golde, siluer, brasse, iron and clate: and within a shorte whyle it grewe into a great mountayne, whiche with his largenesse fylled and possessed all the kyngdomes of the worlde. For Christe beeyng without mannes help borne of the virgyn Marie, shal grynde, & cruslh to powdre all the kyngdomes of the worlde, and shall with his doctrine possesse all the worlde. Verily Ezechiell beyng enspired did perceyue thesame tofore, at what tyme he described the Este gate of the temple, throughe whiche the Maiestie of the Lord entred in. Of whiche gate he speakethe in this maner: This gate shall be still shutte, and shall not bee opened, and there shall not a man passe throughe it: because the Lorde God of Israel hath come in therat, els shal it be shut styll. The prynce hymselfe shall come throughe it. &c. Whan ye heare the temple of the Lorde, ye knowe wel enough to be ment thereby the wombe of Marye consecrated by the holye ghoste. Whan ye heare the Este gate, dooe ye not knowe the meanyng of it to be the enclosure and tabernacle of the virginly chastitie, whiche neither any mortall man entryng vnto it, ne the Sonne of God eyther entreeyng in, or comyng foorth of it hath violated or defoiled? Certes thissame is the Este gate, out of whiche proceded and issued the lighte that should lighten all the worlde vniuersall. And this mysterie although it bee not yet published abrode emong the Iewes, yet is it not vnknowen vnto those, that haue had familiar conuersacion of lyuyng wyth Marie the mother of Jesus, and with Joseph hir spouse. For the saied Joseph was taken and vsed as a moste true and vndoubted witnesse of this priuie mysterie, whyche at his due tyme shal bee famously spred and spoken of throughout the worlde vniuersall: how that a virgin without any lyke example afore going sence the worlde firste begonne, by the breathyng of the holye ghoste vpon hir, brought foorth a babe, whyche was partaker of the deuine nature of the godhead, and of the humayn nature of man both at once. That if it appere to you or seme a thyng vncredible that God shoulde be borne of a creature mortall: consider ye what the Prophete Barueh dyd prophecie of the soonne, whome God taking pitie and compassion on mankynde, did euen for the veray purpose sende into the yearth, that vnto the straighyng wanderers, and to the blynded he shoulde shewe the waye of health and saluacion. Thissame is our God (saith he) and there shall bee none other estemed beside hym. This is he that hath found all the waye of discipline, & hath taught it vnto Jacob his babe, and to Israel his beloued. After this, he hath bene sene in yearth, and hath liued emong men. And as for Daniel dooeth also shewe the tyme of his birth, accoumptyng it by seuens or seuenfoldes of wekes and yeres, yf a man will any thyng curiously serche and trye it out. But long and many a daye before hym, the patriarke Jacob, beyng nowe nere the tyme of his departyng oute of this worlde, and endewed wyth the spirite of prophecie to shewe thynges to come, prophecied in this maner: The scepter shall not be taken away frō Juda, and a guyde from the thighe of hym, vntill he come whyche must bee sente, and he shall bee the expectacion of the heathen. Now all the region of the Iewes, were in subiection to the Emperour of Rome. Iewerie had Herode to their kyng beeyng an alienе, or outlandishe man borne. That thing did

Barueh. iii.

Daniel. xlix

Genes xlix.

euidentelye

euidentely conuince and proue that Messias should nowe come, if a bodye had serched the prophecies. And where he added: And he shal bee the expectacion of the heathen: albeit this poynte shall in tyme to come be mooze clere and manifest, yet dyd it euen than at the veray tyme of hys natiuitye appeare. Foz immediately vpon the deliueraunce of the virgyn there come Math. ii. a
rennyng thither by the guydyng and ledyng of a sterre, thze Magians, oz saige philosophiers with presentes to wurship the newe kyng, and to dooe homage vnto hym. And euen thilsame veray poynte, that it should so be, had not the voice of the Prophetes leaft spoken neither. Foz thus sayeth Esay (.*.) Befoze he haue the knowelage to refuse that is euill, and to chose Esai. vii
that is good, he shal take the spoylles of Samaria and Damascus agaist the kyng of the Assizyans. Foz whyle he beeyng yet a young babe & an infaunte dzaweth thzee Magians vnto hym by the ledyng and guydyng of a sterre: and of idolatres maketh them wurshippers of ỹ kyng of kynges: did he not take the spoilles of Samaria, whiche countreye had an euyll name foz wurshippyng and seruyng of idolles? Foz Damascus was in olde tyme reputed foz a parte of Arabia, befoze that by the diuidyng and particiõ of the countreyes of Syzia, it was assigned to bee a parte of Syzophenicia. And in dede the Este parties haue muche aboundaũce of swete odouriferous sauours and spieces: wherof the Magians of their rychesse bzought foozthe frankinsence, myzrhe, and golde, whereof the prophecye Esai. lx
kayled not to make menciõ neither. Foz thus speaketh Esai. (.*.) All they of Saba shal come bzingyng golde and frankinsence, & shewyng fozth laude vnto the lozd: The prophecy also of ỹ Psalme maketh menciõ of thesame, Psal. lxxi. a
where it sayeth: Ther shal be geuen vnto him of ỹ golde of Arabie. And again in an other place: The kynges of ỹ Arabians & of Saba shal bzyng presentes. Foz in those regions & parties, the chief rewle & gouernaunce is commonly in the handes of the Magiãs ỹ is to say, the saiges, oz the wyse men of knowelage. And fozsouth by the name of the kyng of ỹ Assyzians was signified the wieked kyng Herode, who at the spzingyng vp of Messias, whan it was tolde hym, was soze out of quiete in his mynde & defeacted of his purpose by the Magians. Therupon folowed the murdzeyng of the Math. ii. c
infaunces within all the limites and boundes of Bethelem, whiche thyng the prophecies did not leaue vnspokẽ neyther. Foz thus did Hieremy sing.

The voyce of the heauinesse, weppng, & lamentacion was heard on high: euen of Rachel mournyng foz her childzen, and she would not be comfoz- Hiere. xxxi.
ted, because they wer awaye. Foz so did he expzesse the lamentyng of ỹ mothers bewaillyng the boucherly murdzement of their young suckyng babes. And the place he did halfe derkely and mystically expzesse by the name of Rachel, whose sepulchze is not ferre of from Bethelem. Than was he secretely conueighed into Egypte by the warnyng of an Aungell: and was Math. ii. b
bzought home again from thence by the warning of thesame Aungel. And Osee. xi. a
had not the prophecie of Oseas shewed thatsame afoze. Out of Egypte haue I called my sonne. Nowe befoze he begonne to take in hande the office of preaching appoynted vnto hym by his father, did not hys fozegoer Jhon openly testifie that he should come immediately foozthe withall, and Mat. iii. b
whan he came in dede, shewed him to the people of the Jewes with his fin- marke. i. b
ger? And had not Esai clerely prophecied afoze that so it should be? The Luke. iii. d
John. i. c
voyce

voyce of a cryer in wildernesse, prepaire ye the waye of the Lorde: make ye the pathes of our God streight in wildernesse. Iwysse ye sawe Jhon preachyng in wildernesse, ye heard him acknowelageyng this prophecie beyng forespoken of hymself. No nor the prophecie leafte not his baptisme vnspoken of neither. Nowe where he begonne his preachyng not in Hierusalem, but in Galile, dyd not Esay prophecie clerely enough thereof aforesayeng: *The lande of zabulō and the lande of Neptalim, (where thrōugh the sea waye goeth ouer Jordane into the lande of Galile:) the people whiche sate in derkenesse haue sene a greate light. And theim that dwell in the lande of the shadowe of death, vpon theim hath the light shined: and it is well knowen that Capernaum, (where Jesus firste dwelt whan he entreed the office of preachyng) standeth in the marchesse of zabulō and Neptalim, and that it is a citie situate on the shores syde of the sea. Neither was there any strangenesse or clokyng made of the kynde of doctrine, whiche he often tymes vsed emong the people, enwrappyng his mynde and sentence in the mysticall derkenesse of parables. For thus renneth the dyscourse of the Psalme Asaph: *In parables shall I open my mouthe, I shall speake propositions from the begynning. And ferthermore that people there shoulde be whiche should crye out against his doctrine and withstand the same, as men sinistrely interpretyng and slaundreyng aswell all his sayinges as dooynges, Esay prophecied saying: *Ye shall heare in dede, but ye shall not vnderstand, ye shal plainly see, and not perceyue. Harden thou the herte of this people, stoppe their eares, and shutte their yes, that they see not with their yes, heare not with their eares, and vnderstand not with their hertes and conuerte and bee healed. And suche people dooeth he synde faulte withall in an other place also: *Lorde, who hathe geuen credence vnto the thyng whiche we haue heard? And ferthermore as touchyng the miracles whiche ye haue sene hym shewyng, had not the holye sayinges of the Prophetes plainly told therof afore? doeth not Esaye thus speake?

Esai.ix

Psal.lxxviii

Esai.vi.

Esai.liii. a

*He onely hath taken in him our infirmities, and hath borne our peines: For what kynde of sore or euill hathe he not driuen awaye from persones beyng in woefull case and miserable? The same Esay in an other place also speaketh yea more openly & playnly of ỹ selfsame thing in this manier.

Esai.liii

Esai.xxxv

*Saye vnto them that are fearefull. Be of good chere, and feare not. Beholde, your God cometh to take vengeaunce, and ye shal see the reward that God geueth. God cometh his owne selfe, and will deliuer you. Than shall the yes of the blynde be lightened, and the eares of the deafe be opened. Than shall the lame man leape as an harte, and the dumme mānes toungue shall geue thankes. Haue ye not wyth your owne yes seen Jesus dooe all the premisses, yea and greatter thynges then those also? ye heard him whan he acknowlaged thissame prophecie as a thing wrytten & spokē of hymself, at what tyme certayne disciples of Jhon beyng sente vnto Jesus demaunded of hym, whether he were the Messias that was looked for, or els it wer an other that was to be loked for, & he aunswered and sayed:

Luc.vii.a

*Goe your waies beare woorde again to Jhon, of the thynges whyche ye haue heard and sene. The blynde see, the halte goe, the lepers are clensed, the deaf heare, the dead arise agayne, and to the poore is the glad tidynges preached. And that the chiefe rewlers of the synagogue woulde be wyth

these

these benefites yet still wurse and wurse incesed, did not Esai after a goodly sorte peincte out, vnder the parable of a vyneyarde, whiche beeyng with excedyng many poyntes of diligent cure and good housebandyng occasioned to bryng forth good fruite, did not answer the expectacio of his tiller?

* I looked (saieth he) that it should haue brought foorth grapes: and it hath brought foorth wylde grapes: I loked that it should haue doen iudgemente, and beholde wickednesse: & that it shoulde haue doen rightcousnesse, and beholde crying and miserie. Esai. v. b.

And dooeth not the parable iustely agree with thesame sentence of ỹ prophete, e whiche ye haue hearde of Jesus hymself, concernyng a vineyarde enclosed and fensed with a toure, and furnished with a wynepresse and a gutter, whyche vyneyarde neuertheless through defaulte of the housebandemen yelded not condigne fruite to the Lorde and owner? Thesame thyng also was noted by that same figtree, whiche would not begynne to bee fruictefull, no not than neyther, whan muche doungyng and cherishyng had been dooen to it. Neyther was there any thyng els ment by the parable of the sede ỹ was cast vpon il grounde. Ye found thesame self faulte elswhere also in the Prophetes: * I haue al ỹ daye long euermore holden out my handes to an vnfaythfull people, ỹ goe not the right waye, but after their owne imaginations: to a people that is euer defying me to my face. The men of power had enuy at his vertue, and slaundrously surmuised those miracles to be wrought by the suppositio of Beelzebub. But the weakenesse of hys bodye, the meannesse of hys degree, and the afflictions whiche he suffred, was a matier of offence and slaunder of conscence to the weake, though they wer no euill men. For whã he was taken of the Jewes, euen those same twelue specially chosen Apostles fled and ranne euery man his waie. See ye whether the Prophete zacharie leafe euen this poynte vnspoken of two: * I shall strieke the shepeheard (sayeth he) and the shepe of the flocke shalbe scattred abrode. Whereunto accordeth the song of the eightie seuenth psalme. * Thou hast putte awaye myne acquaintaunce fetre from me, and made me to be abhorred of them. For did not Petur with a detestation forsweare his maister, and the other Apostles readie to doo e thesame, if lyke perill had blousterously cum vpon them? And that this would so come to passe Christe had foresayed to Petur before it came to passe in dede. He was betrated by Judas, who was one of the noumbre of the twelue. Consider ye whether the prophetes all psalme dyd not fortell of that also. For if myne enemye (sayeth he) had spoken ill of me, I would verily haue pacientely borne it; and yf he that hated me, had spoken great thynges vpon me, I would peraduenture haue hidden my self from hym. But thou a man of myne owne minde, my guyde and my familiar. Now if ye haue learned that Christe, whan Judas commyng of purpose to betrate ỹ lorde vnto the soldiers by meane of a deceiptfull kisse, dyd thus speake vnto hym: Frende for what purpose arte thou come? Betraiest thou the sonne of man with a kisse? Did he not manifestely laye vnto him in his berat teeth the saiyng of the prophete? he calleth him a guyde, because this Judas semed in maner as one made a rewler ouer the Apostles, because he had the charge of doyng all affaiers abrode committed vnto hym. Againe an other psalme speaketh yet more clerelye: For the man of my peace in whome I haue trusted, who eate my loaues hath

Mat. xxi. b
Mark. xii.
Luke. xx. b
Mat. xxi. b
Luke. xiii. b
Mat. xiii b
Mar. iiii. a
Luke. viii.
Esai. lxv.
math. xxvi.
matke. xiiii
Luke. xxii
Jhon. xviii
zachar. ix
psa. lxxxvii
Math. xxvi.
Mark. xiiii e
Luke. xxii. f
Jhon. xviii. e
Psal. cxiii.
Math. xxvi. e
Luke. xxii. e
Psal. xl. e

magnifyed

magnified ſupplantyng ouer me. And ſee I praye you, howe the woordes
pſal.xxxvii. of Chriſte whiche he ſpake to his diſciples of the betraier at his laſt ſup-
per with theim, dooe iuſtely agree wyth this prophecie: * He that eateth
breade with me (ſayeth Chryſte) ſhall lift vp hys foote ſore agaynſt me. In
other pſalme again ſaieth: My frendes and my next neighbours haue ap-
Pſal. xxxvii. proched nere, & haue ſtād againſt me. Yea & an other pſalme yet again: this
Pſal. liiii. woordes are ſuppled aboue honey, & they bee veray dartes. And is it not a
worde ſofter thē honey, to ſay haill maiſter, being ſpoke vō a kiſſe geuyng:
And was it not a darte infected vō deadly poiſone, to ſaye: That ſame is he,
holde ye hym faſt: Thus might ye haue heard of his Apoſtles, or in caſe ye
haue not yet heard it, ye maye yet learne it in tyme to come. Iudas demaū-
ded of couenaunte of the biſhops, & the chiefe rewlers ỹ ſūme of thirtie pēſe
or denaries of ſiluer, with whiche deadly ſūme of money there was foorth-
withall a piece of ground bought for the buriall of pooze folkes. And both
theſe poyntes did the prophet forſpeake of in his prophecie. As cōcerning
the price that he was ſold for, thus did one of the prophetes ſay: * And thei
Zachar. xii. toke thirtie plates, the price of him that was valued, whō thei bought of ỹ
childzen of Iſrael, and gaue them for the potters field. Theſe thynges thus
executed, Iudas ouerlate repenting hym of his facte, houng himſelf, dimi-
niſhyng therby the noumbre of the twelue choſē, & makyng a roume for an
other to be ſupplied into the ordre of ỹ Apoſtles. Neyther was this vnſpo-
ken of by the prophetes. For thus ſayeth the proceſſe of ỹ miſtical pſalme:
Pſal. cviii. * Leat their abydyng be made to lye waſte, and leat there not be he ỹ dwel-
leth in it, & his ſhepeherdſhip leat an other body take. And as for ỹ deuiliſh
conuocatiō for ỹ putting of Ieſ⁹ to death, whiche was ſolēnely kept in the
houſe of Caiphas beyng the higheſt biſhop by the Scribes, the Phariſeis
the rewlers of the people, & the cōmons beyng ſwoorne to theſame: marke ye
whether the ſame puincte alſo hath not bene wryten & declared by the pro-
Pſalm. ii. phecie of the pſalme, whiche ſaieth: * Why do the heathen ſo furiouſly rage
together: & why dooe the peoples imagin vain thinges: The kinges of the
yearth ſtande vp, & the rewlers take counſaile together againſt the Lord, &
againſt his enoincted. Ye heare the naming of the heathen, & ye know that
Ieſ⁹ was crucified by Pilates ſeruaūtes of his crue: ye heare ỹ worde peo-
ples, & ye knowe that ỹ multitude of all ſortes of the Iewes, cryed, crucifie
hym, crucifie hym: ye heare the name of kynges, and ye knowe that Pilate
was the rewler & gouernour of Iewrye in Ceſars behalf, by whoſe ſen-
tence Ieſus was condemned: ye heare this worde, the rewelers of ỹ yearth,
and ye vnderſtand the head men of the people of Iewry, who not vnderſtā-
dyng the lawe ſpirituall, ſought yearthly thynges: and whyle they wyll in
no wyſe be pulled from theſame, they put the kyng of heauen to death. Yea
and Eſay alſo doeth ſore threaten the ſame. ✠ Woe vnto the ſoule of theim
(ſayeth he) for they haue thought an exceadyng naughtie thought againſt
themſelfes, ſaying: leat vs tye vp the righteous man, for he is not for oure
purpoſe. He was brought to iudgemente as a man accuſed, and to be ar-
reigned. Yea and that thyng alſo did Eſay tell afore. * The Lorde ſtan-
Eſai. liii. c deth to be iudged, and he ſtandeth to iudge the peoples: the Lord ſhal cum
into the iudgement with the elders of his people, & the rewlers of theſame.
Ieſus was iudged in the houſe of Caiphas by the chief prieſtes, Scribes,

and

and Pharisees, and the chief rewlers of the people. Eftsons condemned he was by the crying and clamour of the people at the benche of the lieutenaunt: whan they cryed: Away with him, away with him: nayle him on the crosse. But whyle the Lord is iudged, thei ar iudged themselfes, in that their detestable iniquitie is by al manier waies and meanes bewraied. Pilate gaue and pronounced sentence of iudgement against and vpon theim, whan he said: I am free and innocent frō the bloud of thilfame righteous man, choose you. And themselfes gaue sentence of iudgemēt against theim selfes, whā thei cryed. His bloud be vpō vs, and vpon our childzen. Hieremie also muche lamenteth their detuilish weorkyng agaynst Chryste. Lord (sayeth he) ỹ hast sene the iniquitie of thē against me, iudge thou my iudgement. Thou hast sene all their furious rageyng, al their thoughtes against me, thou hast heard all their reprochefulnesse O Lorde, al their thoughtes against me, their lippes arisyng agaynst me, and studiyng agaynst me al ỹ daye, their sitting down, and their arising again haue I sene. Doeth he not in these wordes clerely (as it wer in a plain picture) set forth the priestes and the head men of the people consultyng together how thei might putte Jesus to death, huntyng for false testimonies whereby they might oppresse hym beyng innocent, laying blasphemie vnto his charge, condemning him by iudgement before thei had matter to hym, sittyng vpon hym as iudges, arisyng again whan thei had iudged hym because they woulde accuse hym before the lieutenaūte. A mischieuous sittyng down, & a more myschieuous arisyng vp again. And that not any kynde of death at auenture might satisfie their hatred, but there was spectally chosē such a kynd of death as was both moste shamefull & also most hardest. Hieremie witnesseth bearyng the person of Chriſte. This o Lorde haue I learned of the, & I do vnderstande it, for ỹ hast shewed me their imaginations. But I am as a meke lambe, ỹ is caried awaye to be slain, not knowyng ỹ thei had deuised such coūsayles against me: saying, we will destruie his meate with woodde, & drieue him out of ỹ land of ỹ liuyng, ỹ his name shal neuer more be thought vpon. For ỹ deuile & purpose of ỹ Pharisees was this: that the name of Jesv after he wer accused, condēned, hāged betwene two notorious malefactous, should either be vtterly for euer abolished, or els shoulde be reputed emong names execrable & detestable. Nowe further call ye vnto your remēbraūce ỹ Christ told you all this matter before his death, how he should be betraied & deliuered into ỹ hādes of ỹ Gentiles, ỹ he should be refused of mē & cast of, ỹ he should be shamed, ỹ he should be scourged, ỹ he shoulde bee crucified, all ye knowe by your owne iye, ỹ no poynte hereof was vnaduisedly dooen or by blynd chaūce of casualtie. The Jewes did before ỹ presēce of Annas & Caiphas by meane of false witnesse laye vnto him ỹ cryme of blasphemie, then whiche ther is none other cryme more hainous. And this matter was marked out and figured in Joseph, whō his brethen conspiryng together thorough enuie did accuse of a verai naughtie crime. Before the iudges Jesus aunswered either nothyng at al, orels verai fewe wordes, whan there was no sperke ne spotte of any cryme in hym, for he had determined wyth hymselfe to dye for the redēpciō of the worlde. Thynke ye hardily that this was a thyng dooen by blynd chaunce, if Esai did not tel of it afore. He was offered vp because he would, and he opened not his mouthe: as a shepe shall he

Luke. xxii.

Math. xxvii

Psal. lii.

Hierem. xi.

Math. xxvi. c
Mark. xiiii. g
Luke. xxii. g.

Genes. xxxvii

bee led to be putte to death, and shall kepe silence as a lãbe before one that
psalm.lxiii. shereth him, and he shall not open his mouth. And see howe iustely the pro-
phecie of the Psalme agreeth with Esai. As for me, I was lyke a deake
man, & heard not, & as one that is dũme, whiche doeth not open his mouth.
I became euen as a man that heareth not, and in whose mouth are not re-
prouffes. For in the O Lorde haue I putte my truste. For now was ỹ full
tyme come, that he should willyngly offre himselfe to all open shame of the
worlde, as one that should shewe vnto his felowes a perfect exaumple of
pacient sufferaunce: bound he was, stricken and beaten he was, bothe wyth
Luke. xxiii. blowes and buffettes, scourged he was, and al to spetẽ in the face. He had
a wede of purple dooen on his backe in the waye of mockyng and skornyng
him, and crouned he was with a croune of thornes, and beeyng contemned
of Herode, he was in the way of putting him to worldely shame, sent backe
agayne too in a white vesture, in a miserable lykenesse & pieteous to bee-
holde was he brought foorthe to the people, and Barrabas was preferred
before hym to bee pardoned and to escape. Now forasmuche as he willing-
ly suffred all these thynges for the redempcion of the worlde, accordyng to
the foresayinges of the Prophetes, it ought not to haue bred desperaciõ in
you, but rather haue geuen you the more hope. Doeth not Hieremie lament
& bewayle these thynges, where he sayeth: The verai breath of oure mouth
Trem.iiii. euen the enoynted Lorde himselfe was taken in their nette, of whõ we say:
vnder his shadowe we shalbe preserued emong the heathen. Heare ye again
thesame prophete lamenting: He shal holde out his cheke (sayeth Hieremie)
vnto hym that striketh him: he shalbe filled with worldes of reuilyng. In
theassemble or conuocacion of the Jewes, he was stricken with a blowe of
the bishops seruaunt. Of Pilates men he was stricken with blowes & buf-
fettes & with a rede: and yet made he no resistence. Now heare the prophe-
psa. cxxviii cie of the Psalme: Upõ my backe (sayeth he) ỹ sinners haue ploughed, they
haue made lõg furrowes of their iniquitie. And ỹ lõg of holy Esai is much
Esai.l. accordyng to ỹ same. The Lorde god (saieth he) hath opened my eare, ther-
fore can I not say naie, nor withdrawe my self: but I offre my backe vnto the
smyters, & my chekes to ỹ nippers: I turne not my face frõ mẽ rebuking me
& spettyng vpõ me. Now whã ye reade ỹ prophecie of ỹ same prophet in an
other place, do ye not thynke your selfes to se verai Christe hymself, scour-
ged, spetted on, crouned vỽ thornes, couered vỽ a garment, & brought foorth
in presẽce to ỹ people of ỹ Jewes in ỹ way of mockage & skorne. For he wi
Esai. liii. teth in manier folowing: He hath neither beautie ne fauour, whan we shal
loke vpon him, there shalbe no faireneſſe: we shal haue no lust vnto hym. He
is despised and abhorred of mẽ, he is suche a mã as is full of sorowe, and as
hath good experience of infirmities. We haue reckoned him so vile, ỹ we hid
our faces frõ hym, yea he was despised, & therfore we regarded hym not.
Howbeit he onely hath takẽ on hi our infirmitie, & hath borne our peines.
Yet we did iudge hi. as though he wer plagued & cast down of god, & puni-
shed, whereas not vỽstãding he was woũded for our offẽces, & smytẽ for our
wickednes. For ỹ chastisemẽt of our peace was laied vpõ hi, & vỽ his stripes
are we healed. Therfore thus speaketh he himself in ỹ mystical psalme: As
for me I am a wourme, & not a mã, ỹ verai skorne of mẽ, & the outcast of ỹ
people. Neither hath ỹ mystical scriptures kept silẽce of his croũe of thorne

For

For vnto the first man Adã it was saied: Cursed is ỹ yearth in thy worke. When thou shalt till it, thorne & bryers shall it cause to budde to the. The same ỹ the yearth was to the former Adam, the same thyng was the Jewyshe people vnto the secound Adam: For that same yearth beynge so many sondrye wayes tylled, prouoked and occasioned with so many benefytes to bryng foorth good fruicte: it brought forth thornes vnto theyr tyller. Gene. iii.

Now Chryst was the spouse of the churche or holy congregacyon, as ye heard John also testifie, and the sonne of the synagogue, beyng a murdrer of hyr owne flesche and bloud. Therfore in the mysticall weddyng longe the father calleth foorth all men to thys cruell syght of ỹ spouse being crouned wt thornes. * Goe ye foorth O ye daughters of Syon, and behold king Salomon in the croune wherewith his mother crouned hym in the day of the gladnesse of his herte. Forsouth that same spouse was an earnest and effectuall louer, which washed hys spouse in hys owne bloud, and knytte hyr vnto hym withe a band and knotte vnpossible to be vndoen. And this was that same daye of espousall, whiche he had with so great desyre desyred, so that to hym beyng so earnestely in loue, aldelaye and taryaunce semed lõg. Ballettes. ỹ

When the lieutenaunte leaft nothyng vndoen that he myght doe to quit Jesus, and to leat hym goe, the chyef men of the Jewes together with the the people, cryed with murdreyng and rageyng voices out aloude: Awaye with hym, awaye with hym, crucifie hym crucifie hym,

And see how Hieremie leaft not that thyng vnmencioned, speakyng in ỹ persone of Chryst: * I haue forsakẽ myne owne dwellyng place, and haue leaft myne herytage. My life also that I loue so wel haue I geuen into the handes of myne enemyes. Myne herytage is become to me, as a Lyon in the wood: it cryed out vpon me. But whatsoeuer thyng was doone vnto hym in the way of open shame, that shall he turne into his glorye. Herode sent hym backe agayne to Pylate clad in a vesture of whyte: and the people of the gentyles shal in tyme comyng embrace hym for theyr pryeste. The crue of soldyers dyd vpon hys backe a robe of purple: they gaue him morouer a rede in stede of a sceptre: they set on his head a croune made of thornes: Goddes people shall acknowelage and shall on theyr knees wurshippe theyr kyng, euen of suche a facion ouercomyng and trioumphyng. Herode & Pylate playe & dalye together, castyng Jesv as a boule or a ball to & fro betwene them. But in the meane tyme they are made frendes wheras they wer tofore at discorde and baryaunce by mutual hatered: and euen in their beray so dooing, dyd they no lesse then ratifie Jesus to be a reconciler & pacifier of all thynges whiche are in heauen, and which are in yearth. Wherof Job prophecied in this manyer * The Lord reconcyleth the hertes of ỹ prynces of the yearth. Now eftsões renew ye all that same syght vnto your selfes by castyng it in your mynd, that same syght (I say) whiche now this last daye ye sawe with your yies, that is to wete, Jesv going out to ỹ place of execution, and bearyng his crosse vpon his owne shoulders. Had he not geuen tokenynges that it should so be, whan he dyd many times saye emõg his disciples and the people. * Who so doeth not take vp his crosse and followe me, is not woorthye of me. Forsouth thilsame was the sceptre of the kyng of Jewes, that is to say, of al men confessyng the thyng whiche Esai long and many a day agon sawe vpon his shoulders, whã he sayed: * And Luke. xxii. Hierem. xii Luke. xxii. Math. x. d. Mar. viii. d

his kyngdome vpon hys shoulder. A fygure thereof dyd Isaac repzesent so many hundzed yeres past, whan he boze a faggot of wood vpon his shoul-
Esai.ix. b Genes.xxii. der for hymself to be slayn as a burnt sacrifyce.

But Isaac is safe vnto vs, a ramme onely was slain, that is to say, ỹ ma-
teryall bodye of Jesus, which onely could dye, but yet so dye, that it should within a verey litel tyme aryse to lyfe agayne. And slayne he was without ỹ precinct of the cyte: and that the thyng should so bee, Chzyst hymself had
Math.xxi.d Mar.xii.a. Luke.xx.b signyfied tofoze by the parable of the housebandmen oz fermers, which af-
ter they had cast the sonne out of the vineyarde, slewe hym.

But long afoze did Moses signifie the same thyng, who as ye read in ỹ booke that is entitled Leuiticus, commaunded the calfe that was slayne in sa-
crifyce foz the synnes of the people, to be carryed foozth without the pze-
cincte of the tentes, and there to be burnt. And takyng it in an allegozye,
Leuit.viii. (that is to say by the meanig, and not by the wozdes,) was not Jesus bur-
ned vp without the pzecyncte of Hierusalem, in that he beyng enkiendled with the vnestimable fyer of charytee and loue towardes mankynd, offred hymself vp altogether. Whan ye sawe Jesus hangyng of a great heyghth
Num.xxi.c vpon the tree of the crosse, dyd not thatsame mysticall serpent cum to your mynde, whom Moyses dyd in old tyme hang vpon a stake, which should be a safegarde vnto all that were stoungen with serpentes, if they did earnest-
ly and steadily cast theyr yies vpon the same. The ye of a mã is feyth. And
Leu.xxviii whosoeuer shall ernestely caste hys ye vpon Jesus crucifyed, shall im-me-
diatly be safe. Yea and this veraye thyng also dyd moyses foreshewe that it shoulde be, that the Jewes beholdyng Chzyst hangyng on the crosse, whose by his death gaue life vnto al creatures, yet neuertheless would not beleue in hym. Foz in this manier speaketh he in ỹ Deuteronomie. ‡ And thy life
Esai.xii.b Math.xx.b. Luke.xxii. shall hang before thyne yes, and thou shalt feare bothe daye and night, and shalte haue no truste in thy lyfe. Ye sawe hym hanging betwene twoo thee-
ues, and doe ye not acknowlage the pzophecie, that sayed: * And with the wicked was he reputed. Ye sawe the darkenesse of nyght soodainly ouercast in the middes of the day tyme from the sixt houre vntyll the nynth: Chzyste hymself sayd and affirmed hymselfe to be the lyghte of the wozld, and gaue knowelage that the night drewe nere, at what tyme he shoulde be doone to death out of thys wozld. And did not Amos clerely pzophecie this matier:
Amos.viii. * And it shalbe in that daye (sayeth the Lozde) The sũne shall goe downe in the noonetyde, and I wyl make the yearth to be all ouercast with derke-
nesse in the daye of lyghte. Neyther did Zacharie hold his peace concernynge
Zacha.xiii.b this matyer, whã he sayd: * And it shalbe in that day there shal be no light but colde and froste, and it shalbe one daie whiche is knowen to the Lozde. Not daye noz nyght in theyr due tyme. in the euentyde shall the lyght be. It was a daye knowen to the Lozd, which day ỹ Jewes knewe not by ỹ mar-
kes therof. Day was it not, because ỹ about ỹ houre of noonetide arose derke
nesse: nighte was it not, because that after ỹ nynth houre light came again. Thã colde and froste there was in the hertes of ỹ disciples whan they fled euery mã his way, & despaired, in the numbze of whõe was Petur, who fer-
thermoze abiured ỹ Lozde (ỹ is to saye, swoze ỹ he knewe hym not, noz had naught to dooe wỉ hym, noz naught would he medle wỉ hym,) whyle being throughly taken wỉ cold, he taketh warmth & heate by the coles of ỹ wicked

Jewes.

Jewes. Cõsydere ye now ꝑ thynges ꝑ wer doen whyle Chriſte was hãging on the croſſe. Whã he thirſted, there was raught vp vnto him wyne mixed w̃ myrrhe, & vineagre withal: euẽ lyke as whan he ſhould be hoigheed vp on the croſſe, thei offred him wyne mixed wyth myrrhe. And dyd not the ꝓphecie of the Pſalme tel plainly herof afore, where it ſaieth: They gaue me gaule for my meate, and in my thirſt they gaue me drinke of vyneagre. ye heard the Phariſeis and ꝑ rewelers lyke cõquerours ſpeakyng prouderly againſt him as he hanged on the croſſe, and emong other reuilyng wordes ſaying this alſo agaynſt him. He ſaid he was the ſonne of God, he put reth hys whole truſte and confidence in the Lorde, leat hym nowe deliuer him, yf he wil haue him. See ye now how iuſtely the ꝓphecie of ꝑ pſalme did not onely forſhewe the verai thyng: but alſo did ſpeake euen the verai woordes of thoſe wicked perſones, where it ſayeth. But as for me, I am a wourme and no mã: a verai ſkorne of men and the outcaſt of the people. All they that ſee me, laugh me to ſkorne, they ſhoote out their lippes, and ſhake their head, ſaying: he truſted in God that he would deliuer him: let him deliuer him yf he will haue hym. Ye ſawe the lambe, of whiche Eſai ꝓphecied, not once openyng his lippes, but holdyng his peace at all oppꝛobrious woordes, yea and moreouer prayeng hertely for the cauſers and worckers of his death, whan he cryed. Father forgeue them, for they know not what thei doe. Now looke ye whether the pſalme did not fore tel this thyng too. They ſpake againſt me with gutteful toũges, thei coũpaced me roũd about with woordes of hatered, and aſſailed me without cauſe. In ſtede of that they ſhould haue loued me, they railled againſt me, & as for me I did pray. Ye ſawe hym faſtened to the croſſe with nailles, and hang naked, hys bodie ſtretched euerie way to the vttermoſte. Heare ye now a clere and plain ꝓphecie of the ſame. They perced my handes and my fete, and thei told al my bones. Ye ſawe the ſouldiers parting emongſt theim the garmentes of Jeſus whan he was crucified. And this poynte alſo foloweth the ꝓphecie of the ſame Pſalme in this manier. They parted my garmentes emong them, and caſt lottes vpon my veſture: his other garmentes thei parted emongſt theim: for his coate that was a whole piece in it ſelf, becauſe it had no ſeames that it might bee vnriept, they drewe lottes. Whan he was euen at the poynt to yeld vp the goſt, ye heard him ſaye with a ſtrong voyce. Father Jcõmend my ſpirite into thy handes, declaryng the ꝓphecie of ꝑ pſalme to had ſpoken afore of his death. Ye ſawe the two theues legges broken in ſonder: and that Jeſus legges wer not broken, becauſe he would by this ſigne alſo declare himſelfe to be the true Paſchall Lambe, whoſe bloude hath made free & hath deliuered frõ euerlaſtyng death all perſones that beleue in hym, of whome there was a commaundemente geuen in the booke entitled exodus. Ye ſhall not breake any bone of hym. Ye myght alſo haue marked this poynte that he ouercame the ſtrength of the world and of Satan with the contrarie: with ſimplicitie he maiſtered craftineſſe, with meknes he ouercame fiercenes, with humilitie he had the ouerhande of pope and glory, with courteous behaueour he ſubdued pryde, and in like manier with the weakeneſſe of body he conquered the power of Satan: For what thyng is more weake or feble thẽ a man dying, and yet what great strẽgth this weakeneſſe had, ye ſawe. Ye beheld and ſawe the ſonne ouercaſt with

Iſa. lxviii.

Luke. xxii.

pſal. xxiii.

luke. xxiii.

pſalm. cviii

pſalm. xxi.

pſal. xxx. b

derkenesse, the yearth to bee cast in a quakyng, stones to brast one piece fro an other, graues to open, the vaill of the tẽple to bee cutte in soondre. These thynges verily declared that his speciall great strength, wherewith he throughly subdued the deuil, and the worlde, was preastly and readily shewed foorth at the houre of his death. And thys thyng also had the mystical
Psalm cv. Psalme foreshewed, where it saied. * Tell ye in the nacions God hath reigned from the tree. And this thyng did not the Prophete Abacuck leaue vnspoken:
Abacuc. iij. * His righteousnesse (sayeth he) shal bee as the lighte: hornes in hys hãdes in there is his strength hidden: death shall goe before his face: & the deuill shall goe out before his fete. Ye heare the hornes or peakes of the crosse, the feblenesse wherof beguyled the prynce of this worlde. For the lorde Jesus had there priuely hidden his heauenly vertue and strength, to the ende
John. vii. c. that he might oppresse the deuill: he led death in a triouphe, he made Satan to bee openly knowen what he was, and made hym an open shewe and his verai selfe before he should dye, foretold that this thing should so bee, in that he saied: * And whan I shall bee exalted vp from the yearth, I will drawe all thinges vnto my selfe. And the selfsame thyng did Moses signifie beeing nere the tyme of his death, although by derker woordes of a mystical semble. For when he blissed the tribes euerie one by it selfe, and it was
Deu. xxxiii. come to Joseph (who beare the figure of Christe) he saied: * As of a fatte borne ore is the beautie of hym, and his hornes as the hornes of the beaste Rhinoceros: with theim shal he fanne the nacions euen vnto the endes of the yearth. So hath it been thought good to the wyssedome of God: that Christe should subdue the vniuersall worlde through the hornes or angles of the crosse. Neither did the Prophetes leaue his buriall vnspoken of neither. For Hieremie representyng ỳ persone of Christe, wryteth in this ma-
Luke. xxiii. nier: * My life fel downe into the lake, and they putte a stone vpon me. For
Matth. xii. ye knowe that he was buryed in a sepulchre of stone, and that the mouthe
Mar. xv. d. of the monumente was shutte with a mightie great stone, because no body
John. xix. should take awaye his corpse. On the prepatryng daye well towardes euentyde, he was laied in his graue: there did he rest all the Sabboth, that is to saie, whan the worke of mannes redemption was now finished, and completed. Consider ye whether the prophecie did not foreshewe euen of thillame thyng also: * From the sighte of iniquitie (saieth the prophecie) was the righteous taken awaie, and his place shall bee in peace. Moreouer vntill the tyme of his death, he suffred hymselfe to bee touched of ỳ wicked: after his death he would not bee handled ne touched of no bodye but of his frẽdes. Neither did he frõ that tyme foorthward shewe hymself to be seen, but onely to his frendes. And of this matier had the auncient prophecie of Jacob the patriarke, geuen a derke signification and tokenyng, who, whan he should dye, prophecied in this manier of Juda, May I should rather saye of Christe: * Thou laiest a lõg as a lyon, who shall reise hym vp? FertherGene. xlix. more lyke as it was his wille to dye, and to bee buryed: so that it shoulde not come to passe that he should rotte in his sepulchre, but that after taryeng a verai shorte tyme, he shoulde arise to life again, was it not a thyng openly foreshewed of the prophetes? dooeth not the holy ghoste speake after this manier in ỳ fifteenth psalme? * Thou shalt not leaue my soule in helle, nor shalt suffre thy holy one to see corrupcion: No spieces, no swete baul-

mes

mes doo geue this gifte, that a dead carkesse shall neuer putrifye, forasmuche as continuaunce of tyme doeth for weare the verai spieces selfe, whiche tyme consumeth euen the monumētes also, though they be of marble stone, but this gifte doeth resurrection geue, whiche geueth immortalitie, but all the whole figure of this matier did not Jonas the Prophete many yeres sence plainly presente? The tempest was imputed vnto hym, and to the entente lesse all the coumpaignie shoulde perishe, he was headlong toumbled into the sea, to the ende that by the losse of him beeyng but on man, the tempeste myght bee alayed, whereas otherwyse it threatened deathe vnto al the coumpanye. Jonas. i. b.

Christe dyed for the sauyng of all creatures, to the ende that he alone might pourge awaie the synnes of all the people. Jonas was swallowed vp of a whale, & out of the bealte of thesame whale was he rendred again on the third daye after, otherwyse then all folkes looked for: Christe was laied in his graue, wherehence he promysed that he would come foorthe on the third daye. For vnto the Jewes requiryng a signe from heauen, he promysed the signe of Jonas the prophete, & that himselfe would after the exaumple of thesame Jonas, come foorth on the third day out of the caues of the yerth. And howe manye tymes dyd he repeate this thing to driue it into the disciples myndes, that he should dye, and retourne agayne to lyfe on the third daye? And that thyng had Oseas the prophete told long afore, who sayed: After twoode daies shall he reuiue vs, on the third day shall he reise vs againe to life. Matth. xii. c. marke. viii. Luke. xi. d. John. vi. d. Osee. vi. a.

Forasmuche therfore as ye haue hitherto sene all thynges agree together, the figures of the lawe, the foresayinges of the prophetes, the foretellynges of Christe himselfe, and finally the ende of thynges as they haue from tyme to tyme folowed & come to passe: howe happeneth that ye now, as men beyng half in a sloumbre or a dreame, are vnbeleuers, & dooe not rather of thynges alreadie past conjecture thynges afterwarde to ensue? He tolde you afore, that betraied he shoulde bee and deliuered to the Gentiles, that he should be bounde, scourged, shorned, and crucifyed. Not one iote of all these thynges but it hath come to passe. All the premisses ye haue sene, and doe beleue them: but euen he the verai same man, told also afore, that on the third day he would arise to lyfe again, and that he would by the space of a certain of daies, shewe himselfe not vnto the world, but vnto hys disciples. Wherfore than doe ye not credite these weomen whiche reporte theim selfes to haue bene adcertained by the Aungels, that he was arisen to lyfe agayne? Doeth the frailtie and feblenesse of his bodye deceased, so greatly offende you, that ye nowe falle into vtter despayre, as thoughe all that same noble promisses of hys wer vtterly extinct and dead, concerning his kyngdome, concerning the power of heauen and yearth to be deliuered vnto the sonne, concerning his ascending vp into heauen, & his retournyng from hence vnto his father, concerning his sittyng at the righte hande of his father, of extendyng & spredyng the ghospell throughout all the nacions of the world, concerning hys glorious comyng a litell before the ende of the worlde, concernyng the immortalitee of the holye, concerning the euerlastyng peines and tormentes of the wicked? Nay, were ye well, that death it was whiche openened the way and enteraunce into the maiestie of

all these thynges. Euen as ye haue sene hym dyeng and buried, so shall ye see hym returned to life agayne, so shall ye see hym ascending vp into heauen. Ye shall receyue the spirite of God: ye shall see the celestiall power of God shewed forth it self in men of lowe degree, and of no lerning ne knowelage worldely: ye shal see the light of the gospel by meane of these same persones in a litell tyme to spreade ouer all the worlde with his radiaunt beames. And that same Jesus, who hath here bene sette at naught, spetted at, and had in derision, the same Jesus shall all the worlde worshipp, as equall with God the father, and an equall partener with hym in his kyngdome. Finally al mankynde without exception shal see him in the maiestie of hys father encompaced wt companyons of Aungels, iudgeyng the quicke and the dead.

And it hath pleased hym that the comyng of that same daye shoulde bee vncertayn to all creatures. In the meane season his wille was that hys seruauntes shoulde care for nothyng but the kyngdome of the ghospell. And all these premisses haue bene foreshewed by the Prophetes: they haue bene marked and appoynted out by figures of Moyses lawe: they haue bene, a greate portion of theim, alreadie performed: neyther ought there any man to doubt, but that al thinges shal in their due times be presently shewed. These wordes of the lorde Jesus mouth, not onelye stricken the eares of the sayd twoo disciples, but also percyng and throughlye synkyng into their hertes, dyd so possesse theim: that neither they felt the trauayle of the way, nor tooke any markes of his face while he spake, nor yet remembred to thynke with themselues in their myndes, who is thilkame that hath the holy scriptures, and all the doctrine and lyfe of Jesus so prompt at his fingers endes, and the whiche doeth in suche wyse holde vs still, and moueth the very bottome of our herte rootes with talke of such efficacie and pithe. This man did we neuer see emong the disciples, and yet dooeth nothyng escape him, but he knoweth it. They dyd nomore but cast a fansie of loue vnto hym halfe in a dreame, and had a greate delite to learne Jesus of Jesus self. For neuer is he with better lucke or successe learned, then when himself vouchesaueth to teache himself vnto vs.

Their iourney beeyng with this and other lyke communication well ouerpassed, they did now drawe nere to the litell toune called Emaus. Than Jesus because he woulde the more embiendie their desirefulnesse, feebled and made countenaunce as though he woulde not make any tariaūce at Emaus, but made as though he had yet sumwhat ferther waye to goe: for the others, as men fallen in dispayre had forsaken Hierusalem & were in returning home into their owne countrey where they were borne, whereas suche persones as haue truely beleued in Christe, haue here in this worlde no permanent citie, but dooe by continual iourneying, make hast vnto that same other citie celestiall.

But the sayd twoo disciples, because they coulde not bee plucked away from suche a iolye talkyng companyon on the waye, they praye hym, they beseeche hym for Goddes sake, they make all possible instaunte requeste vnto him, yea and in conclusion bothe wyth desyryng whiche woulde not haue auye nay, and also with takyng and holdyng hym fast by ỹ cloke & vesture that he wente in, whereas he refused so to dooe, they compelle hym with-

without choice or remedye to take lodgeyng with theim that nyght, nowe callynge hym by the name mayster, not that they knewe hym to be Jesus: but because that by his merueyllous talke they coniectured hym to be no common walkeryng man. And this sayde they vnto hym: Maister, thou hast hitherto shewed thy selfe a swete and frendely coumpaignyon on the waye, nowe shewe thyself also a lyke geaste vnto vs. Why wouldest thou committe thyselfe to going of a ferther iourney? The euentyde nowe draweth fast on, and the sonne draweth well towardes settynge in the weste. Of very good cause doe they bate the nyght, as many as loue Jesus: and yet ought not suche people to feare the nyghte of thys worlde, as haue Jesus to theyr coumpanyon. And Jesus loueth to be prayed to doe the thyng, whiche he dooeth with glad wyll: partely to the entent he maye geue hys gifres to persones ientilly deseruing it, & worthy of it: and partely to teache vs a lesson, that a benefyte or good turne is to be putte in the lappe, and wyll be nyl he, to be dooen to the neyghbour beyng in necessite.

For some persones doe in suche sorte offre a good turne to the neighbour: as though they were in feare, leste the partye, to whom it is offreed, would not refuse it, and they geue it with suche a countenaunce, that they seme to geue it agaynst theyr stomakes. Jesus hereupō entred the toune, and vouchesaued to vse theyr courteous entreteinmente.

¶ And it came to passe, as he sate at meate with theim, he tooke breade, and blessed it, and brake, and gaue to theim. And their iyes were opened, and they knewe him: and he vanished out of their sight. And they saied betwene theim selfes: did not our herte burne within vs, while he talked with vs by the way, and opened to vs the scriptures? And they rose vp the same houre and returned againe to Hierusalem, & found the eleuen gathered together, and theim that were with theim, saiyng: the Lorde is ryssen in dede, and hath appered to Simon. And they told what thynges were dooen in the waie, and how they knewe him, in breakyng of breade. The texte.

The sayde twoo disciples beyng gladde menne of so great and noble a geast, whan they had ministred vnto hym all manyer of thynges, whiche are woonte tobe ministred to geastes that are welcome to ones house: they also layed a table and made ready for supper, & as apperteyned for menne of theyr sendze hauour, they sette theron for hym suche poore parte as they had. The fare was competent and meane without any excelle: but aboue all thinges theyr countenaunces that they sette theron, wer good and frendly, and aunswerable to theyr moste syncere hertes.

And nowe that Jesus was sette at the table with theym, he tooke breade, he blessed it, and brake it, and than raught it foorthe to theim. And because they knewe this guyse to be as a thynge peculiarly vsed of Christe and no man els, that he would before meate geue thankes vnto the father, and than afterwarde he would breake it with hys owne handes, and so distribute it emonge his disciples: These twoo disciples (as it hade bene) sodaynly awakened out of slepe, begoonne bothe at once to thynke in theyr myndes vpon Jesus. And immediately the impedimente that had hytherto bene thereof beyng nowe taken awaye, they knewe by that marke that it was veray Jesus in dede. And whyle a certeyn sodayne kynde of beeyng amazed entred into theyr hertes: Jesus vanished away out of theyr syght. For after the tyme of hys death forthwarde he dyd but a lytell at once & after a spa-

As he sate at meate he toke breade and blessed it, &c.

And these iyes were opened, and they knewe him, & he vanished out of their sight.

ter a sparyng facion shewe hymselfe in presence: either for that the infirmitee of mortall men was not hable to abyde the maiestee of his bodye beyng returned to life againe: ozels because they myght by litell & litell enure theimselues to lacke the sight of his bodye, whiche was verai shortely after to bee had awaie frō theim to the ende they should now loue him after the spirite. Ferthermoze they haue perfect markes to knowe Jesus, but in the house, whiche is the churche oz holy congregacion: they haue no sure markes of hym, but whan himselfe reacheth forth vnto theim the breade of the worde euangelicall. For he it is that openeth the yes wherewith Jesus is by sure markes & tokens knowen. On the waie had he broken & geuen theim thatsame bread after a mysticall sorte, whan he opened the scriptures vnto theim. And the thyng that he had there dooen after the spirite, he did afterward renewe by a corporall & bodyly token. And whan Jesus was in bodye gon, they did now better see him, then at suche tyme whan he was in bodye present with theim. Their yes wer holden, because they beleued not. Now whan he is absent they see him with the yes of their faith. After the departure of Jesus awaie from theim, they ceasse not to talke of Jesus betwene theimselfes, saiyng: how happened, that it was so late ere we knewe Jesus? A certain kynde of slepe possessed our myndes: the blissyng of the breade, the breakyng and the geuyng of it vnto vs, was ꝑ first thyng that did shake awaie thesame slepe: but had we not been as men halfe a slepe, we myght of his verai talkyng with vs euen aswell haue conjectured that himselfe was Jesus, in that he did with suche a long processe so meruaillously telle vs so many thynges of Jesus. Whan he did in talkyng familiarly with vs on the waie, expoune vnto vs out of the scriptures the mysticall derke speakynges of the figures and prophecies: did not we fele a certain woondrefull feruentenesse of herte, suche as the talke of the Scribes and the Phariseys dooth not engendre the lyke in the hertes of the hearers? But euen of suche like sorte as thys, are the Lorde Jesus woordes woont to bee vnto suche folkes as heare theim with a simplicitee. His woordes oz sermons would pricke the conscience, it would moue the myndes with affections, it would rauisshe, it would burne, it would enflame, and it would leaue certain sparcles and stynges oz prickes behind it in the hertes of the audience. And whan they had bothe the one to the other confessed plainly that they had both of lyke sorte been stricken in their hertes, and did not now any thyng doubte but that he was verai Jesus selfe returned again to life: they streight waie leaft Emaus although the daie did now growe fast awaie, and with great spede they gotte theim backe again to Hierusalem, to the entente that they might make ꝑ other disciples also partakers of so great a ioye, and that by mutuall conferryng one with an other the fayth of all the coumpaignie might bee confirmed. For the Lorde hath a great desire to haue the benefites of his free gifte in suche wyse to bee spred ferther and ferther abrode emoug men: that through their mutuall dooyng of good one to an other, aswell charitee maie growe emoug theim, as also good desertes maie encreace in theim, whiche God maie reward. They wer slowe whan they leaft Hierusalem, because Jesus beeyng one that kept talke with theim, begyled theim of felyng any werinesse of the waie, and plucked out of their myndes,

And thei said ber wene theimselfes: did not our hertes burne within vs?

And thei arose vp the same houre, & returned again to Hierusalem.

des, all desire of beeyng in their hosterie. But the gredinesse aswell of hearyng tydynges backe again of that ỳ had happened, as also of knowyng again on the other syde what had befallen to the others, made them as light as though they had had wynges on their fete, whan they returned backe again to Hierusalem.

Whan they wer come thither, they found the eleuen Apostles: (for now had Iudas been abated from the noumbre of the twelue.) And with these eleuen there were many disciples mo present: who not tarying vntill these twoo had reported all their tale, leapyng of their owne motion for ioye made relacion to the same, that after the vncertain hope, whiche the women had fyrste of all creatures made vnto theim of the Lordes arisyng again from death to lyfe: there was present knowlage come that he was arisen in verai true dede. For (they saied) he had appeared vnto Simon Peter. The woordes of this Peter, because he was of a principall estimacion emong the Apostles, had more credite with the disciples, then the woordes of women afore. For it pleased the Lorde Iesus to coumforte thys Peter fyrste, and to confirme him with hys presence, whome he knewe beside the eiuill of vnbeleif whiche was in the rest also aswell as in hym, to bee grieued with the priuie knowelage in hys conscience of forswearyng hys maister. The twoo disciples aforesaied beeyng gladmen of these newes, doon semblеably on their parte also make relacion, how whan they were on the waie goyng towardes Emaus, there came a certain man beeyng of none acquaintaunce with theim, and toyned hymselfe together with theim in coumpaignie, in the likenesse of a waifaryng man, who by takyng an occasion had told and recited many thynges of Iesus: repeatynge out of the bookes of Moses and of the Prophetes, whatsoeuer thyng had been foreshewed concernyng Iesus, and also recityng what had fortuned, & what was afterward to happen: and how they had no knowelage of him by any token, till at last by the peculiar and speciall custome that he had euermore tofore vsed, to blisse, to breake, and to geue breade vnto theim.

And found ỳ eleuen gathered togeather, &c.

The lorde is arisen in dede and hath appered to Simon.

And thei told what thynges had been doen on the waie.

And how thei knewe him in breakyng of bread.

¶ As they thus spake, Iesus him selfe stood in the middes of theim, and saieth vnto theim: Peace bee vnto you. It is I, feare ye not. But they were abashed and afraied, and supposed that they had seen a spirite. And he saied vnto theim: why are ye troubled, and why doo thoughtes arise in your hertes? Beholde my handes and my fete, that it is euen I my self. Handle me, and see: for a spirite hath no fleashe and bones, as ye see me haue. And whan he had thus spoken, he shewed theim his handes and hys fete. And while they yet beleued not for ioye, and woondzeed: He saied vnto theim: haue ye here any meate? And they offreed him a piece of a broiled fisshe, and of an honey combe. And he tooke it, and did eate before theim.

The texte.

Whyle they with suche holy talkes as these, doon on bothe parties coumforte and glad theimselfes, some of theim beliеuyng, and some yet still doubtyng: the Lorde Iesus sodainly entred in, whan the doores were all shutte, and was not seen comyng thither, but sodainly was standyng euen in the middes emong theim. For in suche lyke sorte doon the Angels sodainly appere visible, whan theimselfes wyll, and againe sodainlye vanishyng away whan theim lyketh. And as good spirites whan they appere,

As they thus spake, Iesus himself stood in the middes emongst the.

pere, are accustomed with frendely & amiable speakyng vnto men to take all feare out of theim, to the entente that the weakenesse of mannes nature maie not bee any thyng dismaied or troubled: ryght so the Lorde because he shewed himselfe visible bothe soodainly comyng in, and also in the eauetyde beeyng now wearied berai derke, he speaketh vnto theim with an amiable salutacion, saiyng: Peace be vnto you. It is I, feare ye not. This speakyng although it ought of good cause to putte awaie all feare: Yet neuertheless so great was the weakenesse of some of the disciples, that hauyng their herte at their berai mouthe for feare, they did not beleeue that it was Jesus, but supposed theimselfes to see some spirite.

And he saied vnto theim: Peace bee vnto you.

They had seen hym not long afore dead and buiryed, they sawe him not to had entreed at the dooze, but to had appered soodainly. Wherefore it could in no wyse synke in their hertes, that it was Jesus bodye that thei sawe, but some spirite. For the common people repozte suche manier fables, how that the ghostes of dead folkes dooe often tymes appere to suche as they will, & to repzesent to maztall mennes yies a certain lykenesse of berai natural bodyes, and yet not to haue any materiall and berai bodye in dede.

But thei wer abashed, and supposed that they had seen a spirite.

Emōg these was Thomas, who vnto the disciples repozting that they had seen the lozde, had saied plainly that he would neuer beleeue it, except by puttyng his fyngers into his syde, he had serched al the pzientes & wholes of the nailes, and of the speare. Jesus therefoze to shewe an vndoubtable trueth vnto theim all, that bothe he was aliue, and also beare about with hym a berai reall body in dede, & not any other bodye then the same whiche he had carryed tofoze, saied vnto theim: Why dooe ye yet feare me, as the sight of a ghoste, seeyng that ye plainly beholde me with your yies, & knowe my fauour of old, and seeyng that ye heare my voice, beyng acquainted and familiare vnto you, and yet neuertheless dooe thoughtes of vnbelief and mystrustyng arise yet still in your hertes, euē such like as are woont to come commonly in mennes myndes. Watche ye euerie one of your senses: vieu & beholde you my handes & my fete, they haue manifest pzientes of þ nailes: touche and handle ye my syde, it hath the gasshe of the speare: fele ye my bodye and come nerer me with your yies, and leaue ye suspectyng of any spirite. For a ghoste hath neither fleasshe noz bones as ye see that I haue.

Why are ye troubled, and why dooe thoughtes aryse in your hertes.

A spirite hath no fleasshe, & bones, as ye see me haue.

That I entreed in hither the doozes beeyng shutte, that whan my wille is I am seen, and whan my wille is I am inuisible: it is not any blyndyng of mennes yies by any sleight, but þ gifte of the bodye beeyng now made immoztall. And euen suche lyke shall your bodye also bee after the resurrectiō. Whan the lozde had by suche woozdes as these taken away the feare from theim, and had putte theim in a coumfozte: he shewed foozth vnto theim his handes and his fete to bee viewed: he opened his syde that they might hādle the manifest dientes of the woundes.

He shewed them his handes, and his fete.

For it was the lozdes pleasure to reserue the same, to the entente þ by those euidēt tokens he might thā emōg his disciples perfectly avouche the trueth of his humain bodye, and also that he maie in tyme to come at the last daie of iudgemente enbzaide to the Jewes their vnbelief accozdyng to the pzophecie, whiche saieth: They shall see in whom they haue perced and made wholes. Now wheras some there wer yet still, whiche did not plainly beleeue it to bee the same bodye that they had seen dead, but wer in case that a

certain

certain inebriacion (as ye wolde saie) or drounkenship of gladnesse did so holde their myndes, ỹ they did neither perfectely beleue their owne yies, nor their eares, nor their handes: (for oft tymes we be afeard to beleue the thyng whiche we dooe rather then our liues, wishe to bee true, as men fearyng leste we should cast our selfes into some fooles paradise, or false ioye, wherof to bee anon after depriued again:) Jesus bouchesauing with al tokens of euidence to bee a Physician to their vnbelief: because there should no spiece of the lyke mystrustefulnesse remaine in vs, saied: Haue ye any thyng here that maie bee eaten? For none there is a more vndoubted token or proufe of a man to bee aliue, then if the same take meate. And therefore Jesus willed meate to bee geuen to the damisell, whan she was called again to life, and semblеably also vnto Lazarus: not that we shall fele any houngre after ỹ we bee reised again to immortalitee: but because he would (as that present tyme required) confirme and make euident vnto his disciples, the veritee of his humain bodye. There wer presēt at that tyme in the same place a good nounbre of his disciples, and yet was there but verai small prouision of viandrie. Therfore that that they had, they bryng forth whiche was a mosell of fisshe that had been bruiled, and a honey combe. Than Jesus in the sighte of theim all eate parte of the thinges whiche wer sette before hym.

And whyle they yet beleued not for ioye, &c.

He saied vnto theim haue ye here any meate?

Math. xv. d. Mark. v. c. Luke. viii. f. Iohn. xi. a.

And thei offred hym a piece of bruiled fisshe.

¶ And he saied vnto theim: These are the woordes whiche I spake vnto you, while I was yet with you, that all must nedes bee fulfilled whiche were wryten of me in ỹ lawe of Moses, and in the prophetes, and in the psalmes. Than opened he their wittes, that they might vnderstande the scriptures, and saied vnto theim: Thus it is wryten and thus it behoued Christe to suffre, and to arise again from death the third date, and that repentaunce and remission of synnes should bee preached in his name emong all nations, and must begynne at Hierusalem. And ye are witnesses of these thinges. And beholde, I will send the promisse of my father vpon you. But tarye ye in that citie of Hierusalem vntill ye bee endowed with power from on high.

The texte.

And whan he had now made all their senses perfectely to beleue that he was no sighte of any ghoste, but a verai and a lyuing man, euen the same, whom they had tofore seen bothe liuyng and also dying: he taketh recourse vnto ỹ holy scriptures, wherunto there ought credite to be geuen, although the senses of man shuld neuer so muche crye against it. Ye ought not (saieth he) to meruaill at the thynges whiche ye see to haue been dooen. The scripture cannot lye forasmuche as it hath been wryten by the inspiracion of the holy ghoste. Whatsoeuer thyng hath hitherto been dooen, the same had been foreshewed and prefigurate afore in the bookes of Moses, in the prophetes, and in the psalmes. For euen I am verai he, whom the figures of Moles lawe did signifie: I am the man, of whom the holy prophetes promised so many thynges: and it is I, whose first springyng vp, whose progression or goyng forward, and whose consummacion, the mysticall psalmes dooe describe: And with no lesse trueth shall al the rest of thynges also bee performed, whiche haue in the same scripture been forshewed concernyng my returnyng into heauen, concernyng the spirite of God to bee sent: who, after that this bodye of myne shall bee taken awaie frō you, shall make you the more stedfast concernyng the ghospell to bee spred throughout the wholle

These were the woordes whiche I spake vnto you, &c.

whole vniuersall worlde, and concernyng the last ende of this worlde. These are the thynges whiche I did so many tymes labour to beate into your heades, whan hauyng yet a mortall bodye subiect vnto death, I lived conuersaunt emong you, beeyng also mortall. At that tyme had not the premisses setled in your hertes: now can ye not any longer doubte whan ye see my saiynges to agree with the mystical scriptures, and the comyng to passe or sequele of thynges to agree with them bothe. Hetherto (as the tyme hath required) I haue tenderly borne with the weakenesse of your fleashe, and I haue with grosse proufes laied the trueth of matiers before you. Fromhence forth growe ye forward to a spirituall vnderstandyng of the scriptures. There shall ye fromhencefoorth see me, there shall ye heare me. And because the mysticall bookes are not vnderstanded, except God open our minde and reason, Jesꝰ opened vnto theim, ỹ yies of their herte that they might reade, beleue and vnderstande, that was wryten in the scripture. For no man dooeth vnderstande scripture, but he that dooeth beleue it. In this order (saied Jesꝰ:) it hath semed good vnto my father to restore mankynde. And the thyng whiche he had decreed, hath been sette foorth by his inspiration in bookes of holy scripture. The self same thyng hath been forshewed by me before it was dooen: neither was it possible that it should any otherwyse come to passe, because the determinations of God are immutable, and ỹ holy scriptures can as litell skille to lye, as the self spirite of God, by whose instincte they haue been wryten. By death, and by open shame of the crosse, the waie did lye vnto glorie: it was necessarie that I should arise again to life on ỹ third daie, to the ende ye might knowe yourselfes to haue a lorde & an aduocate beeyng a liuesman, & one that fromhencefoorth shall dye nomore. And the same your aduocate beeyng admitted into heauen, shal fromthence send vnto you the spirite of God. Thā must ye in the name of Jesus Christe preache repentaunce of the life past, and the remission of all synnes without the keepyng of Moses lawe. The same remission of synnes shal bee geuen to all people through euangelical faith onely. I haue suffreed the peines in the behalf of al creatures: leat them no more but beleue, and thei shal atteigne the state of innocencie. And these thynges must bee preached, not onely to the Jewes, but also to all nations of the worlde: but yet prouided alwaies, that ye begynne first with Hierusalem. In Jewerie was I borne, & there haue I wrought miracles: at Hierusalē haue I taught, and suffreed death. Emong this people shall ye fynde hertes by many meanes and waies now alreadie prepaired vnto faith. Vnto these people shall ye renewe the memorie of the thynges whiche ye haue seen & heard. My doctryne whiche I first receiued of my father, and than taught vnto you, ye shall poure out again into theim. The worlde will gainsaie and withstande your testimonie, like as it did vnceassauntly crye out againste me. But I (as I haue heretofore saied) will from my father send vnto you the spirite, whiche he long agon promised by the prophetes, that he would sende, whan he spake by ỹ mouth of Johel. And it shall bee: I shall hereafter poure out my spirite vpon all fleashe: and your soonnes and your daughters shall prophecie: whiche spirite holy Dauid also did wishe for, whan he saied: Sende thou foorth thy spirite, and they shall bee created: & thou shalt renewe the face of the yearth. That same spirite shal make you strong and inuincible against all terrours

to bee

Than opened he their wittes, that they myght vnderstāde the scriptures.

Thus it behoued christ to suffre, and a rise again from death the third daye.

And that repentaunce & remission of synnes would bee preached in his name. &c.

And begynne at Hierusalē.

And ye are witnesse of these thiges

And behold. I will sende ỹ promisse of my father vpō you.

Johel. ii. g. Psal. cxv. d.

to bee shewed of this worlde. The same spirite shall moreouer geue you eloquence whiche no creature shall bee hable to gainsaie: he shall also geue you power to worke miracles, in sorte that your testimonie concernyng me shall bee a thyng of condigne pith and efficacie. Ye in the meane tyme vntill than, bee ye in perfect quiete and rest within your selfes, and beeyng congregated together in one cõpaignie, remaine ye in this citie of Hierusalẽ: begynnyng there the cõcorde & vnitee of the churche ẏ shall spryng vp: and exhorte ye one an other with holy communications, deuoutly prayyng, and geuyng thankes vnto God, vntyll that same spirite come from aboue, who shall enstructe and arme you with power and strength celestiall.

But tarye ye i that citie of Hierusalẽ vntill. &c.

¶ And he led theim out into Bethanie, and lift vp his handes, and blissed theim. And it came to passe, as he blissed theim, he departed from them, and was caryed vp in to heaue. And they wurshipped hym, and returned to Hierusalem with great ioye, and were continually in the temple prayisyng and laudyng God.

The texte.

Herupon after that Jesus had by loondrie euident prouffes confirmed the veritee of his resurrection: he led his disciples into Bethanie, and beeyng euen now readie to departe from hence into heauen, he lift vp his handes & blissed them, representyng euen in this verai poyncte also the exaumple of ẏ patriarkes and of Moses. And in the same instaunt whyle he wisheth well vnto his disciples, he was lifted vp from the yearth, and in sighte of theim all was carryed vp into heauen. Than the disciples fallyng prostrat on the grounde wurshipped the lord lookyng after him with their yies as long as they might. But muche more did they looke after hym with their hertes, after that his bodye was taken awaie from their yies.

And lift vp his handes and blissed theim.

And was caryed vp into heaue.

And they wurshipped hym. &c.

The premisses thus executed and dooen, they returned to Hierusalẽ, accordyng as the lorde had enioyned them, and returne they did with great ioye. For now had faith shaken of from theim, all sorowe and heauinesse: and assured hope of the promisses did geue theim cherefulnesse. In the meane season they were muche and often in the Temple, as men euen than alreadie offreyng euangelicall sacrifices, praisyng and magnifiyng the boũteous goodnesse of God towardes mankynde, and rendreyng thankes vnto hym, for that he had decreed freely to geue suche high benefites vnto mortall men, through hys sonne.

And they returned to Hierusalẽ.

And were continually in the tẽple, praisyng & laudyng God.

FINIS.

To the moste renoumed prince / Ferdinando Archeduke of Austriege, and brother to Charles the fift, the Emperour of the Romaines, Eraſmus of Roterodam wiſheth health.

THe laſt yere, moſte gracious prince Ferdinādo, I tooke on hāde to write a paraphraſe vpō the goſpell of ſainct Mathew, moze at the vrgent requeſt of the moſte reuerende Lorde Mathew, Cardinall of Hedune, then of myne owne mynde, partely becauſe the great excellencie of the woorke by a certaine reuerent feare withdrewe my minde from medling therewithall, partely alſo foraſmuche as there was beſides this, many and ſundry difficulties, the whiche might abaſhe my weaknes (whiche did acknowleage his owne inhabilitie) from medling with a treatiſe ſo farre aboue my power, ſo that me thought I was vtterly diſpatched of all ſuche kinde of writing: yet all this notwithſtāding I am cōpelled (I cānot tell how) after the ſame ſorte to declare the goſpel of ſainct Iohn, partely by the ſucceſſe of my former bolde enterpriſe, partely by the auctoritie of certaine noble perſonages, whoſe deſire if I ſhould not ſatiſfie, I might be thought very vnkinde, and wicked alſo if I ſhould diſobey theyr cōmaundemētes: yet was it not vnknowē vnto me how muche more full of godlye maieſtie this preſent goſpell was, the whiche for the moſte parte doeth trauayle in the declaration of ſuche ſecrete miſteries, as vnto ỹ nature of God doeth appertaine, & the wonderfull copulacion of the ſayed nature vnto ours by his incarnacion. For what is he that canne by very imaginacion, comprile how that God the father, beyng without begynning, doeth continually beget God the ſonne, into whom the begetter doeth ſo wholy powre out hym ſelf, that yet thereby he is nothing diminiſhed, of whom alſo the ſayed ſonne is after ſuche wyſe borne, that yet thereby he is nothing ſecluded: againe how that from them bothe, the holy goſt doeth ſo proceede, that there continueth a perfit copulacion of one nature amongſt them, without any cōfuſion of the diſtincte propꝛietie in perſons. Who can by wit atteyne to knowe by what cōiunccion the omnipotent & vnſpeakeable nature by incarnacion, did couple mannes nature vnto his: ſo that the ſelfſame whiche euermore had bene very God of the liuing God begotten, was alſo very man borne of the virgin Mari. In the declaracion of ſuche matters, in the whiche oftentymes the bare tranſpoſing of one woorde is an haynous offence, what libertie can a paraphraſe haue. Aboue all this I did perceyue that I muſte go, if I did proſecute my purpoſe, ouer places incumbred with many and ſundry difficulties: hedged and ditched, parted and diuided with ſtuddes, and gulfes, ouer the whiche it ſhould not be poſſible to paſſe by reaſon of thickets, and ſtanding moates. For there is none of all the goſpell that hath eyther mo, or more harde queſtions to be ſolued, eyther in whom more vehement ſtudie hath bene beſtowed of the old and

excellent auctours, finally in whose exposicion the interpreters do more varry and discent, the whiche verily I do not thinke mete to be imputed to theyr dulnesse or lacke of learnyng, but either to the obscuritie of the style, or elles to the diffuseues of thynges conteyned therin. There were besides these, other peculiar difficulties in the sayed matter, because that all the woordes whiche the Euangelist doeth attribute vnto Christ, are intricate with enigmaticall questions, the whiche if a man should expresse in wyse of a paraphrase, suche thynges will not agree with theyr answer, that did not perceyue to what purpose Christe did speake so. For many thynges be spoken of Christe, after suche a sorte, that he knewe well that they neyther could, neyther would be that they should be perceyued vntill the conclusion of the thing did declare his saying: Furthermore in asmuche as it is the office of a paraphrase to expresse that thyng that is brefely spoken, and in few woordes couched with more copy and plenty of woordes, I could not obserue the due measure of tyme. For where as it is reade that our lorde did keepe his maundie vpon the night tyme with his disciples, & at the sayed tyme to haue washed theyr feete, yet after the same maundy he had so long communication with his disciples, that it maye be thought a wonder that he had tyme to speake so many woordes, namely seing that the woordes of the other Euangelistes do declare that many other thynges also wer both sayed and done by hym the same night: wherfore dewe measure in tyme could not be obserued of me, whiche should declare at large all the sayde thynges with more copy and plentye of woordes. Finally this Euangelist hath a certaine peculiar kynde of style of his owne. For he doeth knit his style as though it were ring and ring ioyned and linked togither, sumtime with contrary membres, sumtyme with lyke, sumtyme with one selfe thing sundry tymes repeted, so that a paraphrase is not able to expresse suche pleasaunt elegance of his stile: I meane suche places as this: In principio erat verbum, & verbum erat apud deum, & deus erat verbum. In the beginning was ỹ woord, & the woorde was wt God: & God was the woorde: In these iii. places woorde after woorde, and God after God, is pleasantlie repeted. And by and by repeting agayne the beginning, he concludeth the sentence. Hoc erat in principio apud Deum. The same was in the beginning wt God, and agayne: Omnia per ipsum facta sunt, & sine ipso factum est nihil. All thynges were made by the same, and without the same was nothing made that was made. Quod factum est in ipso vita erat, & vita erat lux hominum, & lux in tenebris lucet, & tenebre eam non cõprehenderunt. In hym was the lyfe, and the life was the light of men, and the light shineth in derkenes, & the darkenes did not comprehende it. In these it doeth appeare how that euery membre of the sentence doeth alwaye repete the former, so that the ende of the former beginneth the latter: and suche a lyke thyng may be perceyued here, as the Greke Eccho is wont to represent: but as touchyng these thynges, sumthyng haue I spoken in the argumentes of the Euangelistes gospelles and Epistles. This peculiar grace and elegancie of speche, I perceiued wel could haue no place in my paraphrase. Therfore although I did perceyue these and many other like difficulties, yet I toke vpon me this busy piece of worke, seyng that so many & noble men did by theyr exhortacion, encorage me thereto, and by auctoritie enforce me: specially because the good successe

of my

of my former dewtie and obedience, rather than any presumpcio did bolden me to the same. For I had not only good successe forasmuche as the gentill reader for my trauayle and paynes doeth thake me, but also forasmuche as Charles (of al Emperours that for this eight hundreth yeres hath reigned in this world, both of moste puissance, if we behold his large dominion, & also the most vertuous, if we consider besides his other very imperial qualities, his feruent affeccion and zeale towardes religion & godlines) hath this my paynes (for vnto him I did dedicate it) not only by countenaúce & woordes, but also by letters both full honorably & louingly writte, certified me that it was most thakfully accepted of his grace, wherupo me thought it cõuenient that seing Mathew was to the Emperour Charles dedicate & presented: John should be vnto Ferdinando, the other & secound Charles, dedicate. And plainly good hope doeth greatly comfort my minde, promising me that it shal cum to passe, that like as my former labour by Charles good fauor did well procede, and had good successe, so shall this my present endeuour by ỹ gracious fauour of Ferdinãdo, procede and haue lucky successe. These be two names in our tyme moste fortunate, a couple of brethre in these daies most lucky. Nether it is to be doubted think I, but ỹ ỹ fauour of God will prosperously set foorth the godly purpose of suche so godly disposed princes. For a mã maye (as I think) haue a good opinion in them, in whõ beyng yet of tender age the excellẽt fruit of vertu doeth satisfy ỹ great expectacion, the whiche (if I might so calle it) the blading tender age did put vs in comforte of. For in your very childage, there apered in you a certaine straũge & meruelouse towardnes of such prudẽcie, moderacio, meaknes, integritie, deuocio & godlines, that euery mã did hope that your grace would be a wonderfull excellent prince, in euery condicion perfite & absolute. And now as touching ỹ publike hope, ỹ al ỹ whole world hath cõceyued of you, like as hitherto you haue not frustrated it, so haue you brought to passe ỹ now whẽ you be cum to the age of more discrecio, it doeth appere that you wil not only content & fulfill the sayde hope and expectacion, but also the desire of all men to the vttermoste. My litle treatise of a Christian Prince, suche as it was, for many dayes agoe whẽ ye were a yong mã, you caused all studious persons to like, in asmuche as ye did vouchesafe to read it. And this present woorke dedicate vnto your graces name, you shall likewise cause to be liked, seing that of all yong men in our tyme you be ỹ flour, & for manifold cõsideracions vnto all the world moste derely beloued, neyther shal ye so do eyther to aduaunce your glory & renoume, eyther to procure me any benefit or cõmoditie, for neyther your noble estate, neyther such a sober & moderate nature doeth couet or looke for the prayse or commẽdacion of mã, neyther my minde or fantasie doeth seeke any thing els, then the fauour of Christe, but ỹ those for whose furtherance these paynes wer take (and for all men in generall is my payne bestowed) more plentifully might haue cõmoditie thereby. For suche as of theyr owne nature be cõmendable, haue then especial profit & singuler cõmoditie, when they ouercum all malice, & be thought worthie ỹ fauour & cõmendacion of all men. To this present purpose maye your grace muche helpe, if you declare this my present woorke cõpiled by my payne & studie, for to haue bene not reiected of your graces maiestie. For it is not to be feared I trust, lest your graces wisdom

geue credēce vnto them, the which peraduēture will saye whē they shall vnderstāde a paraphrase vpō the gospel to be dedicate vnto prince Ferdinādo, what should a laye prince & a yong man do with the gospel? And wil make cauillatiō & saye ꝑ I geue frogges wine, as the Greke prouerbe speaketh. As though it wer to be thought ꝑ only suche do present princes wt mete giftes, ꝑ whiche bring vnto them bokes writtē in barbarous tōgue, conteining matters of hunting, keping of dogges, and horses, of ingines for warre, yea & mafortune of diling and carding. Uerily I am in a contrary opinion: for I deame that where the euangelicall and heauēly philosophie, is thought to be to all, of the highest, lowest, & middel estate, wōderfull profitable, yet it is to none more necessarie, then to the supreme heades & powers of the world. For the more weight, charge, and burden, that they susteyne, ꝑ more dāgerous the stormе is that aperteyneth vnto them for to cauline and assuage, ꝑ more manifolde occasions they haue whereby good wittes wel inclined by nature, and well instructed by education, maye be marred and corrupted, so muche the more it is seming that they should be instructed and armed more diligently then the reste, with the moste godly & infallible preceptes of holy doctrine: for suche cānot offende without the great dāmage of thole world. It is the peculiar office of the prelates to nourishe the people with plentiful and abundant foode of the euangelicall doctrine. For the whiche cause they be called pastours & herdes in scripture. I graunte all these to be true. yet the poet Homer of the most cōmendable christian aucthors is commended, & not vnwurthily, because he calleth a king a herd ouer his people: how much more then is it mete that this name & title agre with euery christian prince? A prince doeth not preache and teache the gospel, but he doeth obserue, practise, and fulfil it, and yet doeth he after a sort teache it, whosoeuer doeth kepe and obserue it. But how can he fulfil it if he knowe it not (how shal he know it, except by diligent and frequent reading he perusе it, except with a great studie he profoundly print it in his memorie? whome behoueth more stedfastlye to beleue that the celestiall kyng is gouernour of this worlde vnto whom nothing is vnknowen, whose eyes no man can deceyue, whose power no man can resiste, who shal iudge euery mā accordyng to his merites, then the supreme powers, whiche by reason of theyr power doe dreade no man, and can if they list easily deceyue whom they list: whiche if they trespasse any thyng, be not cited to appere at any mortall mans consistory, but be commended also oftymes for theyr mistdeades? In whose mindes ought it to be more depely grauen that after this present life (whereof the kynges themselues haue no assurance, no not asmuche as of an houre, & whiche no man can enioye long) there is to cum a nother life, ꝑ neuer shall haue ende: in the whiche indifferently without respect of estate, or dignitie, (sauing ꝑ the strayter iudgement shal be to them, strayter accōpt shall they make, the whiche in this worlde hath surmounted other in roume, office, and auctoritie.) euery man shall by the sentence of the moste righteous and iust iudge (whose iudgement no man shall escape) reape the croppe of that, whiche he hath sowen in this present life, neyther shal any scape but that eyther for his good deades he shall receyue the croune of eternall glorye and blisse, or els for his offences be cōmitted to euerlasting fire: in whose myndes (I say) is it more necessarie this thyng to be deapely infixed then theyrs, whome all

kynde

kynde of prosperitie and flattery of man, doeth prouoke both to set theyr affiance in thinges present, & to forget what is hereafter to cum: In whose memories is it requisite more depelye to be printed, ỹ Christe hath playnly thretened vs in these woordes, (wo be to the riche, & the hie powers of this world, whiche hath their cõfort in this world) than in theyrs whiche haue plentie & store of all suche thinges, whereby mãs minde is corrupt & degenerate: In whose eares is it more cõuenient diligẽtly to be beate ỹ euery mã ought warely to bestowe his talẽt whiche the lord hath cõmitted vnto him, in the waye of vsurie, for the lordes aduaũtage, & wil cal euery mã to make accõpte therof, then theirs whiche by reason of their power cõmitted vnto them by God, may at theyr pleasure, eyther profit most, or displofit most in this world: Who ought more assuredly to beleue ỹ all men be they neuer so puissant & in high auctoritie, can of them selfes do nothing, & ỹ all thynges ỹ be good & cõmendable, doe cum of God, of whom al thinges ought to be desired, ỹ may by christiã petiticõ lawfully be desired, & that vnto him ỹ whole glorye & prayse of all ỹ we prosperously do in our affaires, ought only to be attributed & ascribed, then they whõ the worlde doeth cõmende & magnifie by reason they haue suche thinges as Christ taught should be dispised: whõ bicause of certaine vaine & fantastical apparẽt shadowes of thinges ỹ seeme cõmendable, ỹ base sorte doeth in mãner regard & worship as goddes: who ought more thorowly be pswaded ỹ sternnes is hated of God, ỹ iniury ought not to be reuẽged by iniury, that nothing is more cõmẽdable then peace, nothing more acceptable to God then meakenes & clemencie, then suche whom so muche busines dayly doeth prouoke to vnquietnes, to warre, & reuẽgeing of displeasures: In whose mind ought it more depely be printed, ỹ neyther for desire of life, neyther feare of death, it is lawfull to swarue frõ honesty, ỹ in this present life no mã ought to looke for to be rewarded for his merites and desertes, seing that in the nexte world no man shal be defrauded of his dewe rewarde, then in ỹ mindes of princes, whom so many prouocatiõs, so muche troublesum busines, so many occasiõs doeth ofte & many times intise & allure to dishonesty: Verely suche a minde vpõ whiche ỹ general felicitie or miserie of ỹ whole world doeth depende, ought wt weightie and profoũd persuasions of philosophy be armed, whereby it may vpryghtly & nothyng shrinking, persteuer against all ỹ policies & engines of this world: but suche doctrine whiche doeth so peyse the minde ỹ it be not tossed by the waues and surges of fortune, & worldly busines, no otherwise then ỹ balãs doeth staye the shippes in time of tẽpest, can neyther more cõueniently, neyther of more certaine veritie, neyther yet of more efficacie & power be collected out of any other woorke, then the gospell of God. If ỹ profane princes, forasmuche as they must commõly trauaile in worldly affaires, & maintenaũce of publique trãquillitie & rest, cã not alwayes obserue suche thinges as they perceyue, & iudge to be most cõueniẽt to be kept & obserued, yet at the least if ỹ euãgelicall doctrine be profoundly rooted in them, they shal be able to do this, that forasmuche as lieth in them to do, they shal alwaye endeuour them selfes to approche nigh vnto ỹ perfourmaũce of Christes preceptes, & litle or nothing swarue frõ their marke. This thing as we desire ỹ it maye appere in al such as be gouernours of this worlde, so most gracious Prince Ferdinando, we greatly hope to se it in you, as whom we haue knowẽ from your childeage

hitherto, to haue bene maruelouſly geuē to the reading of the goſpel: for you wer not wont, whyle the prieſt is at ſeruice, to ſpēde your tyme eyther in ſuperſticious kinde of praiers, eyther vnfrutefull iangling as the moſt part of nobilite doeth, but to open the teſtamēt, and reuerētly to ſee what the epiſtell and goſpell of that daye doeth inſtructe and exhorte you to do. Neyther do we doubte but that this exāple of your childage, you haue muche encreaſed by encreaſe of age. Neyther do we miſtruſt but that in tyme to cum in euery place, many other wil folowe this your exāple. For like as an infectiō of vice takē at ỹ exāple of mā of eſtate, doeth ſpedely crepe vnto many: euē ſo the exāple of vertu, if it haue his beginning of renoumed perſons, wil ſoone be wel lyked of all mē. In what eſtimatiō the woord of God was had in old tyme, may euidētly appere by thoſe rites & ceremonies as yet be vſed in ỹ church, left vnto vs of old ātiquitie. The boke is adorned truly w̄ gold, iuery, & p̄cious ſtones, reſerued & laied vp deuoutly emōgſt ỹ iewels. It is not brought foorth ne carried in w̄out great reuerēce. The goſpeller deſireth licēce of hi ỹ doeth execute, ỹ he may reade & p̄noūce it. After ỹ, there is cauſed an holy perfume by cēſing of frākincenſe, of ſtacten, the dropping of mirrha, of mirrha it ſelfe, & of the powder of the herbe galbanū. The forehead & breſt hath the ſigne of ỹ croſſe made vpō them, glory is geuē to the lorde downe to the groūd, euery mā ariſeth & ſtādeth bolte vpright, ỹ heades be bare, the eares attētife, the iyes full of reuerence. At the name of Ieſ⁹ as oft as it is mēcioned, the knees be bowed downe to the ground, after all this w̄ great reuerence he holdeth the boke before his breſt, & carrieth it about, euery mā doeth kiſſe it, & at the laſt it is reuerētly laied vp amōgeſt the reliques. What other thing doeth theſe ceremonies meane, or put vs in remēbrance of, than that nothing ought of chriſtiā men be more regarded, more derely beloued, more reuerētly hādled then ỹ celeſtial doctrine, whiche Chriſt hath preached vnto all perſons: the which for ſo many hūdreth yeres ago, the conſent of ỹ whole world hath allowed, the whiche againſt this world, & the prince therof, maketh vs to preuaile: but like as wurthely ỹ vain & miſordred deuociō of the Ieweſ is reproued, whiche Ieweſ doe great reuerence vnto the booke of their lawe the olde teſtament, in laying pure and cleane clothes vnder it, kneling downe to it, and wurſhipping it, not once touching it, but w̄ cleane and vndefiled handes, (where as ſuch thinges as their lawe doeth chiefly teache them, they wickedly contemne and deſpiſe) ſo it is to be perceyued of vs, that we be not as vndeuoute in keppyng and fulfilling the goſpell, as we be ſuperſticious and ſcrupulous obſeruers of the rites and ceremonies. For what doeth it auayle to haue the booke adourned with Iuorye, ſiluer, golde, and ſilke, if our lyuing be polluted and infected with ſuche vice as the goſpell doeth ſo straytely forbid: if our ſoule be decked with no vertue accordyng to the goſpell: what can the booke auayle vs borne before our herte, if the doctrine of it be not in our herte: if ſuche thinges as it doeth condemne, do reygne in our herte and mynde: what ſeruice doeth the perfume and odour cauſed by cenſyng, if that his doctrine be contemned, if our lyuing haue a dayly peſtilent ſauer: what the better be we to bowe downe our necke to the booke, if our luſtes obſtinately and with ſtiffe neckes repine at his preceptes: what doeth it profit & auayle vs to ryſe vp, & to ſtand bare headed, if all our hole life be ſuche that it declare openly that we deſpiſe

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the doctrine of the ghospel: how dare ye be so bolde as to kisse the boke that the ghospell is in, the whiche beeyng subiect to lecherye, to auarice, to ambicion, to sensualitie, and yee do defile and dishonest the admonicions of the ghospell: how dare he kisse the booke that teacheth nothyng but peace, but mekenesse, and charitie, the whiche dispysyng Christes doctrine is wholly consumed with enuie, replenyshed with hatred, boyleth in anger, inflamed with desire to be reuenged, furious and madde against his neyghboure, the whiche also (so his mynde maye bee satisfied,) forceth not by wood battayle to sette all the worlde by the eares together: how dare he be so impudente as to embrace and worshippe this holy boke, the whiche in al kind of liuing and conuersacion is vtterly geuen and marryed vnto this worlde, which as a mortal ennemy, the doctrine of the ghospel doeth detestate & abhorre: with cleane hãds & very reuerently we vse to touche thy holy boke of the ghospel, & with filthy myndes do we dispise ỹ preceptes of ỹ gospel: why do we not rather lay thẽ to our hert: why do we not kysse thẽ with mynde & pure affection: why do we not here bowe downe our neckes: Certain there be ỹ hath hanging about their necke, & carieth about wt thẽ a part of S. Johns gospel, as a remedie against diseases, & suche other heuy misfortunes. Why do not we rather beare about wt vs the doctrine of ỹ gospel in our minde, ỹ whiche may remedy al disease of synne & vice: I do not discõmẽd any ceremonies, I do not raile vpon ỹ deuocõ of the symple people: but plainly, than will these said thynges profit vs if we put in practise ỹ thing whiche the visyble signes putteth vs in remẽbraũce of. If we be true christẽ mẽ, ỹ is to say, if we vnfaynedly professe ỹ doctrine of ỹ gospel, let vs inwardly in our myndes practise al suche thynges as in these signes is outwardly representẽted vnto vs. I haue heard say ỹ it is a fashion in sum places ỹ the prince shal at the gospell tyme stande holdyng a naked sweard in his hãd, the rest laying their handes vpõ the hyltes. Howe shall he defende the ghospell with the swearde, whose mynde doeth hate the ghospell, whiche is wholly affeccionate vnto the banities of this worlde, in whose opinion nothyng is lesse regarded then the excellente precious perle of the ghospell, of whom nothyng is more hated, then that whiche Christe taughte onely to bee coueted: He that poulleth the people, that oppresseth the poore, that by warre defaceth all both good and badde, he that is the occasion of manyfolde calamities, for whose vain glorye so muche mannes bloudde is shedde, dooeth he, I saye, drawe his swearde to defende Christes ghospell withall: let hym firste be made at one with the ghospell, let hym kutte awaye his vicious and naughtie appetytes out of his mynde with the swearde of the ghospell, and then yf he lyste, let hym drawe his swearde against the ennemies of the ghospell. But these thynges haue I spoken, moste renowmed prynce in the waye of aduertisemente, without reproche of any person. I open the matter onely. I reprehende no persone: and the more boldely vnto your grace I write thus, because no kynde of suspicion at all, of any suche faulte or enormitie, can be suspected to be in you. There be none Bysshoppes excepte that of congruence ought to liue more after the ghospell then princes. But they oftentymes by simplicitie vnder an assemblaunce of deuocion be deceyued. For by ỹ perswasion of suche whiche be thought the perfit professoures of religion, they oftymes esteme it a poynt of great perfecciõ, if they daily say ouer their

praiers ꝓ which they cal their mattēs. if they ſe a maſſe euery day once. The whiche thinges as in a lay prince & a yoūg mā alſo, I graūt is a certain tokē & ſigne of a wel diſpoſed mind, yet be there many other thinges ꝓ which do more ſtraitly appertain to a chriſtē prices office thē theſe. For if he forſee ꝓ no ſtorm of warre ariſe, ꝓ ꝓ publike libertie be not diminiſhed ne violated, ꝓ the poore cōminaltie be not cōpelled to famiſhe, ꝓ no naughty officers be made & permitted, in my opiniō he ſhal do a more acceptable ſeruice to god, thē if he ſhuld ſay theſe praiers .vi. yeres together. Yet do I cōmēd ꝓ ſaid thinges if ꝓ which is more principal be coupled & ioyned thereto. But & if a prite do ſuppoſe ꝓ he lacketh no portiō of godly perfectiō, putting his cōfidēce in ꝓ obſeruaciō of thoſe thinges, ſettyng a part ſuche thynges which do peculiarly appertain vnto a kynges office & dutie, plainly ꝓ is ꝓ cōfuſiō of all religiō, ꝓ is the ſubuerſiō of ꝓ cōmō welth: & they ꝓ geue ſuche coūcel, do nether geue profitable nor holſō coūcel for ꝓ prince, neither yet for his ſubiectes. It is a good deed to here maſſe, if they be pure ꝓ do it: but howe cā I cū in pure life vnto ꝓ ſacrifice doen in remēbraūce of ꝓ true & higheſt prince, ꝓ which for to redeme his ſeruaūtes beſtowed his own life, if through my fury, my vaiglory, & necligēce ſo many thouſād mē be either vexed or vtterly perythe. I thinke it not nedeful to ſhew ꝓ for ꝓ moſt part princes be neuer at more leiſure, neyther leſſe careful then when they be at diuine ſeruice. What greate thyng is it, if a prince ſay thoſe praiers at an houre preſcribed therfore, whiche cānot haue ſufficient tyme & leiſure to order & diſpoſe thaffayres of a cōmon wealth. A prince ſhall pray inough at full, if he ſay daily & recite frō his heart the notable prayer of the wyſe kyng Salomon. Lord geue me wiſdōe and knowledge how to behaue my ſelf vnto thy people. Or the other praier muche lyke vnto the ſame, the whiche the wyſe man, as I remēber, reciteth in the boke of wiſdome. Geue me wiſdome whiche is euer about thy ſeate, ꝓ ſhe may be wt me, & labour wt me, that I may knowe what is acceptable in thy ſight, for ſhe knoweth & vnderſtādeth al thynges, & ſhe ſhal leade me ſobrely in my workes, & preſerue me in hir power: So ſhall my workes be acceptable, & thē ſhal I gouerne thy people righteoully, & be worthy to ſitte in my fathers ſeate: who cā haue knowledge of thy vnderſtādyng & meanyng, except thou geue wiſdōe, & ſend thy holy ghoſt frō aboue, ꝓ the waies of thē whiche are vpō earth, may be reformed, that men may learne the thynges ꝓ ar pleaſaūt vnto the. This wiſdō ꝓ this moſt wiſe yoūg mā deſireth to haue may a mā chefly find in ꝓ holy ſcripture, if a mā liſt vnfainedly & with a godly curioſitie ſeke to haue it. Otherwiſe, how is it cū to paſſe that chriſtē mēs behauiour & maners partly be decayed into a conuerſaciō wurſe thē ꝓ Gentiles or Ethnickes wer, partly degenerated into a certain Iudaical ſuperſtition, but by reaſon ꝓ the doctrine of ꝓ goſpell hath not been had in regarde. Notwithſtādyng to ſay ꝓ very trueth, in all tymes there hath been euer ſū, of whō the goſpel hath been had in due honour & reuerēce, yet neuertheleſſe for this fower hūdred yeres paſt, the liuely heate & feruēcie therof, hath been greatly abated with the moſt part. Wherfore the more we ought to ꝓ vttermoſt of our power, endeuour our ſelf that euery man for his part do reuiue thilſame ſparkle of heauēly fire again, the whiche the eternal veritie Ieſus Chriſt our Lorde hath ſent down into the earth, wiſhyng nothing els but ꝓ it may be feruently kyndled and in great circuite to ſpread it ſelf abrode, and

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be set all on fire. In this our tyme when mans condicions be so corrupted & of so great dissencions in opinions, wherby at this houre al thynges be cõfounded & oute of order, whither shall we rather flee to haue redresse, thẽ as S. Hilary doeth wel admonyshe vs, vnto the moste pure fountayn and wel spring of holy scripture, wherof the most pure and vndefiled parte be ỹ gospels. Neither ought the gospel to be misliked of ỹ supreme powers for this cause, as though it did as sum saye, cause suche to be seditious & disobediẽt, whose parte & duetie is to be obedient vnto their prynces: nay it rather profiteth princes in this poynte, in so muche as it doeth teache theim to execute the true offices of princes, and not to be tiraũtes, & causeth the people more gladly to obey euery good prince, & more quietly to tollerate and beare with the badde. Finally the gospel is not to be blamed, if any man do not vse alof the best, that thyng whiche of his nature is moste excellent, & the very beste. It is called the gospel of peace: reconcilyng god and vs to vnitie, & secondly couplyng mutual loue & amitie betwene eche of vs togyther. If any mã stũble at this stone, let hym blame hymself and not the gospel. There is no power that man hath, no policy, no conspiracy or coniuracion togyther, ỹ is able to banquishe & oppresse the veritie of the gospel, whiche moste mightily setteth furth it self, when it is most greuously persecuted. But as touchyng these matters I feare me I haue heretofore spoken inough & to much. Now ỹ this paraphrase may vñ the more fruite be red, after I haue spokẽ a worde or twoo of the euangelistes entent and purpose, I wyll make an ende. After ỹ the lyke & doctrine of our lord Jesu Christ by thapostles preachyng & theother Euãgelistes writynges was spred at large ouer all ỹ world, the Euãgelist S. John whõ Christ so notably loued, after all the other toke on hãd to write this present gospel, not so muche for thentẽt to compile the history of ỹ gospell, as to make rehersall of certayn thynges omitted by the other euangelistes, because they semed not vnworthy to be knowen: But the especiall cause why that he wrote this gospel, inẽ suppose was to set forth & cõfirme the godhead of Christe against the heresie, whiche euen in those daies (as euil weedes amongest good corne) begun to spring, & namely agaynste the heresie of Cerinthians, & Ebeonites, the whiche besyde other erroniouse doctrine, preached that Christ was nothyng els but mã only: nether that he was in any wyse, before he was borne of the virgin Marie. Now it was very necessary that the worlde should knowe and beleue Christe to be bothe very god, & very mã: of whiche twoo, ỹ former article doth principally helpe to inflame the loue of man toward hym: for the better we knowe a thyng, vñ the better wyll, we do loue it: secondarily it doth cause vs to haue more fernẽt courage to folow ỹ steps of hym. For who wil attempt to folow & coũterfait that thyng whiche is doẽ of an aũgell by a visiõ & apperaũce onely & not in very dede: furthermore lyke as it is hard to obserue ỹ thynges which he cõmaũdeth, euẽ so the thinges be exceding excellẽt ỹ he promiseth: it was therfore requisite also, ỹ his godhed should not be vnknowẽ, to thentẽt ỹ we might haue confidence ỹ he vndoubtedly would help his seruauntes whom he after suche sorte did loue, neyther wyll defraude them of his promise, the whiche is able with a becke to do what hym lyste. The Euangelistes that wrote before Sainct John, made in maner no mencion of Christe. For I thynke this to be the wisdõe whiche s. Paule vsed to speake amõgst ỹ perfit, amõgst ỹ rest professing himself to know nothing els but Jesu Christ & him

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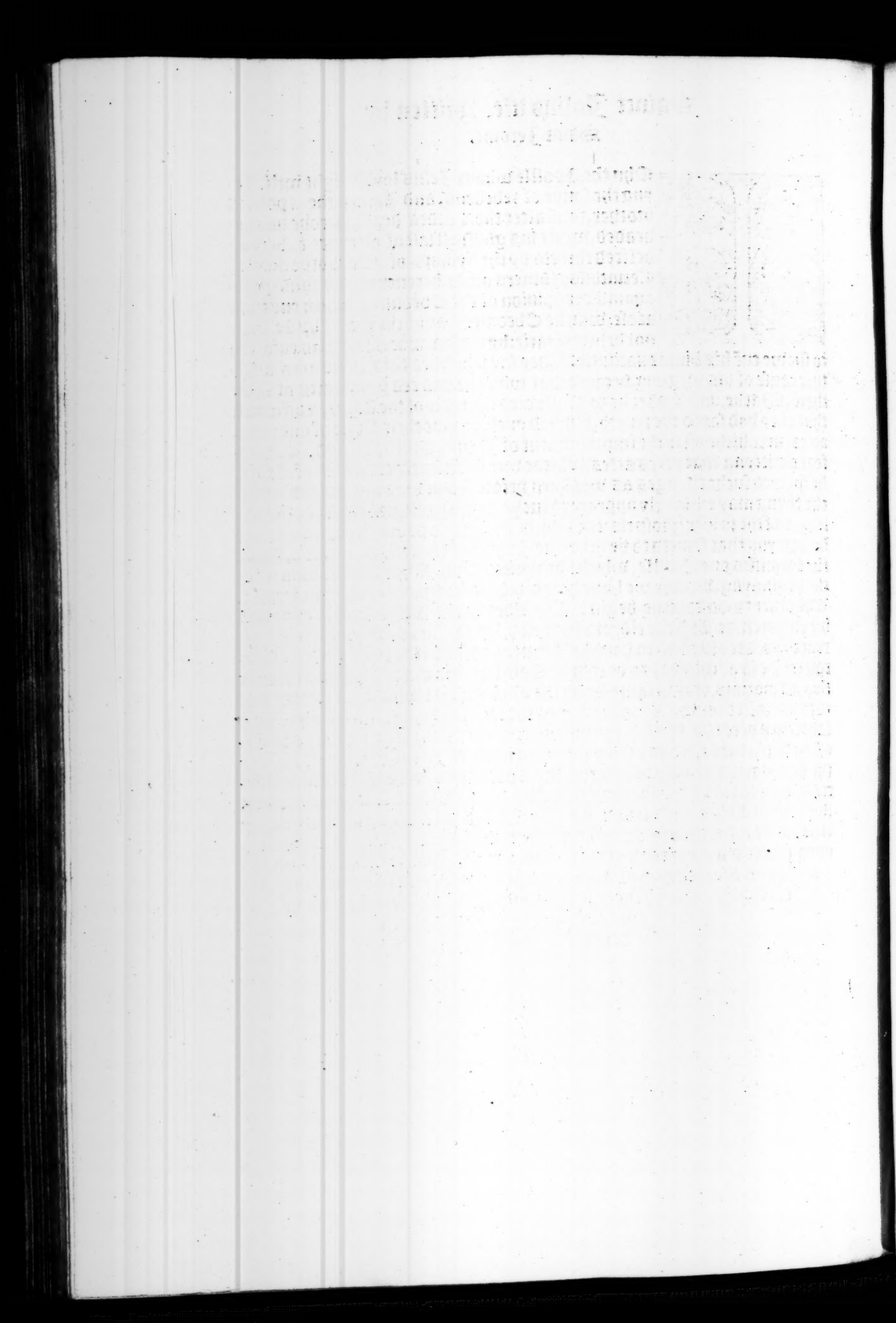
to be crucified, Nakertune as then the tyme did not ſuffer ſo inexplycable a miſterie to be put in writing to al mennes knowledge, leaſt it ſhould be had in derilion of the wicked, becauſe they could neither beleue it, neither vnderſtand it. For in other matters alſo the olde auncient auctours as ofte as they make mencion of heauenly thinges, do vſe to ſpeake both very ſeldome & very reuerently thereof, beyng more copious in ſuche thynges as dooe more profite and appertain to godly liuyng. The Apoſtle S. Iohn was cõſtrayned therefore by the vndiſcrete boldenes of the heretickes, more plainly and euidẽtly to affirme both ỹ natures to be in Chriſt, lyke as by ỹ bolde preſũption of the Arians, the catholike fathers wer inforced more preciſely to diſcuſſe certain thynges as touching ỹſame matters, where as they would rather not haue medled with the diſtinicion of ſuche matters, whiche both doeth greatly paſſe the capacitie of mans wittes, and cannot be determined wout great daunger & perill. But as for this matter not without conſideracion it was reſerued for S. Iohn ſo welbeloued of Chriſte, and ſo well worthy, whom as he that is the well of all wyſedõ did loue aboue the reſt more feruently, ſo is it to be beleued that theſame did more plẽtifully reueale & open certain ſecretes and miſteries vnto hym (yf I may ſo calle hym) his ſo welbeloued dearlig. Hym therfore ſo derely beloued of Chriſt, let vs al profoundely & groundedly vnderſtand, that we for our part may be the louers of Chriſt. Well of this one thyng and no more, I wyll put the reader to aknowledge, that in this preſente Paraphraſe I folowe the mynde of moſte allowed old autours, but not in euery place, neither in euery thyng: for they thẽſelfes do often diſcent among thẽſelfes, yet do I alway ſyncerely & faithfully declare and bryng forth that the whiche me thinketh is the moſte true ſence & meanyng, for as muche as I did perceiue that the olde auctours cõtẽding againſt the opinion of heretickes, haue wreſted ſũ places, ſumthyng violentely to their purpoſe, yet it is not my mynde that any man geue more credence to this my paraphraſe, thẽ he would geue to a cõmẽtary, if I had written one vpon it, notwithſtandyng a Paraphraſe is a kynd of a cõmentarie. As for allegories in the whiche I perceiue the olde auctours to haue been very ſcrupulouſly & ſuperſticiouſly diligent, haue I not medled withall, but very ſeldome, neyther more copiouſly then me thought conuenient. Fare well redoubted prynce, and with all your endeuour, fauour and ſette forth the glory of the gholpell, ſo almighty Chriſt of his parte graciouſly aſſiſt you in all your deſires.

Yeuen at Baſile, ỹ yere of our Lord
M.D.xxiii. the .v. day
of Januarie.

Sainct Johns life, Written by Saint Jerome.

OHn the Apostle whom Jesus loued right well, beyng the sonne of zebedeus, and James the Apostles brother, whō after the Lordes death Herode had beheaded, wrote his ghospell last of all the rest, beeyng desired thereto by the bishops of Asia, bothe against Cerinthus, & diuers other heretickes, but principally against the opinion of the Ebeonites, which euē than arose, whiche Ebeonites auouche that Christe was not before Marie: by reason wherof he was enforced to shewe euē his diuine natiuitie. They say ẏ besydes this, there was an other cause of his writyng, because that whan he had red ẏ bolumes of Mathew, Marke, and Luke, he well allowed the texte of the storye, & affirmed that they had sayed the trueth, but had onelye made their storie of one yeres actes, in whiche after the imprisonment of John, Christ suffered. Wherefore omittyng that yeres actes, whiche wer sufficiently entreated of al thre, he shewed suche thynges as wer doen before John was imprisoned. Whiche thyng may euidently appeare to suche, as shall diligentely reade the bolumes of the fower ghospels: the whiche thyng also dooeth take awaye the disagreyng that semeth to be betwene John and the rest. He wrote besydes the premisses one Epistle, whiche beginneth thus. That whiche was from the beginnyng, whiche we haue heard, whiche we haue seen wt our iyes. &c. The other twoo whiche begin. The elder to the welbeloued Ladye and hir chyldren. &c. And the elder to the best beloued Caius, whom I loue in ẏ trueth. &c, are affirmed to haue been writen of John the priest, whose seuerall toūbe is at this day to be seen at Ephesus, and many suppose ẏ there ar two memorials of this same John the Euāgelist, of whiche matter we wil entreate, after we shal by order cum to the lyfe of Papias his scholler. In ẏ fourtenth yere thā, at what tyme Domicianus after Nero styrred vp the seconde persecution, John beyng banyshed into the Isle of Pathmos, wrote the Reuelacion, whiche is entytled the Apocalipsis, whiche Justine ẏ martir, and Hireneus do make commentaries vpon. But after Domician was slayne, and all his actes reuoked by the Senate, because of his ouermuche crueltie, he retourned to Ephesus, in the tyme of prince Nerua: and contynuyng there vntyl the tyme of the Emperour Traiane, he instituted and gouerned all the churches of Asia, and there continued tyll he was impotent for age. He dyed the thre score and eight yere after the passion of the Lorde Jesu, and was buried a little besyde the same citie.



The paraphrase of Erasmus

vpon the gospell of sainct John.

The first chapter.

BEcause the nature of God doeth passe beyonde measure the weaknesse of mānes wit, although in other thinges it bee right good and of quicke sight, yet that diuine nature can neyther be perceyued with our senses, as it is in dede, ne conceyued in mynde, imagined nor expressed with woordes. And although in thynges creat, certayn aparance of godly power, wysedome, and goodnes is shewed, and so it cummeth to passe that the similitudes brought furth of those thynges, whiche we dooe sumwhat perceiue with our senses & wit, maye bryng vs into sum small and shadowlyke knowleage of incomprehensible thynges, that we may beholde theim as it wer in a dreame and a cloude, yet that notwithstandyng no similitude may be taken out of any thynges create, whether ye behold the Aungels, the woorkemanship of the heauens, or els these inferiour bodies, whiche although they be familiar to our senses, neuertheless we cannot fully perceyue theim: no similitude I say, can be brought furth of any of these forsaid thynges, whiche may in al poyntes agree to the reason and nature of those thynges, of the whiche for to attaine the knowleage, those compatisons are brought in place. Therefore it behoueth man to applie all the studie of his mynde to this, that he may rather loue the goodnes of God, then meruaile at, or comprehende his highnes, whiche neyther Cherubin or Seraphin doeth fully atteyne to. And although God cannot but be meruaylous in all his woorkes, yet he had rather bee beloued of vs for his goodnesse, then to be meruayled at for his excellencie. But the more full knowlage of the diuine nature is reserued in the world to cum for theym, whiche haue purged the yes of theyr herte here, through godlynes of innocent lyfe. No man knoweth the father as he is in dede but the sonne, and suche as the sonne will manifest him vnto. Therefore to serche the knowleage of Goddes nature with mans reason, is presumptuous boldnes: to speake of those thynges that cannot be expressed with woordes, is madnes: to geue iudgement therof, is wickednes. If we haue grace in the meane whyle to behold any parte therof, it is more truely comprehended with pure fayth, then with the helpe of mannes wysedom. And in the meane tyme it is enough for to attaine eternall saluacion, to beleue those thynges of God, whiche he did openly set foorth of himself in holy scripture, by men chosen for that purpose, whiche wer inspired with his spirite: and suche thynges as he himself afterward beyng conuersant in yearth, opened to his disciples: & last of all hath vouchesaued to declare manifestly by the holy ghoste to the same disciples chosen for that entent.

To beleue these thynges simplye and truely is christen wysedome: to

reuerence these thynges with a pure herte, is true religion: By these thynges to go forward vnto the meditacion of heauenly lyfe, is godlines: to continue and perseuer in these thynges, is victory: to haue had the victory by these thynges, is the hole summe of felicitie. But for man to serche of godly causes with mans reasons ferther then these thynges, is a certain perilous and wicked boldnes. And although it semed to be enough that was both truely preached and set forth in writyng of the other Euangelistes, whiche declaryng in order the natiuitie of Iesu Christe as concernyng his manhed, lyfe, and death, did affirme hym to haue the true nature of man: and ferthermore by declaryng his sermons, rehearsing his myracles, and resurrection from death, did so declare his godly nature as that tyme required: spekyng nothyng all that while of his diuine natiuitie, by the whiche he was borne by an vnspeakable waye of his father without beginning. And refreining also to call hym manifestly by the name of god, to thintent that neyther the trueth should be hidden from those that were godly disposed and easie to be taught, neyther occasion should be geuen to the weake and vntaught Iewes to go backe from the doctrine of the gospel, whiche had vttrely persuaded theymselfes by the tradicion of theyr elders, and also out of moses holy bookes, that the name of God could not be rightfully attributed but onely to God the father, whome they had alwayes worshipped: And besides that also leste the gentiles, whiche did worship innumerable goddes, yea goddes made of men, should haue take occasion to continue in theyr peruerse errour, if they had perceyued ỹ in the gospell the name of God had been made common to many, whiche thyng the eares of the Iewes not able to receyue this mistery (as thinking that name to be appropriate but to one) at the first could by no meanes haue borne. And the minde of the Gentiles beyng brought vp in the opinion of many goddes, could not at the first be perfectly taught, that there wer thre deuided in proprietie of persons, of the whiche thre euery one was very God: and yet thre was but one God, by the occasion of one godly nature, whiche was commō to all thre equally. Yet thus it hath pleased God that to thintent the fayth of the gospell should be the more stablished, he would haue it declared to mankynde by littell and littell, as should beste serue the tyme and mans capacitie. So the nacion of the Iewes did worship God the father deuoutly many hundreth yeres, beyng ignorant both of ỹ sonne and the holy goste. And the sonne of God hymself whan he was here in yearth a very man, and (as we can witnes) did hungre, thirst, slepe, sorow, wepe, was displeased, and had compassion, long suffered to be reputed for none other but man, yea euen of his owne disciples. Also after his resurrection he would haue them ignorant in sum thynges. In so muche that by the holy goste he did not open all thynges to them, but those thynges onely, whiche helped forwarde the persuasion and beleif of the euangelicall doctrine and saluacion of mankinde. For considering that the nature of godly thynges is incomprehēsible, yea to the highest wittes of men or Aungels, and the profession of the gospell pertayneth indifferently to al men, the heauenly father hath opened vnto vs so muche of godly thynges by his sonne, as he hath willed to be sufficient for the obtayning of our saluacion. Therfore it cūmeth of a certayne perilous presumpcion to affirme

any thyng

any thyng of the godly nature moze then that whiche eyther Chziste hym-
selfe, oz the holy goste haue opened vnto vs.

¶In the beginning was the woozde, and the woozd was with God, and God was the woozde. The texte.

But because in these dayes, as the wheate of Gods woozde hath gro-
wen in the hertes of good folkes, so also the cockle of the wicked hath ouer-
growen, whose cursed pzesumpcion hath bzast out so far, that sum hath not
been afraide to take from Jesu Chzist his manhed, bzinging in stede of mã,
a bayne vision and similitude of mã: Sum contrarie wise would take frõ
hym his godhed, fallely saying that his beginning was but than, whã he
was bozne of the virgin Mari: because they beyng blinded with yearthly
affections could not attaine the misterie of Goddes counsaill, how very
God tooke vpon hym to be very man, that one person should be bothe, that
in the meane while nothing should be withdzawẽ from the immutable na-
ture of God, and yet the perfectnes of his manhed should still remayne. I
shall therfoze set foozth sum thynges moze plainly in the gospel, so muche
as the spirite of Chzist hath vouchesaued to open vnto me: and asmuche as
he had thought sufficient to obtayne saluacion by, thozow the fayth of the
gospel. But as I begãne to say, fozasmuche as there is nothyng any where
amonges all the thynges that euer God made, wherof we may make com-
parison whiche can thzoughly agree with the trueth of the godhed, I must
(though impzopzely) vse the termes of thynges that our vnderstanding is
acquaynted with, to thintent that I may geue sum knowleage to other of
thinges whiche passeth all mens vnderstandyng and vtteraunce. Therfoze
as holy scripture calleth God that moste excellent mynde, whiche minde is
both greater and better then all thynges that can be imagined: Euen so it
calleth his onely sonne, the woozde of that mynde. Foz although the sonne
be not the same that the father is, yet he is so very like the father, that a mã
may see the one in the other, that is to say, the father in the sonne, & the sonne
in the father. But the resemblaunce of the father, and the sonne, whiche in
mans generacion is many wayes vnperfite, is moste perfite in God the fa-
ther and his sonne. And there is nothyng whiche doeth moze fully and evi-
dently expzesse the very secrecie of the mynde, then the true declaryng of it
by woozde, foz that is the very lokyng glasse of the mynde, whiche cannot
be seen with bodily yes. And if we couet to haue any man knowe the will
of our mynde, ẏ thyng is bzought to passe by no meanes moze certainly oz
quickely, then by speache: whiche beyng fetched out of the inwarde pziui-
ties of the mynde, conueyeth by a certain secrete efficacie, the minde of the
speaker into the minde of the hearer, thzough the eares of the hearer. Ney-
ther is there any thing amonges men moze effectuall to stirre vp euery mo-
cion of their mindes, then to vttre it by speakyng. Foz and if we haue auc-
tozitie, we may shozтly appoint with our woozde what we wil haue doen.
Therfoze he is called ẏ sonne, because beyng equal in all other thynges wh
his father, he is distinct, & differeth in only pzopzietie of person. He is cal-
led the woozde, because God which in his owne pzopze nature can no waies
be cõpzehended, would be knowen to vs by him: neyther was his pleasure
to be knowen foz any other cause, but to thintent we might attaine euerla-
sting felicitie by the knowe lage of him. This birth is not tempozall oz du-

ring but for a tyme, ne yet this worde is lyke to mans woorde. There is no corporall thyng in God, nothyng that passeth with tyme, or can be conteyned in place, neyther is there in him any thing at all subiect to beginnyng, proceding, age, or any mutabilitie, he is alway one, hole, and altogether in himself: & the sonne is continually begotten of him, euē suche a one as he is himself: eternall of him that is eternal, almightye of him that is almighty, moste good of him that is beste: in cōclusion God of God: neyther later in tyme, nor inferior to his father: the euerlasting woorde of the euerlastyng minde, by the whiche the father speaketh to himselfe alwayes as it wer by a secrete thought, yea before the worlde was made, beyng knowē to no body, but only to hymself & his sonne. He did euermore & shall beget the sonne in himself, & in likewise did euermore bring forth his almightie worde, he had no nede of any thyng ỹ is create, to whose felicitie nothyng can be added: but of his naturall goodnes he hath made this whole ingine of the world, & set therin euangelicall mindes, and mankinde as in the meane betwene Aungels & beastes, to thintent he might gather of thinges wunderfully create, & also of himself, the power, the loue, & goodnes of the maker therof. And as if there wer a great mightye kyng, whatsoeuer he cōmaunded to be doē should be doen byanby, euen so the very almighty father hath made all thinges by his sonne & woorde. And first by this way he shewed furth his woorde, by whom he would be knowen, as though he had spokē vnto vs hymself. And beyng so knowen by the wonderfulnes of his moste fayre woorkemāship, might winde himself into our inward mocōs. Therfore they do erre, and go very farre frō the trueth, whiche thinke the woord of God to be so after him in tyme, from whom it procedeth, as amonges vs the minde goeth before the speache. And so they also whiche take the woord of God (by the whiche God the father hath made all thynges,) to be numbred amonges thynges create. But their errour is more rude and grosse, whiche do suppose the sonne and woorde of God, than to haue begun, and neuer before, whan he was borne bodily of the virgin Mari. What thing so euer is create hath his beginnyng in tyme, but the sonne of God was twise borne, once of his father before tyme, or rather without tyme, very God of hym that is verily God: Agayne he was borne of the virgin Mari in tyme appoynted therto eternally of the euerlastyng father, very man of mankynde. For it hath pleased God after this sorte to bring forth agayne to vs his woorde, that is to say his sonne, to thintent he might be knowen after a more playne way or more familiarly. That person therfore is wicked whiche maketh argument that Iesus Christ was nothing els but mā, or that contendeth him to haue been create amonges other creatures. The father did beget hym that was bothe his sonne and his woorde and yet all one, after soundrye wayes: once in tyme as touchyng his manhed, and alway without all tyme, as touchyng his godhed. For before there was this vniuersall creacion of thynges, bothe yearthly and heauenly, the eternall woorde was already with the euerlasting father. And this woorde did so procede from the father, that yet it remayned still with the father. He was of suche an inseparable nature with the father, that by proprietie of person he was with the father: And yet he did not so cleue to the father, as the accident doeth to the substaunce: But he was God of God, he was God in

The woorde was with God. &c.

An accidēt is a thyng that may be or not be without

God

God, and he was God with God, by reason that they both had but one diuine nature common to both. They twayne wer so both one, that nothing made difference betwene them sauyng only the propriete of person of the father and the sonne, of the speaker and the woorde that was spoken: lyke as he was the only begotten sonne of his only father, so he was the only woorde of the sayd father, beyng therof the onely speaker.

corruption of that wherein it is, as for example: one may take away ꝑ wightnes of a wall, yet the substaunce doeth still remayne.

¶ The same was in the beginnyng with God: all thynges wer by it, and without it was made nothyng that was made. The texte.

And albeit this woorde was God, beyng almighty of hym that was almighty, yet differing in propriete of person, not by vnlikenes of nature, he was with god the father: not brought forth in tyme, but before all times: so alwayes proceding from the fatherly minde, that neuertheles he neuer departed from the same. Neyther was he create of the father, but the father made all thinges that be creat, both visible & inuisible, by this his woorde, beyng likewyse eternall as he is himself. By the same woorde he gouerneth all thynges, & by the same he hath restored all thinges, not vsing it as an instrument or minister, but as a sonne, of the self same nature and vertue, that he is of: to thintent ꝑ all maner of thynges should come frō the father, as the excellent auctour & maker of the same, but by the sonne, whō he had eternally begottē, & shall beget without ende, lyke to himself in al thinges.

All thynges wer by it. &c.

In it was lyfe, and lyfe was the light of men, and the light shyneth in darknes, & the darknes comprehended it not. The texte.

And this woorde of god had might & power not only to make al thinges in general both visible and inuisible at his wil & pleasure, as it wer with a becke, but also in that woord was the lyfe and strength of all thynges that wer create, that by the same euery thyng should haue his naturall strength and force: and by the might whiche was once geuen to theym, saue theym selfes in theyr kynd, by continuall generacion. For there is nothyng idle or without vse amonges so great a multitude of thynges. Euery herbe & tree hath his strength put into it, & euery beast hath a certaine wit in his kinde. But as by his prouidence he hath framed all thynges which he hath create by a certaine power naturally grafted in them, euery thyng to woorke his propertye, and to the cōtinuaunce of his kynde, so he hath not lefte the most fayre woorkmanship of this worlde without light. For as he is to all folkes the fountayne of lyfe, so is he also the fountayne of lyght by reason that his father powreth into him the fulnes of the diuine nature, by an euerlasting natiuitie. So that he only restoreth life, yea euen to the dead, and by his light putteth awaye the darkenes of mens myndes be they neuer so darke. Therfore the woorde of God whiche is Christe Jesus, is to mens myndes the self thyng, that the earthlye sunne is to bodily yes, whose myndes after they wer fallē thorow sinne into most depe darkenes & death, he labored to helpe with his vnspeakable charitie. For before that time mē did liue in ignoraunce, and abyding in the darkenes of sinnes, worshippyng dumme idols, in stede of true God, beyng sinfully drowned in blynde desyres of theyr myndes, lacked the yes of the herte, wherwith eternall trueth is perceyued. God had sprinkled into mennes myndes sum litle sparke of a quicke perceyuing wit, but bodily affeccions and darkenes of sinnes had blynded the same. And the darkenes of this worlde was so very

The light shyneth in darknes. &c.

great, that neyther mans wisdome and philosophie, neyther the religion of Moses lawe, nor yet the light of the Prophetes, could put it clearly awaye. But at the last came that our eternall moste bright sunne, to whose inuincible lyght all darkenes geueth place, and he came to restore lyfe to all men, not only to the Iewes but to al nacions of the worlde. And by puttyng awaye the darkenes of sinnes, to giue light to all people, that thorow the lyght of fayth, they might acknowlege God the father only to be worshipped and loued, and his onely sonne Iesus Christe. This bodily sunne doeth not geue light to al men at once, for it hath his soundrie courses: but this other spirituall light by his naturall power, doeth shyne yea euen in the moste thicke darkenes of the worlde, offering it self to all men to thentēt they may haue life agayne, and see the way of eternall saluacion, whiche is open to euery bodye thorough the fayth of the ghospell. And although the worlde beyng blynded with the filthynes of synne, and the cloud of sinnefull desyres, woulde not beholde this light, yet could it be blemished with no darkenes of this worlde, how great so euer it wer. For he onely was pure from all impurenes of synne, neyther was he any other thyng but light: al maner of wayes pure and vncorrupted. For the darkenes of this worlde doeth continually stryue against the light whiche the worlde hath, as the bewrayer of his woorkes, and that darkenes doeth eyther quenche or darken the beames of many, but against this liuely and eternall light it could nothyng preuaile. The Iewes haue striuen against this light, the Philosophers, the great men of the worlde, and al those which hath dedicate theim selfes wholly to transitory thynges: but this light hath had the victorie: it shyneth still in the middes of the darkenes of the worlde, & euer shall shine, makyng all men partakers therof, so they wil applie theymselfes to be apt to receiue it. But what should a man do to theym whiche wittingly & willingly repell the light, whan it is offered vnto theym, whiche whan they be allured and called to the light, of purpose shutte theyr eyes because they wil not see it. Truely the sonne of God did leaue nothyng vndoen wherby any man should lacke his light.

The texte. There was sent from God a mā, whose name was Iohn: the same came as a witnes to beare witnes of the light, that al men thorough him might beleue: he was not the lighte, but was sent to beare witnes of the light.

For he did not preace himself sodainly into mens sight, least he should the more haue blynded them by reason of theyr incredulitie and lacke of belief, for who would haue beleued a thyng so muche to be meruailed at, except litel by litel, he had prepared mennes myndes by many wayes to belief. Therfore he not beyng satisfied to haue declared to al men by this wōderfull creacion of the worlde, both his almighty power, wisdome, exceding great goodnes, and excellent charitie towardes mankynd, neyther yet cōtented as it wer to signifie his cummyng before hande by so many prophecies of the prophetes, and so many shadowes and figures of the olde lawe, in conclusion he sent a man more excellent then all the Prophetes, whose name was Iohn, who although he deserued the chief prayse of holynes emong all men that wer borne vntil his time, and was called an Aungel for the dignitie of his office, beyng greater then any Prophetes office, yet he was none other but man, very largely indued with many giftes of God.

But

But al those came of Gods liberalitie, & not of his owne nature, that was geuē hym at the first: yet he was chosen & sent of God for this purpose, that accordyng to the prophecie that was prophecied of hym before, he myght beare witnes of that godly lyght: whiche beyng couered with his manhed, was conuersant in the world, not (as who say) that he whiche was God, & so declared before by the voyce of the father, should nede mannes witnes: but to thintent he might by all maner of meanes, cause himselfe to be had in credit with the people, he would ỹ John should be the goer before ỹ light: as the day sterre apperyng before, sheweth ỹ rising of the sunne to ỹ world. And also that by his preachyng, he should prepare mens mindes to receyue that light, whiche should immediatly come after. And because sinne is the let wherby the heauēly light is not admitted and receiued, John did allure and call all people to penaunce, proclamyng openly that the kingdō of heauen was at hande: for the first degre or step to the light is that men should hate theyr owne darkenes. And this John was of so great auctoritie emōg the Iewes for the excellent holynes of his liuing, that many toke hym for Christ himself, wherby Christ would the rather be cōmended to the Iewes by his witnes, as that tyme required: to thintent that litle by litle (as men do commonly vse) he might crepe into the mindes of the people, for otherwise the meaner person is alwaye wount to be commended by the witnes of ỹ greater: And Esaie had promised that at Christes cūming, there should a certayne excellent lyght arise and spring vp to theim whiche did lyue in darkenes, and in the shadoe of death: and for that cause before that Christe was notable by his miracles, many suspected John to haue bene ỹ lyght whiche was promised of the Prophete. But John was only the publisher before of the true light and not the light it self. Therfore Christ, as ỹ opportunitie of that tyme serued, did, as ye would saye, abuse bothe the errour of the Iewes, and the auctoritie of John, to prepare the myndes of all men to the faithe of the gospell. Truly John was a certain light, that is to say a burnyng candle, and geuing light feruently: burnyng in godlynes, & geuing light by holynesse of lyfe, neuertheles he was not the light whiche should bryng lyfe to the whole world: but the woorde of God wherof we do speake at this present was that true light, euer proceding from God the father, the fountayne of all light: from whence, what soeuer is lightsum in heauē and earth, borroweth his light: what sparke of wit, what knowleage of truthe, what light of fayth so euer there be, eyther emōg men or Angels, all the same cummeth from this fountayne.

Thesame cam as a witnes.

He was not the light.

That light was the true lighte, whiche lighteth euery man that cummeth into the worlde. The texte.

As this world is blind without the sunne, so al thinges are darke without this light. The worlde also was ful of darkenes on euery side, because sinne and abhominable errours did reigne in euery place. And in the tyme of this darkenes there did oftentymes shine foorth men excellent in holynes of life, as a litle sterre in ỹ most darkest nightes: & gaue sum light as it wer thorow a cloud, howbeit they did it but to ỹ Iewes only, or to ỹ borderers of Iurie: but this true light geueth light, not only to one natiō, but to all men that cum into the darkenes of this world. The Iewes went about to challenge this light seuerally to theim selues, because they thought

it to be promised to theim onely, for asmuche (as touching the flesche) it did spring of theim, and emong them: but that light came to geue light to the hertes of all nacions of the hole worlde, thorow the faythe of the gospell. Neyther Scithian, Jewe, Spanyard, Gothian, Englisheman, kynges, nor bondemen, be excluded from this light. The light came to geue light to all men asmuche as laye in it: but if any continue in theyr darkenes, ꝑ faute is not in the light, but in hym that frowardly loueth darkenes, and abhorreth the light. For the light shineth to all men, because none might pretend any excuse, when willingly and wittingly he perisheth thorow his owne faute. As if a man should get a knocke at noone dayes, because he woulde not lift vp his eyes.

Whiche lighteth euery mã

The texte. He was in the world, and the world was made by hym, & the world knew him not.

This woord of God was alwayes in the worlde, not (as who saye) that he whiche is without measure, can be contayned in any circuite of place, but he was so in the worlde, as the deuise of the workeman is in his worke, and as the ruler is in that thyng he ruleth. Also at that tyme this light did shyne in the worlde, sumwhat opening the godly power, wisdō, and goodnes therof, by those thynges whiche wer wunderfully create by it, and by this meanes it did then after a sort speake to mankynde. But many putting theyr felicitie in the bisible thynges of this worlde (whom for that cause of good right our lord Jesus did accustome to call by the name of the world) when he taught them eternall thynges, they beyng blynded with earthly affeccīōs did not acknowleage theyr maker. The darkenes of mindes was so great, that the world knew not the maker therof, but did worship serpentes, oxen, gotes, lekes, onyons, yea and that whiche is more vile then all these, stockes, and stones: dispysing hym, of whom they had receyued both that theymselues wer, and all that they had.

The texte. He cam emong his owne, and his owne receyued hym not.

They being accustomed to darkenes, did abhorre the light, & beyng blinded with sinne did enbrace deathe in stede of life: yea and whā he did shew hymself more familiarly to the worlde beyng conuersant and lyuing in his manhed amonges men, he was not knowen of theym whiche had dedicate theymselues wholy to this worlde. Neyther is it any meruayle though the gentiles beyng worshippers of idols, and measuring all thynges by the cōmodities of this life, beyng also ignorant of the prophetes, & the law, did not acknowleage hym, whiles he lyued here in the shape of a man. This is more to be meruailed at, that when he came specially to his owne people, to whome Messias had been promysed by so many prophecies of the prophetes, to whom he had been shadoed with so many figures, of whome he had been loked for so many hundreth yeares before, whiche saw hym doe miracles and heard his teaching, yet they wer so far frō receyuing of hym, that with fyerce myndes they went about his distruccion, whiche came specially to saue theym. And procured that innocentes death, who freely brought life to his enemies. They saw and did not see, heard and did not heare, & hauing intelligence, did not vnderstand: whiche thorowe a frowarde studie of the law, did rise agaynst hym whom the law had promised. Therfore by theyr malice it came to passe that the light whiche brought eternall life to the beleuers therof, was to them occasion of greater blyndenes. But theyr frowardnes

wardnes could not hinder the healthy of theim that beleued in it, but rather the blyndnes of the Iewes made open waye for the Gentiles to the lyght of the ghospell. They whiche vnto that tyme wer taken for the people of God, whiche only did boaste theymselues in the worshipping of the true God, in the religion of the law, in the kynred of the fathers, and in the promises of Gods testament, turned theymselfes from the sonne of god, when he came to theym. And therfore the Iewes beyng righteously cast out as rebels to the gospell: the grace of the gospell remoued thence to the Gentiles: that the course of thynges beyng altered, they whiche before swelled in pride thorow the false colour of religion, shoulde openly declare theyr wickednes, reiectyng the sonne of hym, whom they worshipped for God.

And on the other parte they whiche before were vtterly contrarie to true religion, and did worshippe beastes, and stockes for theyr goddes, should enbrace the holynes of the gospell by fayth: howbeit vpon this occasion the Gentiles wer so admitted to be saued by the gospell, that neyther the Iewes nor any other nacions at all, should be excluded from hauing entry thervnto, so they would put awaye theyr stubbernes, and shew theym selues obedient to fayth, whiche is the principall & only gate to eternall saluacion.

But as many as receyued hym, to theim gaue he power to bee the sonnes of God, euen them that beleued on his name. The texte.

And albeit many bothe of the Iewes and the Gentiles which loued the world more then God, withdrew them selfes from this light, yet the cummyng therof was not in vayne. First of all, it did manifest theyr infelicitie which thorow theyr owne faulte did depriue themselues of so great goodnes freely offered vnto theym: Neyther could any man doubt, but that by the iust iudgement of God they should be reserued to eternall death. Furthermore it caused that of the contrarie parte it should more euidently appeare how notable the liberalitie of God was to theim whiche with a simple and redy fayth would receyue the woorde of the gospell. And for that cause, he that was bothe the sonne of God and God, did humble himself to our lowe estate, to thētent that thorow faith he might exalt vs to his highnes. Therfore he toke vpon hym the rebukefull miserie of our mortalitie, to make vs partakers of his godly glory: Therfore also he would be borne a corporall man of the virgin, to thintent we should be borne agayne spirituall of God: and for that purpose he came downe into the earth to cary vs vp into heauē. The stately scribes & phariseys, ỹ proude kinges & powers of the world, the slowte and hawt philosophers wer reiected because they would not beleue. But to this high dignitie wer admitted, men of lowe degree, of litle estimacion, without renoume, vnlearned persons, bondmē, barbarous men, and sinners, whom the worlde hath in no estimacion at all, of whom nothing is required but pure faithe, neyther cunnyng, nor noblenes of blood, nor yet the profession of Moses lawe: but all that did receyue this worde, of what nacion or condicion so euer they wer, of his behalfe he gaue to theym this dignitie that they beyng grafted in Christ thorow faithe and baptisme, and hauyng professed his name, should be made euen the childrē of God, that they myght be made by adopcion ỹ same thyng, which Christ was by nature. And what can be hygher then this honour, that they

whiche

whiche before wer the childzen of the deuill and inheritours of hell, should thorow fayth only be made the childzen of God, the brethzē of Jesu Chzist, and coinheritours of the kingdome of heauen: As touchyng the flesh we wer all borne the childzen of wzath of our first father Adam, but by the woozde of God we be released from that sinfull kinred: and touchyng the spirite, we be happily borne agayne of God by Jesu Chzist.

The texte. Whiche wer borne not of bloud, noz of the will of the flesche, noz yet of the wyll of man, but of God.

Foz finally God taketh foz his childzen, not suche as be borne the childzē of Abzaham by mans sede oz actuall lust in generation, but those that be borne of God by fayth. Our first father Adam had begottē vs after an vnfoztunate & miserable sozte, foz he begate vs to death & hel. Moreouer they which are borne touching the carnal birth, be not all borne to one estate, foz sum be borne to a kingdō, & sum to bōdage: But Chzist Jesus the auctour of our new generacion, doeth regenerate all men without difference to lyke dignitie, that the bondage of synne, and the misery of moztalitie put away thorow fayth and grace, they maye be made childzen of the liuyng God.

The texte. And the same woozde became flesche, and dwelt among vs.

Neyther is it any meruayle though man be transformed after a sozte, into the felowshyp of the godly nature, seyng the woozd of God did submit it self foz this cause to take our flesche, that is to saye a moztall bodye of the virgin, ioyning together in himself two thinges most vnlyke, God & man: what thyng is moze frayle oz moze vile then mans flesche: and what thyng is moze mightye oz moze excellent then God: Neuer meruayle that these thynges wer knit togither. It was God that did it. Neyther mistrust that men maye be made the childzen of God, seyng he loued vs so, ỹ foz our sake he hymself would be made the sonne of man: doubtles he toke vpon hym no fantasticall bodye, foz who could loue a vayne vision, oz a disceytfull illusion: but truly he toke vpon hym the body of a man, that is to saye, the full and perfect nature of man, abhozryng not so muche as that part, wherby we be subiect to death, and doo very litle differ from the kynde of bzute beastes. And he became not man foz a small tyme redye by and by to put awaye that thyng, whiche he had taken: but to pzoue assuredly that he toke his manhed not deceytfully oz vnder a colour, he was long conuersant in earth, he was hungrie, thirstie, dyuerse wayes punished, suffered death, was seen with eyes, heard with eares, and touched with handes. And to thintent this dignitie should alwaye remayne with mankynde, the godhed hauyng the manhed with it, and in it, beyng glozified, sittyng on the right hand of the father almightie, doeth still dwell in vs.

The texte. And we saw the glozy of it, as the glozy of the only begotten sonne of the father, full of grace and trueth.

Neuertheles he lacked not his godly maiestie, when he in his manhed walked here in earth: foz we whiche lyued familiarly with hym, ar witnes that he was both God and mā: we haue seen him hungry, a thirst, sleping, weping, vexed and dying. We haue heard hym speake with the voyce of a man, we haue touched hym with our handes, and by all pzofes, & tokēs we haue founde hym to be very man: yea and also we haue seen his godly glozie in very deed meete foz the only sonne of God, the lyke wherof was ne-

uer

ner shewed to any of the angels, Prophetes, or Patriarches, but it was suche as God ỹ father would haue his only sonne to be honored with. And this glorie we haue seen in the woorking of his miracles, in the vttring of his heauenly doctrine, and in the vision vpon the mounte Thabor, whē he was transfigured before our iyes, when also the verye voice of his father cumming downe frō heauen, professed him to be his dearly beloued sonne, as the said father did notably set hym furth in his baptisme, bothe with his voice and with the holy goste, vnder ỹ figure & similitude of a doue. And againe when the sonne before his death desired hym to glorifye hym with that glorye whiche he had before the worlde was made, a voice came downe from heauen and knowledged him to be his sonne, saying: Both I haue and will glorifye the. In conclusion we haue seen him in his resurrection, bothe when he alredy being risen from death to life, did shew furth to vs his body, whiche we might touche and handle: but yet was it subiect to no euil, and also when before our iyes he was carried vp into heauē. And his glory did appeare & shyne vnto vs not only by these thinges, but also his verye deathe did approue his godly power and strength, when as the vayle of the temple was deuided, the earth quaked, the stones brast in sounder, the graues and monumentes did open, the dead bodies did ryse againe, the sunne losing his light, brought sodaine darckenes into ỹ world: And whiles immediatly after a vehement crye, he yelded vp his goste, as who sayeth he forsoke his lyfe willingly and not for lacke of strength. By this so wounderfull a death he did so glorifie the father, that bothe ỹ theefe whiche did hang by him, and also the Centurion, did acknowlege hym to be the sonne of God. And albeit when he was conuersaunt here in earth, and went about the busines of our saluacion, he had leauer shewe vs example of sobrenes, meknes and obediēce, then to boaste his owne greatnes, yet all his communicacion, all his dedes, yea his very behauiour and countenaunce did declare hym to be full of all godly giftes, full of eternall and suche truthe as cannot be confounded: For although God doeth geue to other holy men also large giftes of his grace and truth, yet did he powre into hym as into his only sonne the hole fountayne of heauenly giftes, to thintent that in hym alone might be so muche as should suffise al mē. And we did thorowly see hym to be suche one euen vntill his ascencion.

¶ John beareth witnes of hym, and cryeth, saying: This was he, of whom I spake, whiche though he came after me, went before me: for he was before me. The texte.

Let vs now procede and declare how he was firste knowen vnto the world, where as vntill this tyme not so muche as his owne brethrē beleued him to be any other but man, for he would be knowē litle by litle, lest so strāge a thing should not haue been beleued amonges men, if it had risen sodainly. And truly many thinges went before, which might sum maner of way haue prepared mennes mindes to faithful belief: as the auctoritie of the prophetes, the shadoes of ỹ law, the agreable song of ỹ Angels at his natiuitie, the godly deuocion of the shepardes, the guyding starre, the deuoute behauiour of the three wise men, the vnquietnes of kyng Herode with all Jerusalem for the birth of this new king, the prophecies of Symeon and Anna, and also certayne thynges ỹ he did, beyonde the reche and course of mans nature, wherat his mother and Joseph meruayled w theimselfe

By his brethren vnderstand his disciples.

theimself what those thinges should meane: yet neuertheles whē the tyme was cum, wherin it was decreed eternally that he should openly take in hand the busynes of preachyng the kingdome of heauen, it pleased him (as I said before) to be cōmended and set furth by the witnes of John also for a tyme: not that he neded mans witnes, but because so it was expedient, eyther to allure the Jewes to beleue, of whom euery one had John in hye estimacion, or els to rebuke the vnbelief of the wicked, when they would not beleue, no not hym bearyng witnes of Christ, to whom in other thynges they did attribute so muche, that they toke hym to be Messias whiche was promysed by the prophecies of the prophetes to deliuer the people of Israel. Therfore when John preaching the kingdom of God to be at hād, had alredy gathered together many disciples, did dayly baptise many and was had in greate auctorite emong all men (but in very dede men had an yll opinion of Jesu) the sayd John doeth openly beat into the heades of the multitude, and effsones reherseth that thyng, whiche diuers tymes before he had witnessed of hym: And according to Esaies prophecie which did tel before hande that he should in wildernes saye with a loude voice, make redy the waye of the lorde, he not now priuely vnto his owne disciples, but to all people indifferently, whiche euery daye resorted to hym accustomablie because of his baptisme and doctrine, yea and came purposely to heare the very certaintie what opinion so notable a man had of Jesu, he I say,

This is he of whō I spake

spake out with a playne and a cleare voyce, saying: This is he of whome heretofore I haue often spoken vnto you, before whom thorow errour you do prefer me, when that I told you there should be one, whiche should follow me in age and tyme of preachyng, and should also be rekened inferiour to me in the opinion of the multitude, he hath now ouertaken me: & where as he semed to be after me, he hath begun to bee before me. And no meruayle, seyng that euen then also he did excell me in all giftes, although in the iudgement of men he semed inferiour vnto me.

The texte. And of his fulnes haue all we receyued, euen grace for grace: for the law was gyuen by Moses, but grace and trueth cam by Jesus Christ.

He is the fountayne of all trueth & grace. All we whō ye haue in so great admiracion, be nothyng els but as it were litle brookes or furthcumming streames: for the litle that we haue euery man accordyng to his portion, is drawen furth out of the fulnes of this fountayne, from whēce, whatsoeuer apperteyneth to euerlasting saluacion springeth vnto all men. All the vertue that was in the patriarkes, in the prophetes, & in Moses, did cum from this fountayne. I am nothing elles but the goer before of him that is cummyng, he is both the very publischer, and also the auctour of the grace of ỹ gospell, whiche geueth true and euerlastyng saluacion to all men thorow faythe. We are bounde to thanke hym, for that by the voyce of the Prophetes we haue bene instructed to godlines: by the prescript and apoyntment of the lawe we haue bene forbydden to do euill. and for that we haue receiued as it were the shadowe of true religion. Now doeth euen very he offre to all men more plentiouse grace, who thorow the faith of the gospell, pardoneth freely all synnes, and geueth euerlasting lyfe to theim that deserued death. For Moses whose auctorite is had emong you as a thing halowed or consecrate, is no maner of waye to be cōpared to hym. Moses

was

was onely the pronouncer and setter furth of the lawe, but not the auctor, and he brought a lawe vneffectuall, sharpe, and hard, the whiche with figures and shadoes might be, as it wer a preparacion to the light of the gospell, that should come after: and the sayd Moses law shoulde rather make sinnes to be knowen, then take them awaye: yea and to saye truthe, should rather make a waye to health then geue health, or allure vs with promises. But now in steade of the straytnesse of the lawe, grace is geuen by Jesu Christe, whiche thorow fayth of the gospel, frely and holy forgeueth al men their sinnes. He hath geuen the lawe of truth in steade of shadoes, wherof he hymself is not onely the declarer, but also the auctor, as he vnto whom God the father hath geuen all power.

The lawe was geuen by Moses.

But grace & truth cam by Jesus Christ.

¶ No man hath seen God at any tyme: the onely begotten sonne, whiche is in the bosome of the father, he hath declared hym. The texte.

And truly these be the secretes of God the father, these be the hidde counsails of the diuine mynde, by the whiche it hath pleased hym that God should becum man, and after a sort to make men Godlyke: to mixe moste high thynges with the lowest, and to exalt the lowest vnto the hyest. He did neuer fully open these thynges to any of our forfathers, although he did sumtyme shewfurth to theym certayne litle sparkes of his light by Angels, by dreames, and by visions. For no mortall man (were he neuer so great) did euer see God as he is in dede: but couertlye as it wer in a shadoe. And although he did vtter in sum parte of Moses & the Patriarkes & Prophetes a litle portion of his secretes, yet none but his only begotten sonne did receyue this fulnes of grace and truthe: who beyng made man, did so come down to vs, that neuertheles by his godly nature he doeth alwaye remayne in the bosome of God the father, and as touchyng all thinges that pertayne to the obtayning of euerlastyng saluacion, he hath declared vnto vs more familiarly and plainly, without wrappyng or couering that thing whiche he did signifye to other but partely, or vnder a cloud, and as it were in a sleepe.

¶ And this is the record of Iohn: When the Iewes sente priestes and leuites from Hierusalem to aske hym, what art thou? And he confessed and denyed not, and sayd playnly: I am not Christe. The texte.

When Iohn had oftentymes priuely commended Christ by this maner of witnes, then did he openly declare, what maner of man he was, doyng the dutie of a pure honest seruaunt, which neyther would wrongfully take vpon him the honour of his maister, when the Iewes would haue geue it to hym, neyther yet would depriue his sayde master therof, although he knew wel ynough that he should not only by that meanes leese the estimacion and auctorite, whiche alredy he had emong the Iewes, but also it should cause theym to envye hym much, because they had rather haue geuen that auctorite to Iohn, whose birth also was famouse and notable emong the Iewes, who for the dignitie that his father was of, beyng a head priest, was the more highly estemed of theym: who for the straungenes of his diet, his wearyng of Camell skynnes, his beyng in wildernes, his baptisme, and the great numbre of his disciples, caused the people to haue hym in admiracion, whereas Christ for the baselnes of his kinred, and by reason of his trade of liuing and apparell, nothyng differyng from the

rommon ble of people, at that tyme was lytle set by: therfore seyng ỹ poore Christe hymself did not content the proud Phariseys, yea and they began sum what to enuy John, only because he had cõmended Christe in his preachyng, the said Phariseis sent from Jerusalem priestes and leuites beyng mẽ of great auctoritie, to enquire of John before ỹ multitude who he was, of whome the iudgement of the people did so muche varye. For sum sayed that he was Christe that shoulde delyuer the wholle nacion of the Jewes from seruitude. Sum supposed hym to be Helie, whõ accordyng to Malachies prophecie, they thought was cum agayne to be the goer before of Messias to cum. As touchyng Christ very few regarded hym, because both his parentes, and hym self lyued barely and poorely, yet neuertheles sum begãne to enuy him. And so the crafte of the Phariseys did then go about this thyng to thintent they might frame Christe to theyr euill desyres. Whiche thing they thought should be brought to passe, if he had not bene alowed but by theyr auctoritie and proke: for if he had taught thynges repugnaunt to their affections & vices, they would haue disalowed and take awaye his auctoritie among the people, whose doctrine they had perceyued should hynder theyr commodities. This is the folishe policie of worldly wisdome. But Christe whose doctrine is all heauenly, would not haue any parte of theyr humayne auctoritie to be mixt with his euãgelicall doctryne. Sum of the Jewes also did truste it shoulde cum to passe that John although he wer not Christe, yet woulde accepte so honorable a name that was willingly offered hym. They beyng bondmen most addicte and geuẽ to glory, did know wel ynough that most holy men be soone deceyued with this pestilence of vayne glorye: they were not ignorant how muche all that nacion would haue reioyced, if John woulde haue taken vpon hym the name of Messias, whiche alredy a good parte of the Jewes did willingly attribute to hym. If he had taken it vpon hym among the people, they had occasion wherby they might exclude Christe, whome they hated for hys poore estate. If he had not taken it vpon hym they would furthwith haue falsely accused hym. Therfore they aske John before the people by the auctoritie they had of the Priestes & Phariseys, saying: Who art thou: for alredy they had begũnne both to be greued with his auctoritie, and sum what to enuie his good renoume. He beyng well assured that they asked hym these questions for the hatred they had to Christe, did not vpanby open vnto theym his owne opinion as concernyng Christe, but did repel the false suspicion that they had touchyng himself, whiche might haue hindred the glory of Christe among the people: and boldly contemnyng the glorye of an vnrightfull title, did confesse that he was not Messias (as many thought he had bene) neyther dyd he denye himself to be that thyng he was in dede: beyng redye to declare who he was to whom the glorye of that name was due. Of whiche two answers the one, that is to say the confessyng what he was hym self, endaungered hym to lose his owne estimacion: and the other (whiche declared hym redye to confesse Christe) put him in ieoperdye to be hated of the Phariseys. But the man beyng perfecte without corrupcion, passyng nothyng of eyther of bothe these daungers, did openly confesse that he was not Messias, whiche was promysed by the prophecies of the Prophetes, and by the voyce of Moses, not denyyng Messias to be alredye cum

Whẽ the Jewes sent priestes.

Who art thou.

redye cum: but I am not he (saith he). He shewed theym that this surname was due to an other that excelled hym, who neuertheles was lesse regarded after theyr opinion. And so this malicious diligent serche of the Phariseys came to none other effect, but to stablishe the sayche of the ghospell. I am not he.

¶ And they asked hym, what then: Art thou Helias: And he sayeth: I am not. Art thou that Prophet: And he aunswered, no. The texte.

Therfore after they wer disapointed in this first question, they did procede to demaunde further, saying: If thou be not the chiefest of all, & that whiche many attribute vnto the, seyng thou doest vsurp a new dignitie without the auctoritie of the Scribes & Phariseys, and causest the people wounderfully to fauour the, not without the decay of the common auctoritie of the priestes and Phariseys, at the lest thou must be one very nye vnto Messias, and not muche vnder him. And we read in the prophet Malachie that before Messias cummeth, Elias the Thesbite shall cum: who shal repayre agayne all thynges. Art not thou therfore that Elias? John denyed that he was Elias, not but that he was Elias in sum respecte, because he was the goer before Christ in the spirit of Elie, but that he was not that Elias the Thesbite whiche was rapt & sodainly caryed vp into the ayer in a fyerie chariot, whome the Prophet iudged to be reserued for this purpose, that he may be the goer before of the second cummyng of Jesu Christ. The Jewes had red the prophecie, but they vnderstoed it not, neyther wer they worthie to lerne this mistery, for so muche as they enquired it of an hatefull mynde: and because they knew that Moses had promised, that a certayne Prophet should cum of the Jewes kinred, whom he cõmaunded they should geue eare vnto. And sum of theym knew right well that this Prophet should be Messias himself, moreouer sum other bruited abrode, that one of the auncient prophetes was risen agayne, and they suspected John to be the same: therfore they asked hym whether he was that Prophet promised of Moses, or at least sum other of the prophetes, whiche beyng risen from death to life, should take vpon hym that auctoritie. He did frankely and playnly confesse, that he was no suche thyng as many toke him to be. Art thou Elias? He answered no.

¶ Than sayd they vnto hym: What art thou, that we may geue an aunswer to them that sent vs, what sayest thou of thy self? He sayed: I am the voyce of a cryar in the wildernes, make streight the way of the lord, as sayd the Prophet Esaias. The texte.

But now when they had no more matter to question with hym of, seyng mennes conjectures touchyng John, wer at a full poynt, they moued hym ernestly to tell openly what he hymself was: and because he should no longer make any delay or excuse, they prouoked him by ỹ auctoritie of the priestes to thintent that euen for very feare of power, he shoulde confesse who he was. We do perceyue (saye they) that thou takest vpon the more then the Phariseys, priestes, and scribes do. We can no further diuine or conjecture therof, & yet we must bryng sum aunswer to theim which haue sent vs hyther. If all the people be deceyued in theyr so diuers and sundrye opinions of thee, tel thou thyself who thou art: for vndoubtedly thou art knowē to thy self well ynough. Therfore whome dooest thou professe thy self to be? Here now John because he spake to theym that wer learned in the law, least he should seme to take vpon hym of mans presumpcion that thyng whiche he was in dede, he taught them out of the very prophecie of Esaie, What art thou?

whiche was right wel knowen to the Phariseys, bothe how he was none other but the goer before Christe, and that the lorde hymself was alredye cum, whome they ought to receyue with cleane hertes, whome also they beyng blynded with envie, ambicio, and pride, should crucifie. I (sayeth he) am neyther Messias, nor Elias, nor any of the prophetes reysed vp agayne to this life, neyther yet haue I taken vpon me this office by myne owne auctoritie, forasmuche as many yeares heretofore, I was appoynted to the bulines of this office, by the auctoritie of God. For I am euen he of whome Esaie did write. The voice of the criar in desert, make right the waye of the Lord. You see the desert, you heare the voice of the crier: now there lacketh no more, but that you cast awaye worldlye desyre, and prepare your mindes againste his cummyng. that he maye cum to you a very sauiour. Moses did set hym furth vnto you as it wer in a shadoe, and the Prophetes did long agone prophecie that he should cum: But I do shewe hym vnto you now alredy cummyng.

I am ꝑ voice of a crier in wildernes, &c.

The texte. ¶ And they, whiche wer sent, were of the Phariseys.

And you shall vnderstand that they whiche wer sent to John, wer of the Phariseys secte, for the Phariseys in those dayes did excell all other bothe in knowlege of the law, in opinion of holynes, and also in auctoritie. And they wer not far of from the doctrine of the gospell, forasmuche as they did beleue the immortalitie of soules, and that there was an other life to cum after this. But ambicion, couetousnes, & envye had corrupted theyr myndes. Howbeit at that tyme theyr malice as yet was not so farre inflamed that they would openly shew theymselfes aduersaries to Christe, but within a whyle after when they perceyued his doctrine to be contrarye to theyr renoume, aduantage, & auctoritie, beyng vtterly cast into an extreme rage, they went aboute to crucifie theyr Messias, whome they had promised to the people by the prophesies, and in the knowlege of whome they had muche bosted themself. So hurtfull and pestilent a thyng it is, yea the knowlege euen of holy scripture, except a mans mynde be fre and voide frō earthlye desyres. But the prudence of God beyng far wyser then mans inuentions, can clearlye turne the malice of the wicked men to the welth of the good. For this so enuious and so craftie enquiring of the Phariseis hath stablished our belief.

The texte. ¶ And they asked hym, and sayed vnto hym: Why baptisest thou then, if thou be not Christ, nor Helyas, neyther that Prophet? John aunswered theim, saying: I baptise with water, but there standeth one among you, whom ye know not.

Therfore they now beyng more stired and prouoked and not only enuying Christe, whome alwaye they had in contempte, but also John, whome heretofore they had in reuerence, go about further to charge hym, and finde faulte with hym, saying: What is the cause, that thou takest vpon ther, the power to baptise the people yf thou be neyther Christ: who (as the prophecies doe declare) shall put awaye the sinnes of the people, nor Elias the goer before Messias, nor that notable Prophet, whome Moses did promyse, neyther yet any other of all the Prophetes, whye then doest thou enterprise to put awaye sinnes by thyne owne auctoritie, whiche thou neyther hast of God, nor by any decree of the Priestes, whose auctoritie thou darkenest with thy new customes. To this slaunderous demaunde John

did

did answer mekelye: but yet in suche sorte, that he did bothe frely knowlage his owne lowe estate, and did openly declare the dignitie of Christ. My baptisme (sayeth he) is euē suche lyke as my preachyng is. For as my preachyng is not perfite but only prepareth your myndes to the wisdome of the gospell, so my baptisme whiche consisteth only in the water, doeth not washe awaye the filthines of myndes, but in a certain resemblaunce of true baptisme, frameth the ignoraunt: that they beyng prepared with repentaunce of theyr former lyfe, maye be able to receyue that baptisme, by the whiche Messias thorowe his spirite shall washe awaye all at once, the vniuersall vnclennes and vices of all theym that shall credit his heauenly doctrine. And now he is not far hence, but is alredy present in this same great numbre of people, and as one of the multitude is conuersant euē in the middest of you. And he is therfore eyther dispised, or not knowen of you, because after the worldes estimacion he is but poore and of smal regard, bautyng hymself with no pompe of those thynges, by the whiche they that honour the worlde doe esteeme a man. It hath not pleased hym as yet to put furth his power and greatnesse, but in very dede he is an other maner of person, then you take hym to be. I baptise with water.

The texte. He it is, whiche though he cam after me, was before me: whose shoe latchet I am not worthie to vnlose.

I who in the peoples iudgement seeme to be sumwhat notable, in comparison of his highnes am nothyng at all. This is verye he of whome I tolde you before that men toke hym to be myne inferiour, and to cum after me, but in dignitie he did preuent and excel me, to whose wurthynes I am so vnwurthye to be compared, that I knowe my self vnwurthye to serue hym as a bondman in the lowest kinde of seruice, yea to lewse the buckles of his shoes.

The texte. ¶ These thynges were doen in Bethabara beyond Iordan, wher Iohn dyd baptyse.

Iohn did pronounce this so full and so honorable witnes of Christe to the Pharisees, Priestes and Leuites, in the presence of a great numbre of people, and that in a famouse place, that is to say, in Bethabara, whiche is not far from Ierusalē beyonde Iordane: a place very conuenient for him that was a baptisar and preacher of penaunce, by reason that plentye of water was nygh to it, and also the deserte, to whiche place a great preace of people out of diuerse coastes of Iurie, did resorte daylye to be baptysed. For Iohn did bothe preache and baptyse there.

The texte. ¶ The nexte day Iohn seeth Iesus cummyng vnto hym, and sayeth: Beholde the lambe of God, whiche taketh awaye the sinnes of the worlde.

And hytherto he did so beare witnes of Iesus, that he did neyther name hym nor poynte hym with his fyngar, when he stood amōg the multitude, because he would not stir vp the enuye of the Pharisees against hym: And also because he would set on fyer the myndes of simple folkes the more, to haue a desyre to know hym, whom the said Iohn beyng so notable a man, had so highly commēded in his preaching, and forasmuche as at that tyme many of the people did make diligēt serche to know, who should be ý great man, to whose dignitie, euen Iohn beyng in all mens iudgement taken for an excellent person, did so muche geue place to. Iesus therfore came thither Iohn seeth Iesus cummyng.

agayne the day folowyng, and did not then kepe hymself close among the multitude, but went to Iohn seuerally and alone, partly for good maner sake to salute his cosin, partely to knowlege his baptisar, but specially to geue hym occasion to testifie more plainlye and liuelye of Christ among the people, lest he beyng yet not knowen shoulde seme to go to Iohn for that purpose, that other did: that is to say, to be baptised or taught, or els to cõfesse his sinnes, for in that he was baptised of Iohn, was to geue vs exaũple of humilitie: but because no body shoulde suspecte that he had nede of baptisme, or that he had any spot in hym, which the water of Iordan could washe awaye, he separatyng hym self from the multitude, went to Iohn aparte. Iohn being warned by the holy goste what he should doe, beholding Iesus cummyng towardes hym, turned hym self to the people, and poynted Iesus to them with his fingar: that after they knew him by sight, they should accustome themselues bothe to lyke hym and loue him the better, & should rather folow him then Iohn himself, yea and rather couet to be baptised of hym then of Iohn. For the pureues of Iesus mynde beyng full of the holy goste, did shyne in his verye yes and countenaunce. And did shew it self furth both in his goyng and all other behauiours of his bodye: as of the contrarie parte, a furiouse mynde and ouerwhelmed with vices, doeth expresse it self in the verye countenaunce of the bodye. Beholde (sayeth Iohn) this is he whome many of you did see me baptise, wheras in dede ỹ water of Iordane did not purifye hym, but he did rather halow it. For he alone and none other is free from all kynde and spot of sinne. And verely he is that most pure lambe, whome God (accordyng to Esaies prophecie) had chosen and appoynted to be a sacrifice most acceptable to him, for to pourge the sinnes of the whollе worlde, whiche was defiled with all maner of vices. This is he whome the lambe in Moses lawe did signifie, whose vnharmefull blood, defended the childreu of Israel from the reuẽgyng swerd of the Angell. This lambe (I say) is so far from beyng subiect to any kinde of sinne, that he alone is able to take awaye all the sinnes of the whollе worlde. He is so well beloued of God that he only maye turne his wrath into mercie: he is also so gentle and so desirous of mans saluacion, that he is redy to suffer paynes for the sinnes of all men, and to take vpon hym our euils, because he would bestow vpon vs his good thynges.

Beholde the lambe of God which taketh away the sinnes of the worlde.

The texte. ¶ This is he of whom I sayed, after me cummeth a man, whiche went before me: for he was before me, and I knew hym not, but that he should be declared to Israel, therfore am I cum baptisyng with water.

Yea this is verie he of whome I haue tolde you diuers tymes, though it wer sumwhat darkely, that one should cum after me, who goyng before me in dignitie, and power, did ouerreche me; for because although he semed to cum after me bothe in birth of his manhed, in the tyme of his preachyng, and also in auctoritie, yet in godly giftes he was far before me. In so much that I my selfe did not certaynely know at the first how great he was, or what he was. For he is so great that I (whom ye haue in suche reuerence) am no maner of waye to be compared vnto hym. He is the lorde and auctour of all health. I am none other but his seruaunt and goer before, neyther is my baptisme or preachyng any other thyng but an introduccion to the heauenly doctrine and vertue, whiche he shall bryng vnto you. Neytheryet

I knew hym not.

am I

am I sent for any other purpose by the commaundement of God, but to preache repentaunce of your former sinnes, to shewe you that the kingdom of heauen is at hand, and to washe you with water, to thintet that after he should be shewed to me of his father by sure tokens, he might at his cummyng be the better receyued in your myndes beyng alreadie prepared with these principles. His conuersacion and life was simple and pure, and beyng in no poynt notable among men, he toyned hymself to the multitude as one of the common sorte of the people, and came to be baptised as though he had bene subiecte to sinne.

¶ And John bare recorde, saying: I sawe the spirite descend from heauen lyke vnto a dooue, and abode vpon hym, and I knewe hym not. The texte.

Therfore I coulde not knowe surely by the disposicion of his body nor by mans coniecture that he was the only sonne of God, and that moste pure lambe whiche through faythe should put awaye all the sinnes of ỹ world, but that I was taught by a notable signe from heauē that this was he, to whom I was appoynted to be the goer before. And what this signe was, John did openly declare to the multitude. When Christe (sayeth he) willyng to shewe to the world an exaumple of humilitie, and toynyng himself to the cumpany of sinners, came to be baptised, the father of heauen did honor hym with an heauenly token. For I myself saw the holy goaste cumming downe vpon his head in the likenesse of a dooue and there remaining. Until that time I did not certainly knowe him, whose goer before I was: by reason that his corporall estate, did hyde his celestiall excellencie. I saw the spirite descende from heauē.

¶ But he that sent me to baptise in water, the same sayed vnto me: Vpon whō thou shalt see the spirite descend, and tary still on him, the same is he whiche baptiseth with the holy goste, and I saw, and bare recorde that he is the sonne of God. The texte.

For as yet the tyme was not cum in the whiche the father of heauen would haue him to be openly knowen to the people. Therfore whē I knew by the inspiracion of the said father that Messias was alreadye cum, then to take awaye the errour and mistakyng of his person, or least mans coniecture should haue any doubt therin, he, by whose commaundemēt I take vpon me the office to baptise you with water, taught me by a sure token: by the shewyng wherof I might assuredly knowe who he was, that shoulde baptise you with an effectual baptisme, and should by the holy gost, wherwith he was replenished, freely geue to all them that trusted in him, remission of all theyr sinnes. For before Jesus cam to me to be baptised, the father of heauen did aduertise me before hande, saying: By this token thou shalt surely knowe my sonne. Amonges many whome thou shalt washe with water, vpon whomsoeuer thou shalt see the holy goste in the lykenesse of a dooue descendyng and remayning, be well assured, that the same is he whiche hath power to baptise with the holy ghooste. For man washeth with water, but he onely by his heauenly power, taketh awaye sinnes, & geueth righteousnes. I saw this token accordyng to the fathers promyse in hym whē he was baptised. And for this cause, he gaue me grace to see him, ỹ you also through my preaching, should knowe ỹ autour of your saluatiō. Wherfore lyke as heretofore I haue witnessed, so do I now also openly testifie, that this is the sonne of God, from whence, as from the heauenly fountain ye must requyre all thinges which perteyne to righteousnes and eternal fe- Upon whom thou shalt see the spirite descende, &c. I sawe and bare record ỹ this is the sonne of god.

licitie. For I will suffre you no longer to suspecte greatter thynges of me then I desirue, nor yet to be in ignorance of him, whom to knowe is saluacio. By these maner of witnesses Johan did often cõmend Jesus (beyng as yet vnknowen) to the multitude, and gaue ouer his owne auctoritie to hym as to his better: to the entent that from that tyme forthe the people shoulde leane hym, and cleaue to the gouernaunce of Jesu: Goddes prouidence in the meane tyme procuryng this, to the entent that they bothe might be to vs an holsome ensample of a true preacher of the ghospell. For truely Johan neyther with the entisemente of so great renoume beyng willingly offered vnto hym, was so muche corrupte, that he would take vpon hym an other mans prayse, nor yet so afraied of the enuie of the Priestes and Phariseys, (whose ambicious enuie, and enuious ambicion would suffre no bodye to be exalted but theymselfe) that therefore he did ceasse to speake of the glory of Christ: neyther did he regarde his owne commoditie, but what was expedient for the people: here by teachyng how a preacher of the gospel ought to haue a constaunt and sure stayed mynde, yea, euen to the auenturyng of his lyfe, not onely against open and ouertourne, but also against all ambicion. And as for Jesus Christe, when he came as one of the common sorte of the people to be baptised, and also when he behaued hymself amonges Johns disciples, as if he had bene one of them, where as he was lord of all, he taught vs how we muste cum to true glorie, by great humilitie and modestie of mynde, and that none is mete to be a mayster, vnlesse he haue plated the parte of a good scholler: neither that any ought to take rashly in hand the office of preachyng, except he hath bene all maner of wayes well tried and approued: and in maner appoynted therunto of God.

The texte. The next day after, Johan stoode agayne, and two of his disciples, and he beheld Jesus as he walked by, and sayed: Beholde the lãbe of God. And the two disciples heard hym speake, and they folowed Jesus.

Now to the entent that Johns most excellent purenes & honestie might more clerely apere, he thought it not inough to turne the affeccion of the people from him to Christ, but he laboureth also to dispatche from hymself his owne peculier disciples whom he had, and to put theym to Christe. For the day after these thynges, whiche I haue alreadie rehearked vnto you, wer doen in the presence of the people, Johan stoode there again, and two of his disciples with hym. And Jesus walked vp and downe not farre from thence (whiche thyng in dede was doen) to signifie a misterie thereby. For Johan was a figure of Moses law, and Christ was the auctour of the profession of the ghospell. Therfore the law, whiche was now cum to the vttermoste poynt, stated, as though it could go no further, but should ceasse hyanby, and giue place to Christe at his cummyng, and committe his disciples to hym, but neuertheleste in the meane while constauntlye bearyng witnes of Christe: and as it wer deliueryng the Synagogue to the true spouse, to be his churche:

He beheld Jesus as he walked. &c. Christe walketh vp and downe to declare that he shoulde alwaye grow greatter and greatter, and euery where gathereth disciples to heare hys heauenly doctryne: Therefore whiles Johan stoode and beheilde Jesus as he walked, knowyng right well that the sayed Jesus did delyer and long for the saluacion of mankynde, and also did couet to geat disciples mete for

his

his heauenly doctrine, John turnyng hym to the twoo disciples whiche stoode by hym, beyng theyr maister, because he would put theym to Jesu, that was a better mayster then hymselfe, he poynted him to theym with his fyngar, as he was walking, and sayd: Behold, yonder is the lãbe of God of whom I haue so often testified, who alone doeth take awaye al the synnes of the wholle worlde. I haue prepared you for hym, whosoeuer desireth true and effectuall baptisme, whosoeuer loueth true innocencie, and whosoeuer coueteth true and perfite health, must nedes committe hymselfe to his rule and ordre. For they that wer the true obseruers of Moses lawe, (as the law it self doeth witnes) did profit and goe forward thereby to the perfeccion of the ghospell, that is to saye from fayth to fayth: wheras the Phariseys through theyr peruerse and ouerthwart loue of the law, did persecute him whom the lawe had commended to theym. Beholde the lãbe of god. &c

Now Johns disciples made theyr maister no aunswer, but geuing credite to his woorde, they leafte the sayed John that was the goer before the ghospel, and folowed Jesus the autour of the euangelicall health. And they sayed neuer a worde, but folowed hym, beyng set on fyer with ỹ loue of his hye doctryne, the hope wherof they had conceyued by the testimonie of John. But they dare not be bolde to moue any communicacion to hym with whom they had not been acquainted. And the two disciples herd hym. &c.

The texte. And Jesus turned about, and sawe theym folowe him, and sayeth vnto them: what seke you? They sayed vnto hym: Rabbi (whiche is to say, if one interprete it,) maister, where dwellest thou? He sayeth vnto theym: Cum and see. They came and saw where he dwelte, and abode with hym that daye, for it was about the tenth houre.

Therfore Jesus perceiuing for what purpose they did folowe him: to declare how ready he would be to mete and toyne with theym whiche with pure myndes do thirste and couet the doctrine of the gospell: he (I say) not tarying for theyr callyng vpon hym, of his owne good will doeth encourage and allure theyr bashefulnes, and turnyng hymself towarde theym, did beholde theim as they folowed him, not that he was ignorant whom they folowed, or of what minde they folowed hym, but because he would shewe to other their worthie and mete affection for the gospell. He speaketh to them and asketh what they would haue, to the entent that theyr desyre beyng knowen, myght also kindle and stiere vp the myndes of other. But they furthwith declared theym selfes to bee very desirouse to learne of hym, euen by the very name they called hym by, saying: Rabbi (whiche word in the Syrians tongue is as muche to say as Maister) where is your abydyng? And vndoubtedly in that they called hym Mayster, they confesse theimselfes to be his disciples. And where as they enquire of hym, where his dwellyng place is, by that they doe declare, ỹ they haue a will to learne of hym certayne secret thynges more familiarly, whiche (peraduenture) he would not speake openly before euery bodye. Here now our Lorde Jesus takyng pleasure in their deuoute feruentenesse to learne, maketh no excuse by reason of the nynesse of the nyght, nor commaundeth theym to cum agayne the daye folowyng, neyther yet signifieth to theym where his house is, in case they would at theyr conuenient leysure visite him: But he gently and courteously requireth theim to cum talke with him at his lodging, saying: Cum ye and see. For he perceyued that any delaye shoulde haue been paynfull What seke ye? Rabbi, where dwellest thou? Cum and see.

paynfull to theyr earneſt deſire. They reioyſing in that aunſwer, beyng euē ſuche as they would haue wiſhed for, came thither, and did not onely ſee ỹ litle houſe, where then Jeſus had his abidyng, but alſo taryed with hym all that daye: and wer ſo inflamed with his holy communicacion, that not onely they reioyſed in theyr owne behalfe: but mocioned and procured o-ther alſo to cum to the cumpanye of that felicitie. And when they came to Jeſus houſe, it was almoſte the tenth houre of the daye, that is to ſaye, nye vpon the goyng doune of the ſunne. For there is no tyme nor place vnfit or vnconuenient for to learne thoſe thynges whiche pertayne to euerlaſtyng welth. And the preſence of the preacher of the ghoſpell ought alwaye to be in a readyneſſe: For ſuche an one ought he to be that taketh vpon hym to teache Chriſten philoſophie and wiſdome, whiche is onely the philoſophie that can no ſkill of any pryde or ſtatelyneſſe.

They came. &c. And abode with him that day.

The texte. One of the two which heard Johu ſpeake and folowed hym, was Andrew, Simon Peters brother. The ſame found his brother Simon firſt, and ſaieth vnto him: we haue founde Meſſias (whiche is by interpretacīō anoynted) and brought him to Jeſus. And Jeſus beheld him, and ſayed: Thou art Simon the ſonne of Jonas, thou ſhalt be cal-led Cephas, whiche is by interpretacion a ſtone.

As concerning theſe two, whiche had folowed Jeſus by the counſaill of John, the one of them was Andrew, Simō Peters elder brother: to whi-che Peter although he wer the younger, yet for the excellēt feruencie of his faythe, Jeſus afterward did promyſe hym the keyes of the kingdō of hea-uen: and committed his ſhepe to be fedde of hym, after he had thryſe profeſ-ſed his loue towardes Jeſu. The godly loue of the ghoſpell hath this dif-ference frō that whiche man of hymſelf is inclined vnto, that if it haue got-ten any notable treaſure, it hideth it not, nor enuieth other: for many thinke that they do not poſſeſſe that thyng, whiche is common to other alwel as to theymſelues: but this godly loue reioyſeth that the cōmoditie therof ſhould be common to many. Andrew beyng muche comforted with ſo great felici-tie, foraſmuche as by the report of John, but muche more by the familiar communicacion of Jeſu himſelf, he found it true that Jeſus was that hea-uenly Lambe, whiche onely ſhoulde take awaye the ſinnes of the worlde, that he was the ſonne of GOD, the onely redemer of mankynde: And that alſo he was Chriſte whiche was promiſed of the Prophetes, and loked for ſo many houndred yeres before: The ſayed Andrew (I ſaye) as ſoone as he had founde Symon Peter his brother, whoſe preſence he deſyred greatlye, for thys purpoſe, that Peter whome he knewe did loke for Chriſte with great feruencie, myghte bee made partaker of that felicitie of that aſſured knoweledge, whiche Andrew hymſelf had of Chriſte. We haue found (ſayeth he) that Meſſias, whom the Prophetes had promyſed ſhoulde be redemer of the worlde. And Meſſias in the Syrians tongue is as muche to ſaye as Chriſt, that is to vnderſtande anoynted: becauſe that anoyntyng perteyneth to kynges and prieſtes. But Chriſte was the only anoynted of God, to hym only all power was geuen bothe in heauen and yearth, and he onely was the prieſt eternally after Melchiſedechs order, whiche hath reconcyled God to mankynde with the ſacrifice of his bodye. Simon being glad of ſo pleaſaunt and welcome a meſſage, and not ſatiſfi-ed onely to haue heard it, ioyfully preacheth hymſelf alſo to ſee Jeſu. An-drew who had already proued the gentlenes & graciouſnes of Jeſu, furth-with

we haue found Meſſias. &c.

And brought hym to Jeſus

with brought Simon to him. And when Jesus beheld Peter, he did not only bewe his face, wherein neuertheless did shyne a purenes of hert, but he rather loked vpon his mynde, whiche was endued with doouelyke simplicitie: and thereby apt to receyue the grace of the gospel. The sayed Jesus takyng pleasure in his pure affeccion dooeth tell the name of Peters father (by that declaryng how nothyng was hidden from hym) and therewithal prayseth the godly simplicitie of Peters mynde, gatheryng an argument therof, by the propertie of his fathers name: and by the darke sence of the chaungeyng of Peters owne name, he telleth before that in tyme to cum, there shall be in hym stablenesse of inuincible faythe. For Jona is as muche to saye, as a doue or grace. Simon by interpretacion signifieth obedient, for out of the obedience of Moses law, is had sum furtheraunce to the faythe of the gospell.

And Jesus beheld hym. &c.

Therefore after that Jesus had loked vpon hym, he doeth lyke both his present simplicitie, and also doeth sumwhat ope, as you would saye darkely, his stedfastnesse to cum, saying: Thou art that Simon the sonne of Joanna, right aptely agreyng bothe to thyne owne name, and thy fathers: But hereafter when this faythe shal haue gathered strengthe, that it maye be able to stand stable and vnshaken against al temptacions of the deuill, thou shalt be called Cephas, whiche in Greke is as muche to saye, as Peter, in Latin, saxum, and in Englishe a stone. And this was the first instruccion and principle of Christes churche: this was also the first beginning of the schole of the ghospell.

Thou art Simō the sonne of Joãna. &c.

Thou shalt be called Cephas. &c.

The terte.

¶ The daye folowyng, Jesus would go into Galile, and found Philip, and sayeth vnto hym: folowe me. Philip was of Bethsaida, the citie of Andrew and Peter. Philip found Nathanael and sayeth vnto hym: We haue fond him of whom Moses in the law and in the prophetes did write, Jesus the sonne of Joseph of Nazareth. And Nathanael sayed vnto hym: Can there any good thyng cum out of Nazareth? Philip sayeth to hym: Cum and see.

The day after it pleased Jesus to goe into Galile, whiche was least set by of all the prouinces of Jewrie, because no man of any great renoume or fame, had at any tyme cum from thence: and yet neuertheless Esai did prophesie before that the light of the ghospell should first appeare & haue his beginning about that place. Also the diuine counsail thought it good so to be, because he would beginne his churche of meane persons, vntaught and vnlerned, borne and cum out of a countrey that was barraine, and of no regarde. For both Peter & Andrew, which without calling folowed Christ, wer men of Galile: & that the one brother did persuade & drawe the other to Jesu, was a fortunate pronostication of the churche now newly beginnyng, whiche consisteth in brotherly charitie and mutuall concorde. Therfore when Jesus should goe his waye into Galile, hauyng alreadye two disciples of Galile to wayte vpon him, because he might cum sumwhat the better accompanyed, he taketh to hym two other also of the same coũtrey, and of like nobilitie. For Jesus founde one called Philip borne in Bethsaida a citie of Galile, whiche is nye vnto the lake of Genazareth beyng the countrey of Andrew and Symon, to whō the name of Peter was added. Furthermore in that they wer all of one countrey, it betokeneth ỹ concorde and agrement of the ghospell: And that the diuersities of all maner of people, should be ioyned and brought together into one churche, as it wer into

He fond Philip.

one

one citie. Philip semed to haue met with Christe by chaunce, but the very thyng in dede was doen altogether by the prouidence of God, whiche had eternally decreed and appoynted, whome he would haue to be the first rulers and beginners of his churche. Therfore Jesus sayed to Philip when he met with him: folow me. He taried nothyng at all, but by and by folowed Jesus, of whō already he had knowen many thynges, bothe by the witnesse of John, and also by the common rumour of the people. The woord of the speaker was of so great effecte, & the minde of the hearer was ready of his owne good will. It chaunced verily, that as Andrew had allured and drawen his brother Simon, so Philip now reioysyng that he was in ỹ seruice of Jesu, when he had found Nathanael whom he knewe to be wōdrefully desirous of Messias cummyng, for whiche cause he was wount very diligently to marke & obserue in the prophesies of the law & the Prophetes from whence and when the same Messias should cum, Philip (I saye) because he would make Nathanaell partaker of that ioye, wherin he did reioyse with all his hert, sayeth vnto him: We haue found that true Messias of whom Moses hath writen, that there should a Prophet rise out of the kinred of Israel, and of whom the prophesies of the Prophetes hath vttered and declared so many thynges: This is Jesus that sonne of Joseph of Nazareth, for at that time euery man toke Jesus to be Josephs sonne, and he was better knowen by that name then by the name of Marie his mother. Moreouer he was called emong the common sort a Nazarean, not ỹ he was borne there, for Bethleē was halowed with his birth and infancie, but because he was conuersaunt and brought vp there of a child, with his parentes. When Nathanael heard this, truly he liketh well the most ioyfull tydinges. But he is offended with that doubt, wherwith he was secretly troubled, through the prophesie, whiche (as euery mā knewe) doeth promise that Christ should cum furth out of Bethleem: therfore he desiring to be taught more certainly, sayeth vnto Philip: Can any good thing cum out of Nazareth: of the whiche towne the prophesies of the Prophetes hath made no mencion: When Philip himself beyng yet vntaught, and hauing no further knowledge but his playne simple fayth, could not discusse thys harde matter, he admiseth and alloureth Nathanael to go to Jesu the fountayne it selfe, not doubtyng but that he would beleue as sone as he had seen & heard him. If you doubt (sayeth he) to credite me, cum your selfe & see.

Folow me &c.

Philip found Nathanael.

we haue found hym &c. Jesus the sonne of Joseph. &c.

Can there any good thig cum out of Nazareth.

Philip sayeth cum and see.

The texte. Jesus sawe Nathanael cummyng to hym and sayeth of him: behold a right Israelite, in whom is no guyle. Nathanael sayeth vnto hym: Whence knowest thou me? Jesus answered and sayed vnto hym: Before that Philip called the, when thou wast vnder the figge tree, I sawe the. Nathanael answered and sayeth vnto hym: Rabbi, thou art euen the very sonne of God, thou art the kyng of Israel.

And Jesus, who as yet was of no fame or renoume by worcking any miracles, sumwhat to open his godly power by the knowelage he had of secrete thynges, when he beheld Nathanael cumming toward him, turned to his disciples, before Philip gaue hym any warnyng of hym, and before he named hym: and shewed Nathanael to theym, saying: Behold a very Israelite in dede, in whom there is no guyle. In these wordes Jesus did bothe prayse the true meanyng belieke of Nathanael, and also his pure desire to haue knowelage, where as they whiche vntruely do boaste theym

Behold a right Israelite, &c.

selfes

selfes to be Israelites, are wont to be busy & curious of a delier they haue to lay matters to mens charge. Nathanael perceiuyng that Jesus shewed by these wordes, how that he knewe well inough the cõmunicacion whiche was betwene Philip and him concernyng Jesus hymselfe, and maruaylyng how this came to his knowledge, for as yet he toke Jesus to be none other but man, saith vnto him: how knowest thou me? But Jesus yet declaryng more euidently how he knewe the thoughtes of men, wer they neuer so secret, sayeth, before Philip called the, when thou wast vnder the figgetree, I had already seen the. The communicacion was but betwene them two, and there was no witnes by, that could make any relacõ therof. The place was expressed, and the figge tre was noted and spoken of by the waye in a mysterie, as a thyng priuie and of councell to his first faulte (that is to say, of his vnbelief) whiche fault they must needes leaue, that will knowe Christe. It was manyfeste by these argumentes that Jesus knewe the matter of theyr whole cõmunicacion, wherof neuertheles he maketh no great rehersal least he should seme to vpbrayde him with his lacke of fayth, whiche was shamfaste and asked the question of a good simple mynde. Assone as Nathanaell hearde these thynges, who was perswaded, that the secretes of the hearte was open to god onely, and that the thyng whiche he heard was more thã man could do, now beyng nothyng offended with the doubte concernyng ỹ name of the place of Christes birthe, he gaue his verdit of hym, saying: maister. Thou art the very sõne of god, by whom the father hath determined to deliuer his people. Thou art that kyng of Israel whiche was long ago promysed by the prophecies of the Prophetes.

Nathanael sayeth vnto him. &c.

Rabbi thou art euen the very sonne of God. &c.

Jesus answered and sayd vnto hym: because I sayd vnto the I sawe the vnder the figgetree thou beleuest. Thou shalt se greater thynges than these. And he sayeth vnto him: Verily, verily, I say vnto you, hereafter shall ye see heauen open, and the aungels of god ascendyng and descendyng ouer the sonne of man.

The texte.

Jesus gladly enbrasyng the mannes so ready and chereful fayth, and his so euangelicall profession, dooeth stablishe also the opinion that Nathanael had of hym. And nowe more euidently declaryng his godly nature, sayeth: Thou hast hereby conceyued a belief that I am the very Messias & king of Israel, whiche was promysed, because I tolde the how I sawe the euen then when thou wast with Philip vnder the figge tree, and therefore thou hast a very good opinion of me: In tyme to cum thou shalt see more apparaunt signes, whereby thine opinion of me may encrease. And furthwithal Jesus turned hym to his other disciples, of whom (as yet, neuer a one dyd iudge of him accordyng to his dignitie) and he sayd vnto theym. Take this for a suretie, hereafter ye shall see the heauens open and the angels of God ascendyng and descendyng ouer the sonne of manne. By this darke saying our Lorde Jesus did stirre vp the fayth of his disciples, whiche although it wer simple and vncorrupted, yet was it not fully enstructed, & beside that far from the perfect knowledge of the excellencie of Christe: He did stirre vp their fayth (I say) to the lokyng for of greatter myracles, & thereby to haue higher knowledge. For although the disciples did fantasie as it wer in a dreame sumthyng to be in Christe passyng mannes nature, whereat they marueiled: neuertheless they did not as yet vtterly beleue that the fulnesse of the Godhead was in hym. Nathanael did confesse the selfsame thyn-

Thou shalt se greater thynges then these. &c.

Verely, verely. &c. ye shal se the heauens open. &c.

ges whiche Peter did after confesse . But because his meanyng was not like Peters, he had not therefore like aunswer that Peter had, whiche was. Upon this stone I wyl buylde my churche. And to thee will I geue the keyes of the kyngdome of heauen. And in very dede for because sum that were very men, are called the sonnes of god in holy scripture, for their great holines, and other beside Christ also did many tymes see before, thinges why che should folowe, by the inspiracion of the holy ghost: therefore it is not to be maruailled at, if Christ knewe without relacion of any other, what was doen secretely betwene the two disciples. Furthermore in that he called him kyng of Israel, intendyng thereby to honour Jesus, as it wer with an hye and glorious tytle, it declareth that euen as yet he dreamed of a worldelye kyngdome. And to haue a kyngdome in this worlde is but a verye base and an earthly thyng: But it is a thyng of farre more honour to be kyng of al the whole worlde, and also of aungels. This thyng ment Christ whan he sayd that the aungels as ministers diligent to do seruice, should ascende, and descende ouer the sonne of man. And although the disciples did not yet vnderstand at that tyme this saying of Jesu, neuertheless he did hide it and layed it vp in their myndes as a seede whiche should bryng furth fruicte in dewe tyme. For afterward we knewe how the aungels did often knowledge hym to be kyng of all thinges, by their obediēt seruice, as whan Gabriel brought tidynges of his conception, whē they song at his natiuitie: Glory be to god that is aboue: when at diuerse tymes they apearyng to Joseph did procure the safegarde of the chylde, when they did him seruice after he was tempted of the deuyll, when they dyd coumforte hym in his conflicte at the tyme he swet water and bloud: and whyles they did often appeare in the time of his resurreccion: Agayne also, when in all mens sight he was taken vp into heauen, the aungels wer present, as sureties of the promise of his returne. And that in deede shalbe dooen moste specially, when he shall cum in the cloudes with the maiestye of his father, and with the whole hoste and cumpany of aungels, to iudge bothe quicke and dead: and to delyuer a kyngdom to god the father.

The second chapter.

The texte. And the third day there was a mariage in Cana a citie of Galile: and the mother of Jesus was there, and Jesus was called and his disciples vnto the mariage. And when the wyne fayled, the mother of Jesus sayeth vnto hym, they haue no wyne. Jesus sayeth vnto her, woman what haue I to do with thee? myne howre is not yet cum.

Th: mother of Jesu was there, &c.

And Jes' had not taryed long in Galile, but thorow woorkyng of a miracle he beganne to declare that Johns witnes of him was not vntrue. In dede Jesus was better knowen in Galile thē in other countreys of Jurie, but yet they had no notable opinion of him, when as at that tyme also euen his brethren and kynsfolkes had no ryghte iudgement of hym. Therfore, the thyrde daye after he came to Galilee, there was a solempne maryage made in Cana, whiche is a toune of that countrey. Jesus mother was bydden to this wed-

dyng

dyng, because she was of alliaunce to them. And by this occasion Jesus him self also was bydden, and his fower disciples with hym, whiche he had gathered together a little before. Now then when the feast was at the hottest and the bridegrome for lacke of wyne was lyke to be abashed, as yf he had made but a nigardely feaste: And besydes that it was to be feared least his geastes carefulnes for lacke of wyne should make the feaste the lesse merefull: Marie the mother of Jesu of a certayne womanly carefulnes desiring to haue this discommoditie remedied, seyng that alreadye by many tokens and also by the witnesses of John she was not ignorant of the power of her sonne, she is bolde to call vpon hym, saying: Sonne, they haue no wyne. In that she dare speake to hym, it declared her motherly auctoritie: And in that she doeth not prescribe nor appoynt any thyng to him, what she would haue doen, it sheweth her reuerence towarde her sonne. But Jesus intendyng nowe to take in hand the heauenly busines of the gospel, wherof he would haue his father to be the onely auctour, suffereth not mans auctoritie to bee myxte therwith. For he did not miracles for this purpose to please the affections of his kynsfolkes, but to cause his spirituall doctrine to be the better beleued through corporal signes and tokens amonges the vnfaythfull people of that countrey. Therfore he aunswereth his mother sumwhat roughly not that he did not loue her entierly beyng suche a one as she was, consyderyng he loued all mankynde so muche, but to thentẽt that he would kepe his auctoritie of worckyng miracles free from worldly affections, and to cause ỹ whole glory therof to be ascribed to the power of god For this was a thyng expedient for mans saluacion whiche Jesus did greatly thirste for and couet. Therfore not vtterly denying his mother, but declaryng that she had litle to do with the busines he went about, he aunswereth her: woman what haue I to do with the? I haue a tyme appoynted me of my father, whẽ and after what sorte I should worcke the saluacion of mãkynd, that tyme is not yet cum. Hitherto I haue shewed my self obedient to thy wyll, frõ henceforth I must do all thynges accordyng to my fathers wyl, and not after mannes prescripte and appointment. In other thynges thou hast been my mother, hereafter I wyll take thee but as a womã, as often as I am occupied about my fathers busynesse. When so euer his glory shalbe to be serued, I shal not nede thy callyng vpon. I wyll do of myne owne good wyll, that whiche the thyng it self shal require. I haue a tyme appoynted me of my father. So before that tyme also, when he was but a childe, he tolde his mother of that she dyd interrupte hym, when he was disputyng in the Temple. And of the lyke thyng again he warned her, when she bad one call hym foorthe to her, whyles he was preachyng among the people.

They haue no wyne.

Jesus sayth. vi

Woman what haue I to do with the. &c.

This mother sayeth vnto the ministers. What so euer he sayeth vnto you, do it. And there wer standyng there fire water pottes of stoone after the maner of the purifiyng of the Jewes, conteinyng two or three firkyns a piece. Jesus sayeth vnto them: fil the water pottes with water. And they filled them vp to the brymme. And he sayeth vnto them: drawe out now, and beare vnto the gouernour of the feast. And they bare it.

The texte.

But Marie the mother of Jesu beyng neyther offended with her sonnes aunswer, although it wer sumwhat roughe, nor in the meane tyme mistrusting eyther his goodnes or his power, maketh no aunswere agayne, but calleth the seruauntes of the house to her, and secretely in their eares sayeth thus vnto thẽ: Do ye, whatsoeuer he shal byd you do. Undoubtedly ỹ godly

Whatsoeuer he sayth vnto you, do it.

pitifull carefulnes of his mother did procure that, lest the seruauntes lacke of beleefe, or their vnready seruice, should be a let wherby that whiche lacked at the feast, should not be amended. But how and what tyme ỹ thyng shuld be doen, she holdyng her peace leaueth it secretly to her sonnes will and appointment. These thynges wer not doen by chaunce, but Iesus deferred ỹ myracle for the nonest, because the lacke of wyne should be the better perceiued of euery body, and should be well seen to be geuen for necessitie, and not for any vayne boastyng or glorye: For so our Lorde wrought all his myracles, that he semed not to do thē for thaffection of any worldly prayse, but to succour and releue men of their reiuils and griefes: he did them so temperatly, and in so due order, that they could not be doen more saythfully nor with more trueth. Therfore nowe whyles the geastes taryed and were carefull for lacke of wyne, Iesus perceiuyng the tyme to be cum that he shoulde bee knowen to his owne, commaundeth his seruauntes to fyll with water syxe pottes of stone, whiche stoode there for this purpose, that if any accordyng to the custome of the Iewes would clense himself with washyng, he might haue plentie of water ready: for as muche as that countreye was very drye, and in fewe places well watered with fountaynes & runnyng ryuers. This truely did cause the miracle also to be rather beleued, because the vse of those waterpottes was a solemne thyng among the Iewes. And the saied pottes neuer receyued any other lyccour but water. Moreouer the greatnes of the vessels setforth the beleefe of the miracle, for they conteyned two or three fyrkyns a piece, so that they could not easily be remoued out of their place. The seruauntes did obey hym and fylled the waterpottes with water, as they wer commaunded euen to the brymme. When that was doen, because he would haue mo witnesses of the miracle, he cōmaunded them to drawe out of the waterpottes, and to offer that whiche they had drawen to hym that was the chyef ruler and had the ordering of the feast. And this Iesus dyd, partely because the ruler was sober, for he that hath the charge committed to hym to see all thynges well furnyshed, is euer wounte to abstaine from wyne, whyles other folkes do drinke: And partely because he beeyng well skylled in taste, and hauyng a fyne iudgement therein, might more trewely geue verdite of the wine then the rest of ỹ geastes, whose tastes might seme to be dulled with drinkyng of muche wyne before.

Fil the water pottes with water.

And they fylled them vp to the brimme.

The texte. When the ruler of the feast had tasted the water that was turned into wyne, & knew not whence it was (but the ministers whiche drewe the water knewe) he calleth ỹ bridegrome and sayeth vnto hym. Euery man at the beginnyng doeth setforth good wine and when men be drunke, then that whiche is worse: but thou haste kepte the good wine vntill now. This beginnyng of miracles did Iesus in Cana of Galile, and shewed his glorye: and his disciples beleued on hym.

But assone as the rular of the feast had tasted of the wyne, ỹ was tourned out of water, & knew not where they drewe it, suspecting the faut to be in ỹ seruaūtes, that cōtrary to the custome of other, they deferred to bryng in suche wyne vntyll the latter end of the feast, he calleth the bridegrome to him, desiryng to know of him by what occasion ỹ fault chaunsed. Others (sayeth he) whiche make a solemne feaste, at the beginnyng thereof bring to the table of the best sortes of wyne, afterwarde when their geastes beeyng already dronke haue their mouthes out of taste, & powre in drinke vntemperately, thē they bryng and serue of the worst sorte. But thou cōtrarywise

Euery mā at the beginyng setteth foorth good wine, &c

hast

hast reserued vnto the end of the feast, this wine whiche is better and more pleasant than any that was serued yet. And by this occasion the miracle of the thyng that was doen, spred abrode little by little amonges many. And afterward by examinyng the seruaūtes of this thyng, it was knowen that the water was not onely turned into wine, but also into very good wyne. And as for the waterpottes they had no mistrust, but that they wer only dedicate & ordeined for water. The seruaūtes put water to water, & filled them vp to the brymme, & after they had drawen of the same whiche they powred into the vessels, thei offered it to the gouernour of the feast, who was sobre. The bridegrome knoweth wel ynough that there was no suche wyne prouided nor prepared. They went to the waterpots & found them full of ỹ self same good wyne. With this dede our Lord Jesus began the worckyng and settyng foorth of his miracles in Cana a towne of Galile, intendyng by litle and litle to shew forth tokens of his godly power to the worlde. For first of al, this thyng was doen in a matter not very weighty and also pruately, ye and almost to please his mother and kinsfolkes withall: whiche had hym in lesse admiracion because they wer his familiars and of his kynne. And this miracle was not much noted of very many, but afterward it grew to be had in greater credit with mo: yet in the meane while the fayth of his disciples ỹ wer present was stablished concernyng Jesu, who hauing promised greater thiges, perfourmed ỹ whiche he had promysed. And besides that, this myracle (wherby he framed as it wer a beginnyng, to the rest that he should do afterward) was not in vain: For first of al he would honour the mariage w his presence, knowyng before hād that in tyme to cum there should be sum whiche would condempne it as an vnpure and filthy thyng, whereas an honourable mariage and vndefiled bedde is a thyng most acceptable to God. Moreouer Jesus dyd as it wer shadowe vnto vs by a certayne figure, that thyng, whiche he then chiefly went about. For now was the tyme cum that in steade of the vnsauerie and waterysche lettre of Moses lawe, we shoulde drynke the pleasaunt wyne of the spirite of the gospel, by reason that Christ turned into our more welth, that thyng whiche was without strength and vnprofitable. For the lawe was not onely vnsauery to the Jewes without Christ, but also hurtfull and deadly. They whiche haue not beleued in the gospel, do still drinke of the water of Moses lawe, but they, whiche haue beleued Christ, do happily ware warme, and growe liuely toward the loue of heauenly life, through the moyste and swete lycour of his heuenly doctrine. And this was not doen before that Christ had ioyned vnto hym the church his spouse. Also the mother of Jesu was present there, representing ỹ forme of the synagoge, whose autorite is diminished, yet she telleth the lacke of the wyne, but she herself doeth not remedy it. Neuertheles she was for our behouf mother vnto hym, whiche doeth reioyce and comfort our myndes with the swete wyne of his spirite. The names of the places also do agre to ỹ mistery of the thyng: For Cana of Galile betokeneth possession of a ready passage from one place to an other. For now was the originall beginnyng of a new people gathered together, whiche should remoue from the letter of the lawe to the spirit of the ghospell: from the worlde, to heauen.

The beginning of miracles did Jesus, &c.

After this he went doune to Capernaum, he and his mother, and his brethren, and his disciples: and there continued not many dayes.

The texte.

After Jesus by this miracle had begunne to declare his mighty power amonges his kinsfolkes in a toune of small renoume, he went downe to Capernaum. That citie is in the selfsame Galile of the Gentiles, all ryottouse and swellyng in pryde, by reason of the plentie of riches therin: beeyng also nye vnto the lake of Genazareth and in the coastes of zabulon and Neptalim. But accordyng to the wisdome of the ghospell that thyng whiche is highly estemed in the world, is abiecte, and litle set by afore god. Jesus mother with his brethren and disciples went down thyther with him, but they taryed there very fewe dayes. Neyther was there any miracle doen in that place. But this benefit semed to be doen in the meane tyme, for his mothers and kinsfolkes pleasure: whom now he would no longer carye about with hym, for as muche as he would take in hand greater thynges, because that worldely affeccion and loue should chalenge vnto it no parte of those thynges whiche wer doen for the glory of the heauenly father.

The texte. And the Jewes Easter was euen at hande: and Jesus went vp to Hierusalem: and found sittyng in the temple those that solde oxen and shepe, and doues, and chaungers of money. And when he had made as it wer a scourge of small coardes, he droue theym all out of the temple, with the shepe and oxen, and powred out the chaungers of money, and ouerthrewe the tables. And sayd vnto them that solde doues: haue these thynges hense, & make not my fathers house a house of marchaundise. And his disciples remembred it that is wryten: the zele of thyne house hath euen eaten me.

Therfore Jesus leauyng his kynsfolkes behind at Capernaum, seeketh tyme and place mete to declare openly his power and auctorite, whiche he had receiued of his heauenly father, and not of men. For euen then the most hyghe and solempne feaste of the Jewes was at hande, whiche is called easter, and after the Hebrue tongue, is as muche to say as a passynge ouer. They did kepe this day as an holy feast euery yeare in the remembraūce of the olde storye: because their elders had safely passed ouer oute of Egipte, when they went into the lande whiche God had promysed theym. But now ỹ thyng whiche they did honour but in figure, was doen in dede by Christ, that is to say, he now brought to passe that mē hauing forsaken the darkenes of errours, and cloude of sinne, should be remoued, and brought through ỹ faythe of the gospell to innocency, light, and immortalitie: for as muche therfore as at that tyme there was at Jerusalē a great nūber of people, whiche out of all the partes of Syria dyd assemble there against that feastfull day, Jesus went thither now goyng vp towardes his fathers busyneſſe, where as before he went down to Capernaum to obey & please his kinsfolkes with all. And furthwith he goeth into the temple, whiche place is wounte to be ofte goen to of a relygiouse mynde, to serue god therein: And verely Christe was the master of true religion, who when he entered into the tēple whiche was ordeyned for deuoute religion, and wurshippyng of God, founde there thapparaūce not of a temple, but rather of a market place. For he foūd very many there whiche in that holy place dyd exercise theimselfes about filthy, yea and sinful gayne, & so turned into robery ỹ, which was ordeined to geue occasiō of godly religion. For to thintēte that straungers might haue sumwhat to offer, they solde to theim of an hye price, shepe, oxen, dooues, and other suche lyke thynges, whiche (accordyng to the custome of the Jewes) wer wount to be offered or geuen to the priestes: but in the meane while the sellers bargayned with the priestes and leuites that the sayed priestes and leuites

Jesus went vp to Jerusalem. &c.

And foūd. &c. thole ỹ solde oxen. &c.

leuites should sell agayne to theym by a lesse pryce the selfsame beastes that the priestes had receyued of them whiche had offered, whiche thyng the seller dyd, because they myghte sell those beastes agayne to other straungers with a double gayne. So it was brought to passe that by powlyng the straungers, the filthye gayn whiche rose double by sellyng one thyng twise, should be deuided betwene the merchauntes and the ministers of the Temple. And to haue more quicke and ready marchaundyse, there was presente, accordyng to the custome of theyr common market, changers of money and bankers, suche as dyd chaunge the greatter coynes for money of smaller coyne, or golde for syluer, or els dyd exchaunge straunge coyne for coyne of that place. And thereby also they had shamefull gayne, lyttle dyffieryng frō vsurye. Iesus then declaryng by his very acte how great a pestylence corrupte desyer of lucre is to the churche, and how farre all they oughte to bee from this disease, whiche profesſe theymselues rulers of religion of ỹ ghospell, made hym (as it wer) a scourge of small cordes, as thoughe he woulde driue dogges out of goddes temple. And bothe with great indignacion and auctoritie, he droue them all out of the temple, displacyng and throwynge doune bothe the merchauntes and their wares: And dyd not onely put oute the men, but also the shepe, and oxen, that there should remayne behynde no suche filthie baggage: Yea and beſydes that, he scattered abrode the chaungers money vpon the grounde, and ouerthrewe also their boardes, techyng how these thynges ought vtterly to be troden vnder foote of the worshyppers of true religion. Moreouer as yf he had been moued with indignacion thereat, he sayed to theym, whiche soulde the dooues: haue these thynges hense: and make not my fathers house an house of marchaundyse. And his disciples when they sawe Iesus beeyng at all othet tymes quiete and meke, here now how earnestly he chased out those whiche dyd vnsemely vse and defyle the godly religion of the temple with their fowle and synnefull gayne. the disciples I say, remembred the prophecie whiche is in the thyrde scroze and eyght psalme. The zele of thy house hath euen eaten me.

Then answered the Iewes and sayed vnto hym: what token shewest thou vnto vs, seeyng that thou doest these thynges? Iesus answered and sayd vnto them. destroy this temple, and in three dayes I wyll reare it vp. The texte.

But as for the Iewes when they had heard that he meanyng his fathers house, dyd as it wer by a certayne peculyer and singular waye, declare him selfe to be the sonne of god, and saw hym also so hyely take vpon hym opēlye and in apparaunce to be so very angry with them, whiche semed to further bothe the priestes profitte, and also the religiouse seruyce of god, they crye out vpon hym, and say: If god be thy father, and yf thou wylt reuenge the contempt and iniurie of thy father, do sum myracle, that we may perceyue thou doest these thynges by the auctoritie of thy father. If thou doest these thinges by thine owne auctoritie it is presumpcion: And yf thou doest them by gods auctoritie, what token shewest thou that we may beleue the? But Iesus knowyng that they would slaunder hym in case he had wrought any miracle to shewe himself therby, seing he neuer yet did any miracle but only to succour theym that lacked helpe in their nede, to thintente that the same thyng whiche was a proufe of his godly power should be also a benefit and helpe vnto the necessitie of man, be promised theim a token vnder a parable:

whiche token if he had then opẽly declared, they would not haue beleued, in ſo muche as they did not beleue it when it was doen in deed. The token was concernyng his death & reſurrecciõ. Theſame was alſo ſignified by Jonas, whiche token Jeſꝰ had promyſed after he had doen many miracles, & alſo at ſuche time as they required hym to ſhew ſum token ẏ ſhould cum from hea-

Deſtroy this temple, and in thre dayes. ꝛc.

uẽ. But now he promiſeth (although more darkely) the ſelfſame tokẽ to thẽ, who as yet wer but ignorannt: The temple wherin they wer at that tyme occaſioned him to ſay as he did: of the whiche temple the Jewes dyd boaſte thẽſelfes beyond meaſure. Breake doune this tẽple ſaith he, & in thre dates I wyl ſet it vp again. This parable not ſo muche as his Apoſtles did vnder ſtand. But at length when they had knowen and ſeene his reſurrection, they perceyued the meanyng of his ſaying, by the effect of the thyng it ſelf: For Jeſus ment it by the temple of his owne bodye, whiche they through theyr malice ſhould pull down, by puttyng it to death: and he by his godly power ſhould rayſe it vp agayn within thre dayes. The Jewes thought this ſaying not onely to fond and without reaſon, but alſo vngodly and wicked. For it was an vngodly thyng to commaund a temple of ſo great religion to bee broken: and to ſet vp agayne within thre dayes ſo laboriouſe a buildyng, ſeemed to be a ſaying contrary to al reaſon.

The texte.

¶ Then ſayd the Jewes: xlvi. yeres was this temple a buildyng, and wilt thou reare it vp in thre dayes? but he ſpake of the temple of his body. Aſſone therefore as he was riſen from death agayne, his diſciples remembred that he had thus ſayd: And they beleued the ſcripture, and the wordes whiche Jeſus had ſayed.

And as they vnderſtood ẏ thyng, ſo they anſwerd accordingly, ſaying: Wen labored very ſore the ſpace of .xlvi. yeres after ẏ the Babilonites had brought Jewry into captiuitie to repaire this tẽple, & wilt thou ſet it vp again in thre dayes. Our lord Jeſꝰ made no anſwer to that obiecciõ, knowyng ẏ he ſhuld haue doen no good, in caſe he had made plaine his darke ſaying, whẽ not ſo muche as his own diſciples, ye after they wer inſtructed by his doyng of ſo many miracles, & his ſo manifold preachiges, could abide to hear his death ſpokẽ of, nor beleue the myſterie of his reſurrecciõ. Yet this ſaying did cleue & remayne ſtil, as a certain ſeed in the mindes of the hearers: but it brought forth ſundry frutes in ſundry perſons. For the Jewes kepyng theſame ſtill in theyr remembraunce, dyd laye this ſaying to his charge before the wyc-

But he ſpake of the temple of his bodye.

ked prieſtes, as a cryme worthy of death. The diſciples in as muche as at ẏ tyme they could not vnderſtãd it, yet bearyng it in their mindes, did meruail what it ſhould meane, vntil the tyme that after his reſurrection the hollye ghoſt taught them how Chriſt by the name of the temple, ment his own bodye that was muche more holy then the temple, whiche the Jewes dyd honour ſo religiouſly: for ſo muche as the fulneſſe of the godheade dyd dwell therin. And yet amongſt them it was ſacrilledge to defyle and violate that temple of ſtone: but they wer nothyng afrayed ſinfully to throw downe the moſt holy tẽple of his moſt holy & precious body. Howbeit Jeſus the verye Salomon who had builded this temple for his own ſelf, of the virgin Marie, dyd reſtore it agayne within thre dayes after they had pulled it downe,

And they beleued the ſcripture. ꝛc.

accordyng to the prophecies of the prophetes. Therfore the diſciples cõferryng then the Scriptures with Jeſus ſayinge at this tyme, dyd perceyue this his reſurrection to be the greateſt token whereby he declared to the Jewes his godhed: For albeit we haue red that ſum men haue ryſen a-

gayne

gayne from death to lyke, yet no man dyd rayse vp himself to lyfe but onely our Lord Jesus. For he onely had power in hymself to leaue his lyfe and to reuiue it again, when he would. And so by these principles and beginnynges, Jesus did styrre vp all the Jewes myndes to loke for greatter thynges in him against their hye feast, whiche was now at hand.

The texte. ¶ When he was in Jerusalē at Easter in the feast day, many beleued on his name, when they sawe his miracles whiche he dyd, but Jesus did not commit hymself vnto them because he knew al men, and neded not that any man should testifie of hym: for he knewe what was in man.

But after that he had taryed at Jerusalem certayne dayes of the feast of Easter, and by his myracles and doctryne had as it were sowen sum seedes of ỹ fayth of the gospel, many beyng moued rather with the miracles whiche he dyd then with his wordes, dyd credit his saying: and beleued hym to bee ỹ sōne of god, whō he preached hymself to be. For the Jewes be not so muche moued with reason as with the sight of miracles: but Jesus thē shewing to vs ỹ very forme and fashyon of a teacher of the gospel to whose wisdom it apperteyneth not euen at the first to cōmyt to the myndes of ignorant persōs all ỹ misteries of his hye doctrine, whose gentylnes it behoueth to beare w, and to suffer theym that be yet but weake and vnperfyt vntill they may attayne to hyer thynges: Jesus, I saye, because he knew theyr faithe was yet but wauerynge and vnperfyte, and their myndes not able to receyue ỹ misteryes of ỹ wysedome of the gospel, he did not auenture himself among the common sort, lest the peoples affections should be sodainly altered, whereby sum commocion wer lyke to rise. For there wer many that wer sore vexed vō this autorite of Jesus, specially they whiche did suppose that his doctrine and glory should hynder theyr lucre and autorite. The enuye of the pharyseis and Scribes had not yet brastforth into open slaunderyng of hym, but neuertheless they kepte enuye and malyce close in theyr hartes, deceitfully sekyng occasion to hurt hym. And therfore bicause at this tyme Jesus could do lytle good among them, lest he should geue euyl persons occasion of greter euyll, he withdrew hymself from them, for as muche as he knewe the secret thoughtes of them all, nether neded he to be tolde any thyng of any mā. For he, who was ignorant in nothyng, knewe euen of hymself the very secrecie of euery man there. Neyther yet in the meane whyle dyd Jesus make any prouision to saue hymself, who willyngly came of very purpose to suffer death for the saluacion of the world, but he toke away from their malice occasion wherby they should els haue synned. Many beleued on his name &c.

The. iii. chapiter.

There was a man of the Phariseis named Nicodemus a ruler of the Jewes. The same came to Jesus by nyght, & sayed vnto hym Rabbi, we knowe that thou art a teacher cum trō god, for no mā could do suche miracles, as thou doest, except god wer with hym.

Amongest many whiche had conceyued sum good opinion of Jesu by seyng hym do his myracles, there was a certayne mā called Nicodemus, who was of the Phariseis secte: and one of the noumbre of them whiche wer taken among the Jewes for chiefe rulars. This Nicodemus knowyng righte well that there were many of his ordre and secte, whiche dyd enuye

Jesu,

The same came to Jesu by nyght. &c.

Jesu, and lay in wayte to do hym displeasure, wente vnto Jesu, but it was in the nyghte tyme: declaryng by that deed how he was as yet but weake & wauerynge in his loue towarde Jesu: whom althoughe heretofore he had in great admiracion, neuertheles he would not for his sake sustayne any losse of his owne renoumme, and glory among men: nor yet for his loue would he be brought to be hated and enuied of his owne cumpanye, but this came rather of feare then of godlynesse, and surely more of worldly shamefastnesse, then of frowardenesse: and of trueth this maner of shamefastnesse hath so great power in sum folkes myndes, that they whiche can little regarde both their goodes and their lyfe, cannot ouercum this kynde of affeccion, whiche is specially grafted in those hartes that be naturally disposed to gentleness. For he whiche was the chiefeste emong the rulers of the Jewes, was ashamed to be taken for poore Jesus disciple. And he who was placed in ỹ byest seate of the Synagogue, feared to be putte out of that place. But Jesus the moste mylde and gentle teacher, who doeth not breake the brouled rede, nor quenche the smokyng flaxe, did not repell or refuse the sayd Nicodemus, that came to salute hym, though he wer bothe fearefull and came out of due tyme, but doeth curteously receiue hym who was doutlesse a weake spirited man, but yet without malice, and for that cause worthy to be promoted litle by little, to higher thynges. Now byanby Nicodemus declaryng howe muche he had profyted by seyng Jesus do his miracles, maketh suite to get his good wyll with this preface. Maister, sayeth he: we do already euidently perceyue this thy doctrine not to be suche as the Phariseis, for the thyng it self doeth shewe that thyne auctoritie of preaching is geuen the not of mã but of God. For no manne coulde dooe these miracles whiche thou dooest except god wer presente with hym and dyd helpe hym. Nicodemus dyd set foorth this opinion concernyng Jesus, as an hye and great estimacion, how beit it was farre vnder his dignitie: for Nicodemus supposed hym to bee none other, but sum prophete whom God did fauour, and was presẽt with in the doyng of his miracles, as though he had not wrought theym by his owne power.

The texte.

¶ Jesus answered and sayed vnto hym: verily verily I saye vnto the: except a man be borne from aboue, he cannot see the kingdome of god. Nicodemus sayeth vnto him: how can a man be borne, when he is olde? can he entre into his mothers wombe and be borne agayne?

But Jesus doeth neither reproue Nicodemus vnperfit opinion cõcernyng him, neyther doeth he forthwith boast of his own greatnes: but with gẽtle and frendly behauiour, litle by litle bringeth him that is so apte, & easy to be taught, vnto further knowledge of more secret misteries of the euangelical doctrine. The Jewes whiche had as yet drũke but only of ỹ water of Moses law, whiche had knowen nothyng els but ỹ baptisme of John, neyther had they yet tasted ỹ wine of the euãgelical doctrine: nor had been baptysed by the spirit & fier: The Jewes (I say) vnderstood al thynges carnally, and for that cause wer very rude and vnfit for the Philosophie of the gholpell, whiche is all spiritual. Therfore our lord did not cast hym in the teeth with his ignorannce, nor with his haltyng mynde on bothe sydes, in that he did partely apply hymselfe to the worlde, and partely to god, nor yet spake that thyng to hym whiche afterward he required of his disciples when they wer cum to more knowledge, saying to theym: whosoeuer shall be ashamed of me afore

me afore men, I will be also ashamed of hym before my father. Our lord I saye dydlay none of these foresaid thynges to his charge, but by his darke sayinges he causeth Nicodemus to vtter his ignorannce, to the entent that litle by litle he may instruct hym, & bring hym frō carnal affection to spirituall vnderstandyng: Nicodem⁹ (saith he) take this for a very suretie, except a man be borne again new, & as it wer chaunged into a new mā, he cannot se the kyngdome of god: So very new is this doctrine whiche thou desirest to learne of me. Forasmuche as Nicodem⁹ thought ẏ saiyng to be to no purpose, he answereth in deede ignorauntly and grossely, but neuertheless simply and plainly, saying: howe is it possible that a man beyng already of so many yeres as I am: can be borne againe? Can it any way be brought to passe that he should enter into his mothers wombe, and cum thēce again and so be borne a newe?

Iesus answer ed. &c.

¶ Iesus answereth: verely verely I say vnto the, except a man be borne of water and of the spirit, he cānot entre into the kyngdome of god. That whiche is borne of the flesh is flesh, and that whiche is borne of the spirite is spirit.

The texte.

Iesus beyng not offended euen with this so grosse an aunswer, bouchesaueth gentelly to interprete and declare what it is to be borne a new, or frō aboue. Nicodemus (sayth he) ẏ thyng that I haue sayd to the is most true. He that hath a wyll and desyre to be able to receyue the Euangelicall doctrine, muste be borne agayn: but the maner of byrthe that I speake of is after an other sorte: for it is not carnall but spirituall, and it doeth not consist in multiplyng of bodyes by generatiō, but in turnyng of sowles into a newe forme: neyther by this byrthe be we made agayn the childzen of men, but ẏ childzen of god. Therfore be wel assured (as I toulde you euen now) that excepte a man be borne agayne by water and the holye ghost: and of a carnall man becum spirituall, he can not entre into the kyngdome of God whiche is altogether spirituall. Lyke is borne of the lyke. That whiche is borne of the flesh, is none other thyng then flesh, but that whiche is borne of the spirit is spirit. And verily as muche difference as is betwene the flesh and the spirit, betwene the body & god, so much is this generation (wherof I speake) more excellent then that whiche bringeth forth one bodye oute of an other. They whiche be borne after the flesh, do sauer none other thyng but the flesh, nor beleue any thing to be, but that whiche they fele and perceyue with their senses. But those thynges whiche be not seen, be moste excellent, and of greatest strength, where as the flesh is weake and impotēt.

Except a mā be borne of water and of the spirit, &c.

That whiche is borne of flesh, &c.

¶ Mercuayle not thou that I sayed to the ye must be borne from a boue: The wynde bloweth wher it listeth, and thou heareste the sounde therof, but canst not tell whence it cummeth or whyther it goeth, So is euery one that is borne of the spirit.

The texte.

Wherfore seyng that there be two sundry wayes how to be borne: there is no cause why thou shouldest meruayle that the same very man, whiche is once borne naturally after the flesh wherby he might be the child of a man, shoulde be borne agayne of the spirite inuisible, that thereby he may be the childe of god, who is a spirit, and also might be made apte for the kyngdom of heauen whiche is spirituall & not carnal. But if thou doest not yet vnderstand me, take vnto the a similitude of suche thynges as be sumwhat agreable to spirituall thinges, and yet may be perceyued with our bodily sēses, God in very deed is a moste syncere and pure spirite, and very farre of,

Meruaile not thou that I said to the, ye must be borne from aboue.

from

The wynde bloweth. &c.

from all bodily senses: but this ayre, whereby we be conserued in lyfe, and whereof we fele so great strength and profit, is called a spirite or wynde, because in comparison of our bodyes it is right subtill and fyne, but this kind of spirite the wynde, is not stayed at mannes wyl and pleasure, but of his own violēce is caryed whyther soeuer he list: spreadyng it self ouer all thynges, and puttyng into corporall thynges a marueillous force and strength. Sumtyme it bringeth lyfe, sumtyme death: it is otherwhyle calme and stil, and otherwhyle more boysteouse and violent: sūtyme it bloweth oute of the Easte, sumtyme out of ꝑ West, sumtime out of one part of ꝑ world, sūtyme out of an other: shewyng hymself by theffect therof: and so ꝑ hearest ꝑ sound of it when thou seest no body at all, nor any thyng whiche thou canst catche or lay hand vpon: thou perceiuest that it is present, yet dooest thou not see it when it cummeth, nor to what place it conueyeth it selfe when it goeth from thee. This spiritual birth is of lyke sorte. The spirit of god doeth rauish and transforme the myndes of men by secrete inspiracions: Therfore there is felt an vnspeakable strength and efficacie, and yet the thyng whiche is doen is not perceyued with our eyes. And they whiche be thus borne again, be not now led with a worldly and carnal spirite, but with the spirit of god, whiche geueth lyfe to all thynges and gouerneth the same.

So is euerye one that is borne of the spirite.

The texte. ¶ Nicodemus answered and sayd vnto hym: How can these thinges be? Jesus answered & sayed vnto hym: Art thou a mayster in Israel and knowest not these thynges?

Nicodemus beyng as yet rude and grosse, did not repugne againste Jesus, but not perceiuyng the meanyng of his woordes, and desyrouse also to haue those thynges, whiche he had hearde more plainly declared, sayeth to Jesus: By what meanes can these thynges be brought to passe, that a man of bodily substaunce should be turned into a spirite by a newe byrthe, and of God be borne godlyke? Nowe Jesus to declare that those thynges whiche pertaine to the heauenly doctrine are not perceiued with mans reason, but rather are comprehended with faythe, and shewyng lykewise that the philosophers of the worlde beyng proude of theyr naturall wytte, were vnapt to be taught these thynges, yea and the Pharisees also whiche stoutly professed the litterall sence of the lawe, when in dede they knewe not the spirituall meanyng therof: but to declare therfore that this his doctrine is the same wysedome whiche the father of heauen would hyde from worldely persons, and open to them whiche as touchyng the world, are symple witted, and taken for fooles: Jesus (I say) maketh this answer to Nicodemus saying: thou art taken for a maister in Israell, and professest thy selfe to be a teacher of the people, and art thou ignorant in these thynges which thou oughtest most chiefly to knowe? how farre of then are the common sorte of people from spirituall doctrine, yf thou beyng so great a teacher of the people, dooest not vnderstand these thynges? but in the meane while it shal profit thee to beleue that thyng whiche thou canst not vnderstande. Faith shall cause the to feele and perceyue these thynges although thou seest them not: for yf thy wytte cannot serue thee, to cum to the full knowledge of the nature and violence of this worldely ayre, when thou felest it with thy senses, howe shalt thou attaine to the knowledge of these thynges whiche are farre hyer and further of from al bodily sēses? For truly in as muche as they be godly, they doe farre passe and surmounte the capacitie of mennes myndes,

How cā these thynges be?

Art thou a maister in Israel. &c

des, except theyr myndes be inspired with the holy ghoste.

The texte. ¶ Verily verily we speake as we do know, and testifye that we haue seen, and ye receyue not our witnes. If I haue tould you earthly thynges, and ye beleue not, how shall ye beleue if I tell you of heauenly thynges.

We speake as we doe know, &c. But thou mayest surely and safely beleue me, which doe not only by inspiracion feele these thinges that be heauenly, or haue only heard theym after suche sorte as the prophetes did (of whose numbre thou takest me to be one) but we speake thinges wherof we haue had full proufe & sure knowledge, yea and we beare wytnes to you in earthe of the thyng whiche we haue seen in heauen. But ye whiche be not yet borne againe by the spirite, doe not beleue these spirituall thynges. Ye beleue a man when he beareth wytnes of those thynges whiche he hath seen with his bodely yes, & yet ye doe not credit hym, who beyng heauenly hymselfe, hath seen heauēly thinges with his spirituall yes. As heauēly thynges be of more certaintie then earthly thynges: so they be more assuredly perceyued of hym whiche hath heauenly yes. Verely our Lord Jesus spake these thynges couertly and darkely, signifiyng that he was naturally God, although he caryed about a mortall bodye: and to shew also that this witnes which Nicodemus did attribute to hym as an hye thyng (that is to saye that he was sent from God) was far vnder Jesus dignitie, after his sorte of meanynge whiche he spake it: for Nicodemus as yet iudged no hygher thyng of Jesu, but ỹ he was sent from God as we read other Prophetes haue been, and in such wyse as John also was sent from God. But the sonne of God was after an higher sorte sent frō God, who alway had been w̄ God ỹ father, before he was sent: yea and euen then was with the father as touchyng his godhed: by reason wherof, he neuer departed from the father. And for because those thynges whiche hertofore Jesus had spoken concernyng how to be borne a new by water and spirite, might apere to grosse or rude for ỹ highnes of this misterie, that is to saye how Gods nature and mannes should be vnited together in one person, that the same persone should lyue in earth a very mortall man, and be so immortall God still remaynyng with his father in heauen: Therfore (I say) Jesus spake further, saying: If you by reason of your carnall and fleshlye mynde doe not beleue me speakyng to you as yet but of earthly thynges, how will ye beleue me, if I shall tell you those thynges that be altogither heauenly: whiche neuertheles both I my selfe haue seen, and knowen more assuredly then ye knowe these thynges whiche ye see with your bodely yes.

The texte. ¶ And no man ascendeth vp to heauen, but he that came downe from heauen, euen the sonne of man whiche is in heuen. And as Moses lifted vp the serpent in the wildernes, euen so must the sonne of man be lifte vp: that whosoeuer beleueth in hym, perysshe not, but haue eternall lyfe.

No man ascendeth vp to heauen, &c. For who among eyther men or angels was euer able to asceñ vp to heauen, there to behold celestiall thynges, & presently to looke vpon the diuine nature as it is in dede? No mā at al ascendeth vp into this heauen, but the sonne of man, who came doune from heauen into the earthe: and the very same doeth yet still remayne in heauen, beyng neuer separate from the perfite beholdynge of the godhed, albeit in the meane while he semeth here in earth, to be base & litle regarded. But thus it was thought mete to ỹ deter-

mination of God, to declare his glory to the worlde by worldly reproche, & low estate: to thintent that by the very same way, men after they haue forsaken false glorye, should make haste to the true and eternall glorye. And if any man aske what necessitie compelled the sonne of God to cum downe frō heauen, and to lyue here in earthe as a poore abiecte person: truly none other thyng was cause therof, but the moste hye and excellent loue of God ỹ father toward mankynde, for whose saluation he hath geuen his only begotten sonne to suffre death, yea and suche a death as is moste shameful after the worldes estimacion, his will was to bestow and geue one for ỹ saluacion of all men. Nicodemus (sayeth he) let not this thyng seeme to thee to be suddayne and straunge, this is the very thyng whiche Moses by a figure did signifie should cum, when, at suche tyme as the people did perishe thorow the vehement inuasion of serpentes, he dyd hang vp a brasen serpent vpon a stake: that whosoeuer had loked therupon, should be safe from the deadly bityng of the serpentes. Therfore as that brasen serpent hauyng in dede the likenes of a venomous beaste, but yet beyng so voyde of all venome, that it did also helpe others whiche wer poysoned, was hanged vp in the desert, that all men might se it, for theyr safetie: so must the sonne of mā be exalted: to thintent that all whiche thorow fayth shal lifte vp theyr iyes vnto him, may be deliuered from the deadly poyson of sinne, that not only the people of Israel, but generally what man so euer with a pure herte putteth his full truste in him, should not perishe, as subiect to sinne which bringeth euerlastyng death: but thorow the death of one innocent, shoulde obtayne eternall lyfe. Truelye our lord Jesus by this maner of darke sayinges opened to Nicodemus the mysterie of his manhed, and of redeming the worlde by the crosse: albeit he was not yet able to receyue and vnderstande these thynges. In the meane while declaring therewithall, how great difference was betwene them whiche did reade the law after a carnall sence, considering nothing but the plain story therof, and them, whiche by inspiracion of the holy goost (of whom heretofore we haue spokē) did perceyue the misticall sence that lieth hid, couered ouer with the texte. But neuertheles our lord Jesus did then, as it wer, sowe seedes of faythe into Nicodemus mynde: that hereafter he might perceyue this thing to haue been doen not by casualtie or chaunce, but by the appoyntment of God: & so the good seed beyng receyued into apte grounde, might bring furth in due tyme, the fruite of fayth, not only in Nicodemus hert, which did heare these thinges, but also in all theyr myndes, vnto whome these thynges should be declared by his reporte.

As Moses lifted vp the serpent, &c.

That whosoeuer beleueth hym, perish not.

The texte. ¶ For God so loued the worlde, that he gaue his only begotten sonne, that whosoeuer beleueth in hym, should not perishe, but haue euerlastyng life. For God sent not his sonne into the worlde to condempne the worlde, but that the world thorow hym myght be saued. He that beleueth in hym is not condemned. But he that beleueth not is condēned already, because he hath not beleued in the name of the only begotten sonne of God.

He gaue his only begottē sonne.

For who would haue beleued the charitie of God to haue been so great towardes the worlde beyng rebel to him, and giltie of so many great faultes, that not only he did not reuenge the vngratiouse actes that had been committed therin, but also sent downe his only sonne from heauen into earth, & delyuered hym to suffer deathe: yea euen the moste shamefull death of the crosse, to thintent that what mā so euer would beleue in hym, wer he Jewe, Grecian,

Grecian, or neuer so barbarouse, should not periche, but obtayne eternall life, thorow the fayth of ỳ gospel. For albeit that in tyme to cum the father should iudge the vniuersall worlde by his sonne at his last cummyng, yet at this tyme, whiche is apoynted for mercie, God hath not sent his sonne to condempne the worlde for the wicked deades therof, but by his death to geue free saluacion to the worlde thorow faythe. And leste any body perischyng wilfully, should haue wherby to excuse theyr owne malice, there is geuen to all folkes an easte entrie to saluaciõ. For satisfactiõ of the fautes committed before, is not requyred: neyther yet obseruacion of the law, nor circumcision: only he that beleueth in hym, shall not be condemned: for asmuche as he hath enbraced that thyng, by the whiche eternall saluacion is geuen to all folkes, be they neuer so muche burdened with sinnes, so that the same person after he hath professed the gospel, doe abstayne from the euil dedes of his former life, and labour to go forward to perfect godlines, accordyng to the doctryne of hym, whose name he hath professed: but whosoeuer contemnyng so great charitie of God towardes hym, and puttyng from hym self the saluacion that was freely offred hym, doeth not beleue ỳ gospell: he hath no nede to be iudged of any bodye, forasmuche as he doeth openly condempne hymself, and refectyng the thyng, wherby he might attayne eternall lyfe, maketh hymself giltye of eternall payne. God hath offred saluacion to all folkes by his only begotten sonne, and that thorow faythe, to thintent we may knowledge and worship hym as the auctor of saluacion, and put the hope of all our felicitie in hym. Whosoeuer refuseth thus to doe, and dispiseth the goodnes of God, beyng so redye to be had, & dishonoreth his sonne, whome the father would haue to be honored: & also esteemeth as nothyng his death that he suffred for vs, that person (I saye) doeth declare hymselfe euen in very deed to be woorthy of euerlastyng punishment. For who perceyueth not hym to perysche of good right, and thorow his owne faute, whiche willingly and wittingly doeth enbrace that thyng, by the whiche he perisheth: & refuseth that thyng, wherby he might haue recouered health.

He that beleueth on hym is not condempned.

Because he hath not beleued.

¶ And this is the condemnacion, that light is cum into the world, & men loued darknes more then lighte, because theyr deades were euil: for euery man that euil doeth, hateth the light, neyther cummeth he to the lighte leste his deades should be reproued: but he that doeth trueth, cummeth to the lighte that his deades may be knowen how that they are wrought in God.

The texte.

Errour and sinnes be the darknes of myndes, and sinnes doe ingender euerlastyng death. The sonne of God is the lighte of the worlde: for the light is trueth, to beleue him is euerlastyng health. Therfore when thorow the bountifull goodnes of God, light came into the worlde, whiche was blynded thorow lacke of knowledge of the trueth, and with innumerable vices, to thintent that the trueth beyng knowen, it should be conuerted and saued: yet men loued theyr owne darknes, more then the lighte that was sent from heauen. If the sicke man perische, whiche hideth his disease from the phisician, because he would not be holpen, doeth not he geue iudgemẽt of hym self that he perisheth thorow his owne faute? So men that wer altogether geuen to the world, did refuse the light when it was offred theim, bycause theyr woorkes wer euill. For as he whiche committeth a shamefull acte, doeth loue the darke nighte, and shunneth the lighte of the sunne,

Men loued darknes more then lighte.

Because their woorkes wer euill.

leste his deedes should be knowen, so they whiche know theym selfes gylty, hate the light of the euangelicall truthe, by the whiche all foule and naughty doynges are bewrayed, because they might be amended: for he cannot be holpen that loueth his disease. The sinner muste mislyke hymself, that he maye please God. But he whose woorkes be good, loueth the lyght of the sonne, that he maye be commended for his well doyng. So he that hath a good conscience, or at lest he whiche desireth to be healed, and doeth not dissemble or coloure his sinnes: (for this is also a kind of trueth to knowledge the euill that is in thee, and to couet the good thyng whiche thou lackest) he I say, doeth willingly offre hym selfe to the light of the gospel, that his woorkes maye be made manifest: and those dedes which be good may be praysed, bycause they procede not from the spirite of the worlde, but from God: and those whiche be euill may be corrected and amended. But they whiche doe presumtuously attribute to theimselfes perfit righteousnes by the obseruation of the lawe, when inwardly theyr myndes swimme in vices, they also whiche sette theyr felicitie in the defenses of worldly wisdom, and in the commodities of this worlde, eyther they lyue in great darkenes in case they beleue this in theyr herte, or els they lyue in greater darkenes, if they beyng blynded with theyr naughty affections, do stifly vphold and mainteyne that thyng, whiche they perceyue to be euill, and obstinatly refuse that thyng whiche they se to be healthfull. Our lorde Jesus did (as it wer) laye vp in store certayne sedes of suche like misteries, in Nicodemus harte. And verily this is that Nicodemus, whiche afterward did defend and aunswere for Jesu, againste the false surmyses of the Phariseys by meane of his auctoritie, saying, how no man ought to be condemned, but vpon due proofe of his actes. This is he also whiche did honour his buriall with his seruice, when he was dead.

For euery man þ euill doeth hateth the lighte.

The texte.

After these thynges came Jesus and his disciples into the land of Jurie, & there he taryed with theym, and baptised, and John also baptised in Enon beside Salim, because there was muche water there: and they came and wer baptised, for John was not yet cast in prison. And there arose a question betwene Johns disciples and the Jewes about purifying. And they came vnto John, and sayed vnto hym: Rabbi, he that was with the beyonde Jordan (to whom thou bearest witnes) beholde the same baptiseth, and all men cum to hym.

He taryed with theym, & baptised, and John also baptised. &c.

Jesus then, after he had layed these foundacions of the glory of the gospell in Galile, and Jerusalem, to thintent he myght more and more be knowen abrode, went into the land of Jewry, whiche countrey had his proper name of Judas the auctor of that tribe, of the whiche Jesus lineally discended. And there he taryed a lytle while with his disciples, beginnyng his euangelicall preachyng with the same principles wherewith John had begunne. For he did allure theym to penaunce, and did baptyse theym. And at that tyme also John did still baptise, for Herod had not yet put hym in prison. But now he did not baptyse in Jordan as he was wounte to doe, but in a place lesse notable, whiche was called Enon, not farre from Salim, (whiche signifieth in the Syrians tongue, gushing streames of water) by the reason wherof, there was plentye of water to baptise the people withall. Many did cum to that place, and wer baptised of John: Sum went to Jesus, and wer baptised of his disciples. And by this occasion, certayne of Johns disciples did enuye Jesu, forasmuche as concernyng he hymselfe

There was muche water. &c.

was

was lately baptised of John, and had behaued hymself as though he had been his disciple, and also had been commaũded and setfurth to the people by his witnes, would now sodainly make hymself equall to hym: yea and moreouer preferre hymself before hym, in that his disciples did take vpon theym the thyng, whiche hitherto none but John had doen. And fyrste of all they laboured to withdraw the people from the baptisme of Jesus disciples, and went about to persuade theym that Johns baptisme was of more effecte, in washyng away of sinnes, then the baptisme of Jesu. When they could not persuade the people to beleue this, they went to John, makyng theyr complaynt to hym, thinkyng that he woulde be miscontented therwith, and by sum meanes staye this theyr griefe and grudge. But this worldly affeccion of Johns disciples, did the more setfurth Christes glory, and caused John to testifye more manifestly of Christe. And they doe complayne of the matter with these woordes. Maister (say they) he that was lately with you, when you dyd baptyse beside Jordane, and was baptised of you hymself, yea and euen he whom ye did commend with your witnes amonges the multitude, when he was vnknowen to all folkes, now taketh vpon hym to doe as you did, that is to saye, to baptyse openly: and all men run on heapes to him. by which thing it muste nedes cum to passe, that by hym thyne auctoritie shal be darkened. Johns disciples spake these thinges of a certain carnall affeccion, desiryng to haue their maisters glory and renoume to be dayly increased, & for this cause they did enuie Christe, whose auctoritie semed to hynder Johns estimacion.

And there arose a questiõ &c.

And they cam vnto John.

All men cum to him.

¶ John aunswered and sayed: A man can receyue nothyng excepte it be geuen hym from heauen. Ye your selues are witnesses, how that I sayed: I am not Christe, but am sent before hym. He that hath the bride, is the bridegrome, but the frende of the bridegrome whiche standeth, and heareth hym, reioyseth greatly, because of the bridegromes voyce. This my ioye therfore is fulfilled, he muste increase, but I muste decrease.

The texte.

When John had heard these thynges, he did so goe about to remedie the euil desyre of his disciples, that he did not only shew hym selfe not to take greuously that the dayly increase of Jesus glorye should darken his, but also did greatly reioyce therat. He shewed that he had fully accomplyshed the office that he was charged withal, and that now Christes tyme was cum, who should performe thynges farre more excellent. Therfore he answereth on this wyse: Why will ye glorye in me, of a carnall and worldly affeccion? do ye desyre that I should make my self greatter then I am? Man can haue nothyng, except it be geuen hym from aboue. For these thynges be not doen by mans helpe and strength, but by the auctoritie of God. That office whiche he hath assigned to me, accordyng to my habilitie, the same haue I perfourmed faythfully. I haue doen the office of a goer before: I haue alured and prouoked men to penaũce, warning theim that the kingdome of heauen was at hand. With the baptisme of water I haue prepared many to the baptisme of the spirite & fyer: I haue shewed you whom ye ought to folow from hence foorth, and of whom ye must aske perfect health. If ye regard myne auctoritie, why do ye not geue credit to my woordes? your selues can beare record that I haue diuerse tymes openly confessed my self not to be Christ, whom many tooke me to be: neyther that I was sent for any other purpose, but þ I going before, should make redy the way for him, against he came. I am his seruaunt, he is Lord of al thynges.

A man can receyue nothing except it. &c.

Ye your selues are witnesses. I am not Christe, but am sẽt before him.

ges. But if he now begyn to be knowen to the worlde, and that his fame and renoume doth derken myne, I reioyce that my witnes was true. For I did onely wishe and desyre, that my seruice might growe to that ende & effecte. For as the bryde is his by righte, whiche is the very bridegrome in dede, & yet he whiche is not the bridegrome but only his frende, doeth not enuye the bridegromes felicitie, nor taketh his spouse from hym, but reioyseth on his behalf, whom he loueth in his herte: and holdyng his peace standeth by hym, and also with great ioye of mind heareth the voice of the bridegrome whiles he talketh wt his spouse: so I, who haue wished for nothing more, then that he should be knowen to be so great a man, as of trueth he is, and that I should be no more taken for a greatter man than I am in dede: doe greatly reioyce, in that I perceyue this matter to haue so good successe. Of right he must encrease, which hitherto hath been reputed to be muche lesse, then he is in dede. And it is mete that I should decrease, who haue alway be taken to be greater then I was. Thus it is expedient for mans saluacio, bothe that myne estimacion should be darkened, and his glory should daily growe greatter: and that my disciples should leaue me, & goe to him: in cõparison of whose power, myne is but weake, and of none effect. And my baptisme is as farre vnderneth his, as fyre is of more myght then water.

He that hath the bride is ỹ bridegrome.

The texte. He that cummeth from on hye, is aboue all. He that is of the yearth, is yearthly, and speaketh of the yearth: He that cummeth from heauen is aboue all, and what he hath seene and heard, that he testifieth, and no man receyueth his testimonie. He that hath receyued his testimony, hath set to his seale, that God is true: for he whom God hath sent, speaketh the woordes of God.

It is mete that yearthly thinges should geue place to heauenly, worldly to Godly, vnperfite to thinges perfite. He that cummeth from the earth, is earthly, & speaketh thynges that be earthly and base. For what other thing can man speake but thynges pertainyng to man: but he whiche is cum frõ heauen, excelleth all men, be they neuer so great. We haue receyued but a small knowledge of heauenly thinges, and as we are able, so we testifie: but he doeth beare witnes moste faithfully among men, of that thyng whiche he hath seene and heard in heauẽ with his father. And men haue me in admiracion, who am muche his inferiour, but no man almoste receiueth his witnes: they do require me that am but a seruaunt, to beare record of hym.

what he hath seen, & hearde ỹ he testifieth.

And they refuse the witnes that he beareth of his father. And in dede yf any bodye doe not truste me, he doeth but mistruste a man: if any doe not beleue hym, whiche is the onely sonne, as the father hath witnessed with his owne voice, that person maketh God a lyer. The Iewes doe worshipp the father, and they contemne and dishonor his sonne whom he sent: howbeit euery reproche and iniurie doen to the sonne redoundeth to the father. Therfore whosoeuer receyueth the witnes of the sonne, he geuyng credit to ỹ sonne, doeth certainly affirme God to be true, which speaketh in ỹ sonne. For the sonne whiche is sent from the father, speaketh not the woordes of a man, but the woordes of God. God hath spoken bothe by the Prophetes, and also hath made euery man partaker of his spirite, accordyng as they haue been able to receyue it. But God hath geuen his spirite to this his onely sonne, not after any certain measure, but he hath powred vpon hym, the whole fulnes of his spirit, so that the father hat h nothyng, but the sonne hath the same.

The

The father loueth the sonne, and hath geuen al thinges into his hande. He that beleueth on the sonne, hath euerlasting life. He that beleueth not the sonne, shall not se life, but the wrathe of God abideth on hym. The texte.

And whatsoeuer the incredulitie of men would take from the sonne, the father imputeth it to be taken from hymself: for the father loueth his only sonne most entierly, & hath put in his hand, the whole summe of al thinges, not depriuing himself of his owne power, but maketh that vertue & power whiche he hath common to bothe. And what thing soeuer God hath willed to geue and bestow vpō mākinde, his pleasure was to geue it by his sonne. And verily he offereth to all men no small or meane thyng, for he offereth euerlastyng lyfe, but by him whiche is the onely fountain of eternall lyfe: howbeit that person maketh hymself vnapte to receyue this so excellent a gift, which refuseth to take it. And surely he refuseth it, which doeth not beleue that the sonne can geue & perfourme that, which he promiseth. Moreouer he doeth charge the father with vntruthe, as who sayeth he should promise by his sonne vayne and vntrue thinges. Therfore the reward of beleefe is great, and the punishment of vnbeleefe is fierce and terrible. For of trueth whosoeuer putteth his hope and trust in the sonne, hath already the sonne, and who so hath the sonne hath eternall life. Cōtrary wyse he that trusteth not in the sonne, forasmuche as he hath, as it were closed vp his owne iyes, that he cannot behold the lyght, he shal not see life, because this light is the lyfe of men: but he continewyng in his sinnes, remayneth bounde, and gyltie of the vengeaunce and wrathe of God, that is to say euerlastyng death.

The father loueth the sonne, &c.

He that beleueth not the sonne, shall not see life.

The. iiii. Chapter.

As soone as the Lord knewe how the Pharisays had heard that Iesus made and baptised mo disciples then Iohn (though that Iesus hymself baptysed not, but his disciples) he leafte Iewrie, and departed again into Galile. The texte.

And so Iohn with these wordes corrected the vnmesurable loue and affeccion of his disciples towarde hymself, and their euill and wicked opinion concerning Iesus: secretely prouokyng theym, that they should leaue hym, and now folowe Iesus, of whom all men ought to aske al thynges. Therfore whē Iesus (from w hō nothing at all was hid) did perceyue ỹ like thyng to haue chaūced to him, which is wont to happen amongest men, that is to saye, that enuie foloweth prayse and renoum, and also that now already the phariseis toke in euill parte, that he should allure and drawe to hym many disciples, and that more people had recourse to his baptisme then to Iohns, although in dede not Iesus hymself, but his disciples did baptise. (Euē then declaryng that to preache the gospel was a more excellent office, then to baptise.) And the Pharisays wer so muche the more greued and displeased, because hys disciples did take so muche vpon them, as they scantly would haue suffred Iohn to haue doen, to whom they did attribute very muche: Iesus I saye, partely because he would not prouoke, sharpen, and stirre vp their enuie, in

caſe he ſhould haue longer taryed there, and therby ſhould ſeme to haue cõtemned them, partely becauſe at that time he would as it wer ſhewe before, that in tyme to cum, after the Jewes had refuſed and repelled the grace of the goſpel, it ſhould be brought and geuen to the Gẽtyles, he leaueth Jewrye, hauyng begũ there already the principles of the euangelicall doctrine, and prepareth hymſelf to returne into Galile, from whence he came.

The texte. For it was ſo that he muſte nedes goe through Samaria, then came he to a citie of Samaria (whiche is called Sichar) beſydes the poſſeſſiõ that Jacob gaue to his ſonne Joſeph. And there was Jacobs well. Jeſus then beyng wery of his iourney, ſate doun on the well. And it was about the firſt houre. And there came a woman of Samaria to drawe water. Jeſus ſayeth vnto hir: Geue me drinke. For his diſciples wer gon awaye vnto the towne to bye meate. Then ſayeth the woman of Samaria vnto hym: how is it, that thou beyng a Jewe, aſkeſt drinke of me whiche am a Samaritane? for the Jewes medle not with the Samaritanes. Jeſus aũſwered and ſayed vnto hir, if thou kneweſt the gyft of God, and who it is that ſayeth to the geue me drynke, thou wouldeſt haue aſked of hym, and he would haue geuen thee water of lyfe.

For it was ſo that he muſte nedes go thorow Samaria.

But in the meane while his way was to goe through Samaria, which countrey the Gentiles did in old tyme enhabite, after they had expulſed the Iſraelites from thence, and brought thither ſtraũgers aſſembled out of diuerſe places to dwel there. The Samaritanes beyng at laſt taught of God by many troubles and afflictions, did partely enbrace the religiõ of the Jewes, for they beganne to wurſhip one God, although after a contrary ſort, and alſo they referred theyr petigrew vnto Jacob, Abrahãs ſonnes ſonne, becauſe he the ſaid Jacob dwelled in tyme paſt amonges the Caldeis. The Samaritanes did receyue Moſes bokes onely, but the prophetes they did not allowe. And that people toke theyr name of the mount Samor. Therfore ỹ Jewes did beare cruell & cõmon hatred againſt them, remembryng how once they wonne their countrey by violẽce, & had put the inhitauntes therof out of their dwelling places. And alſo for becauſe of their cõtrary rites & cuſtomes, in moſt part of thinges. For they had ſo receyued Moſes law, that yet there did remaine many tokẽs of their old ſuperſtition. Therfore whẽ Jeſus was cum to a citie of Samaria called Sichar, & he lacked meate (for ỹ diſciples did ſo muche attẽd vpõ their maiſter, ỹ they had made ny prouiſiõ for any vitels) Jeſus himſelf went not into the middes of ỹ citie, becauſe he would not geue a iuſte occaſion to the Jewes to laye to his charge, that hauing forſakẽ the Iſraelites, he did goe to the heathen & wicked Gentiles, as afterward in great deſpite they called him Samaritane, & a mã poſſeſſed w a deuil, but he ſuffered his diſciples to goe into the citie to bye meate. He himſelf taryed there alone, partly to loke for & abide the returne of his diſciples, & partly becauſe he would not be abſent whẽ occaſion ſhould ſerue him to do a miracle. For he knewe afore what ſhould happẽ after: & there was ỹ portion of ground which Jacob had geuẽ to Joſeph his ſonne to poſſeſſe. The place was holy & famous amonges ỹ Samaritanes for the memoriall of the old ſtorie, becauſe Leui and Simeon had reuẽged in that place the villanye of the rauiſhyng of Dina with a great ſlaughter & deſtruccion of the inhabitauntes there. There was alſo a well very notable among the people, euen for becauſe Jacob had digged it, in whom, as I ſayd before, the Samaritanes do glory as in theyr firſt progenitour & auctor of theyr linnage. Then Jeſus beyng weary of his long iourney, whiche he had gone all on fote, & not on horſebacke or in a wagon (euen then geuing

Thã he came to a citie, &c.

vs an

vs an exaumple what maner a man a preacher of the gospell ought to be) sate him doune there, as the place serued nigh vnto the well, and (as it wer) refreshed hymself with the ayer therof. And it was then about sixe of the clocke after the Iewes computacion, when the sonne already drawyng towarde nonetyde, doeth with heate double the painfulnes of Iesus labour. And by these tokens Iesus did declare himself to be a very mā in dede subiect euen to the selfsame passions wherūto the bodyes of other men be subiect. In the meane whyle in came a certain woman of Samaria thither to draw water out of the same well, nigh vnto whiche Iesus did sit. To whō Iesus, because furthwith he would minister to hir matter of cōmunicacion, & would goe about to bryng her to saluacion vpon the occasiō of that thing whiche she did herself, sayeth in this maner: Woman geue me drinke. And it chaunced well that the Apostles in the meane while wer absent, because Iesus would speake certain secret thynges to her, whiche if he had spokē in presence of others, it might haue been thought a poynt of lightnes. In the whiche thyng, certes the Lorde Iesus shewed & gaue to the teachers of the gospell an exaumple of sober behaueour & gentlenes, who doth so litle disdaine to talke with a sinful woman, & one that had naughtely & vnchastely misused her body with diuerse, that also by the meanes of his beyng wt her alone, he did prouide for the bashefulnes of the vnchaste woman. The woman perceyuing by Iesus tōgue & apparell also that he was a Iewe, & knowyng right well how muche the Iewes are woūt to abhorre the cumpany of the Samaritanes, in so muche that they thought themselues also to be defiled when they do eyther mete or speake with any of theym, she hauyng great meruayll that he of his owne good wil called to her, and asked drinke of her: aunswereth in this wise. How cummeth this to passe, that thou beyng a Iewe (as I may well coniecture by thy speache and garment) doest cōtrarie to the custome of the Iewes, aske drynke of me that am a Samaritane, considering that ye Iewes are wount to abhorre to haue any thyng to do with the Samaritanes, accounptyng it a thyng detestable to haue any familiaritie or conuersacion with vs. But Iesus who did not so muche thirst for that kinde of water (albeit as concernyng his manhed he was a thirst in dede) as he did couete the healthy of the soules, litle by litle doeth allure the poore woman to the knowlage of the grace of the gospel: aunswering her after this sorte by a darke saying: to the entent he might the more kyndle in hir a desire to learne. If thou diddest knowe, saieth he, how excellent that gifte is whiche now God doeth offre vnto you, and in case thou knewest hym also whiche at this present asketh water to drynke of thee, thou wouldest rather aske drynke of hym, and he could geue vnto thee ferre better water then this is, that is to saye, the water of lyfe.

And it was about the first houre.

His disciples wer gon away vnto the toune to bye meate.

The woman sayeth vnto hym: Sir thou hast nothyng to drawe with, and the well is deepe, from whence then hast thou that water of life? Art thou greatter then oure father Iacob, whiche gaue vs the well, and he hymself dranke therof, and his children, and his cattell? Iesus aunswered and sayed vnto her: Whosoeuer drinketh of this water, shall thirste agayne, but whosoeuer drinketh of the water, that I shall geue hym, shall neuer be more athirst. But the water that I shall geue hym shall be in hym a well of water springyng vp into euerlasting lyfe. The woman sayeth vnto hym: Sir geue me of that water that I thirste not, neyther cum hither to drawe. The texte.

Forasmuche as thys was spoken of the spirite whiche the beleuers in the gospell

the gholpell ſhould receyue, it is no meruaill though a poore ſelie woman of Samaria did not vnderſtande it, ſeyng that Nicodemus beyng bothe a Jewe and a mayſter, coulde not perceyue that thyng, whiche Jeſus had ſpoken ſumwhat more plainly, concernyng beyng borne agayne krō aboue, yea and yet did he aunſwer more groſſely then this woman.

For he ſayed: can a man when he is olde enter agayne into his mothers wombe, and ſo be borne a newe? But this woman after ſhe had conceyued a certayne great high thyng of this ſaying of Jeſus, (If thou kneweſt the gift of God, and if thou knoweſt who he wer: and he could geue the water of life,) ſhe was not miſcontent that he ſemed litle to regarde Jacobs wel, whiche ſhe had in great reuerence, neyther yet did ſhe mocke the bolde ſayinges of hym, whiche was to hir bothe a ſtraunger vnknowen, and alſo a Jewe, but ſhe, deſiryng to learne what this was whiche he did ſo ſetfoorth as a thyng ſtraunge and notable, in token of honor calleth hym Lorde, as who ſayeth ſhe had alreadie conceyued no ſmall opinion of hym. But in the meane while this exaumple of the woman of Samaria was thus deuiſed and brought to paſſe by the ordinaunce of Gods councell, to rebuke and declare thereby the peruerſe frowardnes of the Jewes, whiche wer ſo farre from thewyng theymſelfes eaſie to be taught of our Lorde Jeſus, that they did wickedly diſpiſe his benefites, and fynde faulte with his holſome doctrine. where as this poore woman hauyng a deſyre to be taught, did curteouſly and gently anſwer to all thynges, in ſo muche that ſhe tariyng ſtil in the heate, and hauyng forgotten the thyng for which ſhe came, gaue hede to his woordes, who was to hir bothe vnknowen and a ſtraunger, and of whom as yet ſhe had heard no notable reporte.

The woman ſayeth vnto him. &c.

Sir ſayeth ſhe, thou doeſt promyſe vnto me water farre more excellent then this, but thou haſt no veſſell wherewith to drawe the ſame, and the well is deepe. Therfore, how ſhouldeſt thou cū by this liuely water, which thou doeſt promyſe? Art thou greatter then our father Jacob: whome ye Jewes alſo haue in reuerēce? He gaue this wel vnto vs as a notable gift, & did ſomuche ſet by this water, that he hymſelf was wont to drinke therof with all his familie, and alſo his cattel. Jeſus perceyuing that the woman was apt to be taught, which did not ſuſpect him to be a ſouthſaier or an inchaunter, but ſum notable greate man, whom ſhe thought worthy to be cōpared with Jacob (a man highly eſtemed of hir) Jeſus I ſay, doeth not diſdayne to allure her by litle and litle to haue hym in higher and greater eſtimacion, ſhewing how the water wherof he did ſpeake is ſpirituall, whiche ſhould not refreſhe beaſtes, but ſoules. Who ſo drinketh (ſayeth he) of this water whiche the Patriarche Jacob gaue vnto you, doeth but onely for a ſhort tyme ſlake the bodelye thirſt, whiche within a while after wil returne agayne. But to thintent that thou maieſt vnderſtande how muche this gift of God (whereof I haue ſpoken) is more excellent then the gifte of Jacob, and how muche the water (whiche I promyſe) is better then this water whiche floweth furth out of the beynes of the yearth: if any man drynke of this water whiche I ſhall geue hym (if he deſyre it,) he ſhall not thirſte eternally, neyther ſhall any thyrſte euer after put him in any ieopardie, nor yet ſhal he nede from tyme to time any where els to aſke water, but after he hath once dronken this water, it ſhall remayne in hym whiche hath dronke it, and

it, and shall bryng furth in the same, a fountayne perpetually spryngyng vp euen vnto life euerlastyng. Iesus spake these thinges by a darke similitude, knowyng that the womã was not yet hable to receyue the misterie of faith, by the whiche the holye gost is geuen, who beyng once receyued neuer faileth, but doeth still goe forewarde whilest it bringeth man vp to eternal life. But the simplicitie of this woman was so great that where as the Iewes are wount ouerthwartly and wrongfully to interpret suche maner of parables, she not vnderstandyng what he sayed, but yet bothe beleuyng and louyng hym, sayed: Lorde I praie the geue me parte of this water, that I be not compelled by being often and sundrie tymes a thirst, to go vnto this well, and drawe therof. Albeit this aunswer was grosse, yet neuertheless it did declare that her mynde was enclined and readie to beleue.

The texte. Iesus sayeth vnto hir, goe call thy husbande and cum hyther. The woman aunswered and sayed vnto hym. I haue no husbande: Iesus sayd vnto hir, thou hast well sayd: I haue no husbande, for thou hast had fiue husbandes, and he whom thou now hast is not thy husband. In that saiedst thou truely.

Therfore because she had alreadie conceiued no small opinion of Iesus, he doeth inuite and moue hir further with greater tokēs and proues of his godhed to thynke yet more highly of hym. Iesus then, as though he would not open so secrete a matter to her, vnles hir husbande wer present, commaundeth hir to call hir husbaude, and bringyng hym with hir: to returne again to hym byanby. When the woman had heard this, thinking that she spake but to a man, and by the reason of womanly shamefastnes, desyrng to dissemble and hide hir vicious liuyng, and with denyal of matrimonie to kepe secrete hir aduoutrie, she sayeth: Sir I haue no housband. Here Iesus both declaryng his godhed and gentelly reprouyng the womans lyfe, saith vnto hir: In that thou sayest thou hast no housbande, thou hast tolde the trueth, for although thou hast had fiue housbandes to satisfie thy filthye luste, yet neuer a one of theym was lawfull, yea & euen bery he whō thou now hast, is not thy lawfull housband. Therfore in this poynte thou hast spoken nothyng but truthe.

The texte. The woman saieth vnto hym: sir I perceyue that thou art a Prophete. Our fathers worshipped in this mountaine, and ye saye that in Hierusalem is the place where men ought to worship. Iesus sayeth vnto hir: woman beleue me, the houre cummeth whē ye shall neyther in this mountaine, nor yet at Ierusalem worship the father. Ye worship ye wotte not what, we know what we worship, for saluacion cummeth of the Iewes. But the houre cummeth, and now it is, when the true worshippers shall worship the father in spirit & in the trueth: For suche the father also requireth to worship hym. God is a true spirite, and they that worshyp hym, must worship hym in spirite & in the trueth.

The woman when she perceyued the rebukeful synnes of hir lyfe, cōmitted at home, not to be hidden from Iesu, beyng a straūger and also a Iewe who could not know by the report of menne, that thing whiche he did disclose, she shrynketh not awaye from hym, as one confounded with shame, neyther is she with anger moued to answere hym againe spitefullye, but so muche the more she is inflamed, to haue hym in great admiracion: where as if Iesus had spoken any suche thyng vnto the Pharisey, they would haue cried out and sayd: he is an enchaunter & possessed with a deuill. But what aunswer made this godly synner the Samaritane? Sir sayeth she (as I perceyue) thou art a Prophet. The fayth of the woman was cum to

Sir I perceyue þ thou art a prophet.

this

this point. At the first she calleth him but a Jewe: and meruaileth that he did no more earnestly obserue the Jewes religion, because that contrarie to the custome of other Jewes he did alke drynke of a Samaritane. Anon after she calleth hym Lorde. Here now she attributeth vnto him the name of a Prophet, because euen of hymselfe he knew the secretes of other.

Our fathers wurshipped in this mountaine.

And at last she desiryng to learne certayne higher thynges of this Prophet, ceassed to speake of lowe and meane matters, and propoundeth to hym a question, (as a thyng) to her thynking, impossible to be assoiled, concernyng the waye and maner how to wurship God, because in this point the Jewes and the Samaritanes did very muche disagre. For albeit both those kindes of people did wurship one God, yet the Jewes had an opinion that God shoulde be wurshipped in no place but only at Hierusalem in the temple, as though God did no where els heare the desires of theym that did praye. Contrarie wyse the Samaritanes with lyke superstition (but after an other sorte) denyed that God should be wurshipped in any place but in ỹ mounte Garizim, bycause that place was appointed by Moses where the Patriarkes shoulde bielle the people that kepte the commaundementes of God. And forasmuche as bothe these nacions, beyng well pleased with theyr owne seuerall rites and customes, did the one of theym contempne ỹ religion of the other, the woman desyred to learne of Jesus (as of a Prophet not ignorant in suche thynges) whiche of those two nacions had the holyest waye in seruyng of God, as one that would folowe ỹ waye whiche she should knowe to be best. Therfore she sayeth: Our elders wer woont to wurship God in this mount, and they thynke it not lawfull to wurship hym in any other place, where as you Jewes contrary wyse accompt it abhominable to do sacrifices in high places and groues, and that it is not lawfull to wurship God any other where then at Hierusalem in the temple: wherof they do glorye, as though God wer shut vp in a house builded with mans hand.

And ye say ỹ in Hierusalē is the place where men ought to wurship.

Because this question of the woman did appertein to the learnyng of true godlines, Jesus openeth and declareth to her how that, after the true and spirituall wurshippyng of God should be set foorth by the doctrine of the gospell, the superstitious religion of the goddes & deuils of the Gentiles should be vtterly extinguished: yea & also that the maner of ỹ Samaritanes wurshippyng of God, should be abolished, whiche had no such iudgement of God as they ought to haue: but toke him to be as a certain speciall diuel, and did mixe the wurshippyng of hym with the wurshipping of deuils, mingling and confoundyng together the wicked superstition of the Gentiles with the wurshippyng of God, as a man should put fyer to water: and folowyng the sayed Gentiles example, did theyr sacrifices in hye groues and mountaynes. And furthermore he shewed her that the Jewes religion whiche (as the tyme required) had been hitherto grosse and carnall: and did rather represent certayne shadowes of true godlynes then verye godlynes it self, should encrease vnto more perfection, and that God beyng afterward more fully knowen through the sonne and the holy goost: should be wurshipped not onely in Jurie, but through the whole worlde: yea and that in more holy temples then the temple of Hierusalē was: that is to saye, in the pure myndes of men, whiche God had dedicate vnto himself

selfe with his spirit, and is not now to be pacified with the sauour of burnt offerynges of beastes, but with holy prayers, godly desires, and chaste affections. But before Jesus would open this misterie of the godlynes of ỹ gospel: he speaketh first of fayth, without whiche none is mete to be a hearer of the euangelical doctrine, neyther fitte to be a worshipper of Thristes religion: for fayth onely doth purifie the hertes and maketh them apte to bee put in trust with the secretes of heauenly wisdome. Woman (sayeth he) beleue me (yf thou take me for a prophete in dede) the tyme is cum now when both the vnpure worshippyng of the Samaritanes shalbe abolished: and also ỹ carnal religion of the Jewes shalbe turned into better: neyther shal ye hereafter worship my father in this mountain (who is not onely the god of this mõtayn, but also of the whole world) ne yet at Jerusalẽ: but wheresoeuer shalbe the congregaciõ of good and godly people, there shal hereafter be Jerusalem. In the meane whyle, we Jewes do excell you in this behalfe, that we worship God whom we knowe by the lawe, and whom we doe confesse to be the Lord of all thynges and all people: nor we do not defyle the woorshippyng of hym, who is onely to be honoured, with the worshippyng of other goddes. You worship you cannot tel what, supposyng god to be no bodies god but the Jewes and your owne, yea and ye take hym to be suche a one as would suffer hymselfe to be matched with deuels: whereas all godly honour is due to hym alone. The lawe hath taught the Jewes these thynges. And by gods commaundement there was a temple builded at Jerusalem to worship one god therein, whiche should be a figure of the spirytuall temple. There wer priestes ordained, and also rytes and ceremonies of sacrifyces as it wer with certain shaddowes betokenyng the holynes of the ghospel. Therfore the Jewes do excel you herein, that bothe we haue a better iudgement of God then you haue, and also that we do not pollute or defile the worshippyng of hym with any prophane worshippynges of other goddes. And moreouer we do excel you in that we doe worshippe hym in a place appoynted of god himselfe, and with rytes and ceremonies of his own teachyng. Howbeit in the meane while this our religion although it be not perfit, yet it is (as it wer) a steppe or furtheraunce toward perfit honouryng of god. Therfore eternall health came fyrst of the Jewes, to whom ỹ Prophetes haue promysed Messias to cum, whiche by the meanes of the lawe haue the figures and shadowes of the religion of the ghospel. Nowe the tyme is cum that the false religion of the Gentyles muste geue place, & that both the carnal worshippyng must geue place to the spiritual worshippyng of god, and also the shadowes of the lawe to the lyght of the ghospell. For now I tell you the tyme is at hande, yea it is already presente, when trewe worshyppers shall worshyppe the father not in temples, not with beastes, nor with bodily thynges, but in the spirite: not with shaddowes, but with trueth. For God seyng he is a spirite is not delyted with the purenes of the body, nor with the walles of the temple, neyther yet to haue beastes offered in sacrifices, but he loueth spiritual worshippers, of whom he maye bee worshipped accordyng to the spirit and trueth. For there hath been hytherto enough attributed to the shadowes and figures of Moses lawe: Hereafter wheresoeuer there shalbe a mynde pure from synne through the faithe of the ghospell, there shalbe a woorthy temple for God. Wheresoeuer there shalbe

ye worship ye wot not what we know what we worship. &c.

heauenly deſires, pure prayers, and holy thoughtes, there ſhalbe ſacrifices wherwith god is pleaſed.

The texte. The woman ſayeth vnto hym: I wote that Meſſias ſhal cum, whiche is called Chriſt. When he is cum, he wil tel vs al thynges. Jeſus ſayeth vnto her: I that ſpeake vnto thee am he. And immediately came his diſciples, and maruailed that he talked with the woman, yet no man ſayd, what meaneſt thou? Or why talkeſt thou with her. The woman then lefte her waterpot, and wente hir way into the citie, and ſayeth vnto the men. Cum ſe a man whiche tolde me all thynges that euer I dyd. Is not he Chriſt? Then they wente out of the citie and came vnto hym.

The ſimple and patient beleke of this woman of Samaria dyd ſo muche profit by the foreſaid communication of Jeſu, that ſhe now ſuppoſeth hym (whom fyrſt ſhe had called a Jewe, then a Lorde, and after a prophet) to be Meſſias hymſelf. For the Samaritanes alſo by the promiſe of Moſes, dyd loke for that excellent prophete to aryſe and cum of the Jewes. Therfore ſhe aunſwereth after this ſorte: I knowe that Meſſias ſhal cum whom the Jewes do loke for, of whom already there is a rumour among the Jewes. Therfore when he ſhall cum, he ſhall declare vnto vs all theſe thinges whi che thou haſt ſpoken concerning the newe maner of the wurſhipping of god, neyther ſhall he ſuffer vs to be ignoraunt in any thyng. Jeſus perceiuyng ỹ beleke of the woman apte to be taught, and ſuche feruente deſire to knowe the trueth, as he had not founde the like among his countreye men the Jewes, he bouchefaueth therfore to open and declare vnto her who he was. Thou lokeſt (ſayeth he) for Meſſias to cum, be thou aſſured he is cum, and euen now thou ſeeſt hym, for I that do talke with the am he in dede. And as ſone as theſe thynges wer ſpoken: his diſcypples returnyng from the toune came thyther, and before they came at hym, perceyued that he talked with a woman of Samaria, and dyd meruayl at his ſo great gentlenes. Yet no mã durſt aſke hym what thyng he required of the woman, or for what cauſe he had talked with her. But the woman beyng amaſed with the ſaying of the Lorde Jeſus, dyd aunſwere nothyng at all: but leauynge her waterpotte at the well (for now the thirſtyng for that water was clearely gone and forgotten, after ſhe had taſted of the water whiche Chriſte had promiſed) ſhe maketh haſte towardes the citie, and of a ſynfull Samaritane ſodenly becũ a meſſenger & as it wer an Apoſtle in that ſhe doeth declare this thyng opẽly to all folkes, to thintent that the knowledge of many ſhould confyrme her faythe: Cum ſayeth ſhe and ſee a man to be meruayled at, and one that knoweth all ſecretes, who although he be a ſtranger and one that I neuer ſawe before, yet hath he told me al the ſecretes that I haue doen, it is poſſible that theſame is Meſſias. Truſt not my woordes, proue the thyng your ſelues and ye ſhall fynde me no lyar.

I know that Meſſias ſhall cum, which is called Chriſt.

Jeſus ſayeth vnto her I ỹ ſpeake vnto the am he.

The texte. In the meane whyle his diſciples prayed hym, ſaying: Maſter eat. He ſayd vnto them I haue meate to eate that you knowe not of. Therfore ſayd the diſciples emongeſt them ſelfes: hath any man brought hym ought to eat. Jeſus ſayeth vnto theym: my meate is to do the wyl of hym that hath ſente me, and to fynyſhe his worke. Say not ye there are yet fower monethes, and than cummeth harueſt? Behold I ſay vnto you, lyfte vp your iyes and loke on the regions for they are al white already vnto harueſt, and he that repeth receiueth reward, and gathereth frute vnto lyfe eternal, that bothe he that ſoweth and he ỹ reapeth, myght reioyce togither. And herein is the ſaying true that one ſoweth and another reapeth. I ſend you to reape that whereon you beſtowed no labour. Other men laboured and ye are entered into their labours.

Whiles the woman did bruit abrode this rumour amonges the citizens of

of Sychar, in the meane tyme Jesus disciples supposyng hym to bee payned with houngre, moued hym to take suche meates as they had brought. But Jesus euery where takyng occasion to drawe men vp from the care of bodily thynges, to the desire of spirituall thynges: lyke as he had allured and drawen the woman to the knowlage of the faith of the ghospell by his speakyng of the water, so by the occasion of meates he prouoketh his disciples ẏ wer as yet but ignorant, to be diligent in preachyng the gospel: yea & peraduẽture at ẏ tyme he did not so muche thirst for the water of the well, & although he did so, yet did he more desire & thirst for mãs saluaciõ: neuerthelesse thaffeccion of the womã whiche came to draw water, gaue him occasion of this godly communicaciõ: In lyke maner although he was then hungrie in that he was a very man, he was muche more hungry to saue mãkynd, for whiche cause he descended from heauen. Therfore he said vnto his disciples whiche moued him to take his bodily affecciõ: I haue other meat to eat (saieth he) and suche meat as I delite more in, then in that whiche you brig me. His disciples meruailyng what this saiyng mẽt, & yet not bold to aske their master, for reuerence they bare vnto him, lest he should be any thyng offẽded therwith, talked thus among thẽselues, what meueth he by this: hath any other body whiles we wer absent brought him any meate: But Jesꝰ because he would now imprint in their myndes the thyng whiche he had spokẽ before darkely, saith now openly: I passe very litle (saith he) vpon this bodily meate. There is an other kinde of meate whiche I do specially care for: that is to say, to accomplish that thyng for whiche cause my heuenly father hath sent me hither. This is my hungre, this is my thirst, to go about the thynge whiche he hath commaunded me. Both the tyme prouoketh: and the prõptnes of mens myndes to the fayth of the gospell, do also require the dyligence of preachers. If you whiche do so muche care for the welth and commoditie of the bodies, know that haruest is at hand fower monethes after that seede tyme is past, how muche more ought we to regard the tyme of our spiritual harueste: And as when the corne beginneth to growe yealow, it dooeth (as it wer) require a sickle, and the dyligence of reapers: so yf you wyll lyfte vp your iyes and beholde the corne that groweth in mennes myndes, yea euen in theym amonges the Samaritanes and Heathen, whiche make haste to the doctrine of the ghospell, ye shall perceiue the regions and countreyes on euery syde to be as it were reapyng rype to the haruest of the ghospell, and to require our labour and dilygence. But yf the hope of yearthly fruite dooeth soone prouoke the reaper to his labour, howe muche more ought we to be forwarde to gather this haruest to our father, whiche bothe shall obteyne for the reaper a righte large rewarde in heauen, and shall gather for God, not wheate into the barnes, but the soules of menne into euerlastyng life: And so it shal cum to passe that bothe the sowier and the reaper shall reioyce together. For that thyng happeneth to you whiche is wont to bee spoken in a common prouerbe, one soweth and an other reapeth: there is more pain and labour about the tillyng & sowyng, thẽ in the haruest and reaping. The ground must be plowed, the cloddes must be broken with the harow, ẏ feld must be dũged, the sede must be sowen, couered with earth, attẽded and kept, the cocle also must be weeded out, but after whẽ the corne is ripe, there is not so great ado about the reapyng thereof: and the fruite beyng rype and

I haue meate to eat that ye know not of.

Jesus saith vnto them my meat is to do the will of him that hath sent me.

Saye not ye ther ar yet iiii. monethes and than cũmeth haruest.

And herein is ẏ saying true ẏ one soweth and an other reapeth.

ready doeth mitigate the tediousnes of the labour, but in this spiritual har
uest it happeneth much otherwise thē in the bodily haruest: for there (accor
dyng to the commō prouerbe) as oftē as the fruite & cōmoditie of ỹ haruest,
cummeth to an other then to him that soweth, the reaper in deede reioyseth
but ỹ sower is greuously vexed. In this spiritual haruest it is otherwyse,
I sent you to reape ỹ wher on ye bestowed no labour.
for both the sower & the reper reioyseth, & neither of them lacketh their fruit
and cōmoditie. I haue sent you to reape the corne, in sowyng wherof ye be
stowed no labour. The prophetes haue tilled the grounde wt their trauayle:
and haue with their doctrine prepared to the gospel, the worlde beyng as at
that tyme vntractable, ye now succede and entre vpon their labour, and goe
about a thyng prepared to your hand, by reason that the worlde now apply
eth it self to receiue willyngly heauenlye doctrine, and men goeth aboute to
The texte.
preasse into the kyngdome of heauen, in maner by violence.

Many of the Samaritanes of that citie beleued on hym for the saying of the woman whiche testified that he tolde her all that euer she did. So when the Samaritanes were cum vnto hym, they besought hym that he would tary with them, and he abode there two dayes: And many men beleued because of his owne wordes, and sayd vnto the woman. Now we beleue, not because of thy saying, for we haue heard hym our selues, and knowe that this is euen Christ the sauiour of the worlde.

Whiles our Lord with these sayinges doth exhorte his disciples towar
des the busynes of the gospell, the thyng it self doeth declare that to be true
whiche he had spoken of the corne waxyng white and ripe towardes har
uest. For in ỹ citie many Samaritanes did beleue that Messias was cum:
where as that woman had testified nothyng els of Jesu, but that he had
opened and declared vnto her the secrete shamefull deedes of her lyfe tyme.
As yet they had neyther heard hym speake, nor seen hym doe any miracle.
So redy was, yea euen their beliefe whiche semed to be far from the pro
misses of the Prophete. Therefore a multytude of the Samaritanes came
ridyng out of the citie to se hym whom the foresayd woman had so earnest
lye commended and sette foorth vnto theym. Neyther doeth his presence
diminishe their opinion of hym, neyther be they offended with his homelye
and course apparell, ne yet with his slender trayne of his symple and vn
learned disciples: wheras the Jewes after that they had seene so many of
his myracles, heard so many of his sermons, and receiued so many commo
dities and benefites at his hand, did eyther falsely accuse him, openly rebuke
hym, or els chased hym away with castyng stones at hym. In conclusion
the Samaritanes vpon a womans report and witnesse, goe foorth to mete
with a manne whiche was not of their own nacion, whom as yet they had
neuer heard speake, of whom they had neuer sene any notable thyng doen, &
yet do they require and desire him to be contented to take a lodgyng in their
citie. But what did most gentle Jesus? he knewe the enuie of the Jewes,
he knewe what hatered they bare to the Samaritanes, and yet the tyme
And he abode there .ii. dayes.
was not cum that the gospel should be taken from them beyng reiected for
their inuincible lacke of beliefe, and shoulde be preached to the Gentyles.
Therfore he so tempered the matier, that he neyther gaue by apparaunt
proffe, any occasion to his own countrey men the Jewes, to complayn that
they wer despised of hym, and the Samaritanes preferred before theym:
considering the Prophecie promised that Messias shoulde cum to theym:
neither yet would he vtterly disapoint the godly beliefe of the Samaryta

nes.

nes. For in that he went through Samaria, he dyd euen of very necessitie. And at their request, to tary there but two dayes, was good maner and gēclenes wherwith no man of right could fynd fault. And now when they had heard Jesus, many mo there did beleue, & their beleefe was stablished, whithe vppon the report of one womā, had conceiued a notable opinion of Jesu. And now they beare a ful witnes of Jesu: and suche a testimonye as was right seemyng for a very true Jewe, saying to the woman: Thou hast reported lesse of hym then the thyng requyreth. For we nowe, do beleue hym to be Messias, not by the perswasion of thy woordes, but we our selfes doe assuredly knowe by his wonderful communication that he is the very true Messias whiche was loked for of the Jewes: who shall bryng saluation not only to them but to the whole worlde. With this so chereful and so full a witnes, the Samaritanes did bothe declare their own beleefe, & therwithal reproued the wicked vnbeliefe of the Jewes.

After two dayes he departed thence, and wente away into Galile. For Jesus hym selfe testified that a Prophete hath none honour in his owne countrey. Than assoone as he was cum into Galile, the Galileans receyued hym, when they had seene all the thynges that he did at Jerusalem at the day of the feast, for they wente also vnto the feaste day. The texte.

Therfore Jesus because he would geue no occasion to the Jewes of greatter hatered and enuye: wrought no miracle among the Samaritanes neyther tourned he in to theym but by the waye. and at their desire, nor yet dyd not he lodge amonge theym lenger then two dayes, but foorthwith he maketh an ende of his purposed iourney, and so goeth foorth on his way in to Galilee. Moreouer albeit his owne countrey lay in his way here in this iourney: yet would he not turne into it: not that he dyd despyse it, but that by reason of the contempte and lacke of beleefe of his owne countrey menne, to whom he was knowen and also of kyndered, as concernyng his manhood, he had no hope that the ghospell should bryng foorth any frute there, & than his preachyng should haue doubled the faulte of theyr vnbeleefe.

For by this meanes theyr faulte was the lesse in not beleuyng Jesus doctrine. And when our Lorde was asked the question why he did not go to his owne nation to shewe of what power he was: In this aunswere he vsed ỹ auncient prouerbe whiche the common people vseth, that is to saye: a Prophete is no where contempned but in his owne countreye and amonge his owne kynsfolkes. For suche are the affections of men, that familiaritie bringeth contempte. And they exteme many thynges for none other cause but ỹ they cum from farre and straunge countreis.

Furthermore for asmuche as in Galile by reason of Johns testimonye and the myracle whiche Jesus hymselfe had dooen there of late, a right honeste brute and fame was spred of him, they of Galile receiued hym whē he came thyther, specially because at Jerusalem they had seene hym dryue the byars and sellers out of the Temple, and other thynges whiche he had doen there with greate auctho{r}itie in the presence of the people: for at that tyme they also of Galile wer assembled at Jerusalem to kepe the holy and festful day. All these thynges verily do condemne the incredulitie of the Phariseis and betoken that the grace of the gospel shal remoue from them to the gentiles. The Samaritanes dooe beleue at the report of one symple woman: They dooe in maner force hym beyng a straungier to lodge with them: They con-

lesse hym to be Messias and the redemer of the worlde, when as yet he had not vouchesaued to worke any myracle among them. The people of Galylee (beyng but a grosse nacion and vnlerned in the law) who neuer had any prophete among them, after they had seene his miracles, began to beleue. They of Jerusalem both priestes, Phariseis, and Scribes, whiche seemed to kepe most perfitly the religion of the Jewes: and also wer excellētly learned in the law: did obstinately find fault both with Jesus doynges and sayinges. Therfore the more iust and religious euery mā thought hymselfe to be, so muche the farther was he from the godlynes of the gospel: and agayn the further of he semed in mans iudgement from the knowledge of the Prophets and the law, whiche did promyse Christ, and the more contrariouse to the Jewes religion, so muche the nerer he was vnto Christ: whom the lawe had promysed to cum, and more apt to receiue the doctrine of the ghospell.

The texte. ¶ So Jesus came agayne into Cana of Galile, where he turned the water into wyne. And there was a certayne ruler whose sonne was sicke at Capernaum: as the same heard that Jesus was cum out of Jewrye into Galile, he wente vnto hym, and besoughte hym that he would cum doune and heale his sonne, for he was euen at the point of death. The sayed Jesus vnto hym: except ye see signes and wonders ye wyll not beleue. The ruler saith vnto him. Sir cum doune or euer that my sonne dye. Jesus sayde vnto hym. Goe thy waye thy sonne liueth. The man beleued the word that Jesus had spoken vnto hym. And he went his way. And as he was now goyng doun, the seruauntes met hym, and told him saying: thy sonne liueth. Then inquired he of them the houre when he began to amende. And they sayd vnto hym. Yesterday at the seuenth houre the feuer left him. So the father knewe that it was the same houre in the whiche Jesus sayd vnto hym: Thy sonne liueth: And he beleued and all his housholde. This is agayn the seconde miracle, that Jesus dyd when he was cum out of Jewrie into Galile.

Therfore Jesus beyng entered into Galile, went again to Cana a toune of the said Galile: where not long before he had turned water into wine. That miracle at the first beyng knowen but to a few, when afterward it was cōmonly bruted abrode: caused the people to haue sum good opinion of Jesu, but yet not suche as was wurthy for his dignitie, for very fewe did beleue ỹ he was Messias, and many toke him to be but a prophete. Therfore Jesus went again to Cana, not to get any prayse for the miracle whiche he had doen there, but now at this time to reape sum corne of that sede whiche he had sowen secretly: for this was the thyng that he thirsted for and coueted, that is to say, the faith of men worthy for the gospel: and here again an occasyon rose to lay to the Jewes charge their vnbeleefe: for at that tyme there was in Galile a certain ruler whiche was the Emperours deputie in prophane & temporall causes, who was neyther Jewe nor Samaritane: but an heathē man, and cleane contrary from the Jewes relygion, he had a sonne whō he loued entierly, whiche lay very sore sicke and in great daunger of lyfe in the citie of Capernaum, when he heard that Jesus had left Jurie and was cum into Galile, he leauyng his sonne at home, departed out of the citie of Capernaum and came to Jesus, requiryng hym very earnestly to go with hym to Capernaum and heale his sonne, because the vehemencie of the disease was suche, that the sicke man could not be caried to Jesus: for he was euen at the poynt of death when the forsaid ruler departed from hym. Now Jesus declaryng the faith of this ruler to be as yet vnperfit, in that he did not rather beleue that his sonne could be healed vnles Jesus himself had goen thither, as though he called vpon a physician, or els as though Jesus could not re-

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store euen the dead vnto life: but Jesus rather rebukyng the incredulitie of certain Jewes, whiche would not beleue, after they had seue his miracles, sayeth vnto the ruler: I do alow their beleke (saith he) whiche do credit my worde alone, without confirmacion of miracles: ye beleue not me vnles you se tokens and miracles. The ruler was so myndful of his sonnes perill and leopardy, that he made no answer to this saying of our lord Jesus, because he thought suche cõmunicacion was but a wastyng of time, whereas ỹ disease required a present remedie. Therfore he requireth hym more importunately to make haste to cum to Capernaum, before his sonne wer dead, as though he should cũ in vain in case he did cum after he had geuen vp ỹ gost, wheras it was as easy to Jesu to call again the life after it was once paste, as to kepe the same in the body whe it was ready to go out therof. Therfore Jesus without rebukyng the rulars fayth, sheweth by the deed it selfe, that he can do muche more than the ruler trusted ỹ he could do: I nede not (saith he) for this cause go to Capernaum. Go thy way, thy sonne whom thou did dest leaue at the point of death, is now alyue and in helth. The rulers faith was sumwhat stayed by this saying, for he (trustyng to Jesus word) maketh haste homeward. And as he was goyng thyther, his seruauntes mette with hym to bryng the father good tidynges of his chylde: that is to saye, ỹ he whiche was a litle before at poynt of death, was sodeinly recouered: and that he should not trouble Jesus, of whose helpe they had no nede: for they supposed that the chylde had recouered his health but by happe, as mẽ that wer ignorant what was doen betwene the ruler and Jesus. In this point verily the rulers lacke of ful truste, beyng mixt with sum hope, caused ỹ miracle to be better beleued. For the ruler desyrouse to know the truth certainly whether his sonne was restored to health again by chaunce, or by the power of Jesu, enquired of his seruauntes at what houre his sonne began to amend. Yesterday (say they) at the seuenth houre, that was about one of the clocke at after none ỹ feuer sodeinly left him, and byanby your soonne was hole. The father knew that euen at that very houre Jesꝰ said vnto hym, go home thy sonne lyueth: and than he was wel assured that his sonne was restored, not by chaũce, but through the power of Jesus. And though this miracle was wrought vpon an heathen man, yet muche fruit came therof: for not only the ruler hymselfe beleued that Christ was Messias, but also by his perswasion and example, his hole houshold beleued the same: whiche muste nedes haue muche people in it, considerynge that he was riche, and a man of high auctoritie, wheras Jesus after he had wrought many miracles amongest his own countreymen and kinsfolkes, had muche ado to wynne a fewe to the gospel. This is the second miracle that Jesus wrought when he was cum out of Jurie into Galile, to thentent that he might confirme againe the former miracle whiche he had wrought in Cana with doyng an other that was greater then it: and by the example of a prophane and heathen manne, might prouoke his own countrey men vnto fayth: and dyd euen than by that occasiõ, as it wer, pronosticate and signifie, bothe that the Jewes should be repelled for their incredulitie, and the Gentyles through faythe receiued to the grace of the ghospell.

The rewler saith vnto hi.

Jesus sayeth vnto hym: go thy way, thy sonne liueth.

Thẽ he inquired of thẽ the houre whẽ he begã to amẽd

So the father knew. &c.

And he beleued, and all his houshold.

This is the secõd miracle. &c

The fifte chapiter.

The texte. ¶ After this was there a feaſt day of the Iewes, and Jeſus went vp to Jeruſalem. And there is at Jeruſalem by the ſlaughter houſe, a poole (whiche is called in the Ebrue toungue Bethſaida,) hauyng fiue porches, in whiche lay a great multitude of ſicke folke, of blynd, halte, and wythered, waityng for the mouyng of the water: for an aungell went doune at a certayne ſeaſon into the poole, and ſtirred the water: whoſoeuer then firſt (after the ſtirryng of the water) ſtepped in, was made whole, what ſoeuer diſeaſe he had.

And there is at Jeruſalem by the ſlaughter houſe, a poole, &c.

After that Jeſus had in this wyſe begun his matters among the Samaritanes, and the people of Galile, he goeth agayne to Jeruſalem, euen aboute the feaſt of Penthecoſt, intendyng there by reaſō of the great reſort of people, to declare and ſet forth his auctoritie to many, and to reproue the Phariſeis of their infidelitie, (whiche ſwelled in pryde through falſe perſwacion of holynes and knowledge) whom now the Samaritanes and heathē did ſo muche excell. At Jeruſalem verily there was a poole or a certain depe lake of water, whiche the Grekes calleth probatica, takyng ỳ name of cattell, becauſe the prieſtes wer wont there to waſhe the ſacrifices that wer to be offered: and of a like reaſon it is called in Hebrue Bethſaida, as a man would ſay, a ſlaughter houſe, or an houſe of cattel. This lake hath fiue porches ouer it. In theſe porches lay a great numbre of mē ỳ wer ſicke of diuerſe bodily diſeaſes: & beſydes that, there was a great multitude of folkes that wer blynde, that halted, and wer lame, abidyng and lokyng for the mouyng of the water: for the angel of the lord went doune at certain tymes into the poole, and therwithal the water was moued: whoſo than (after the aungel had ſtirred the water) ſtepped firſt into the poole, he was made whole, wer he ſicke, or whatſoeuer bodily mayme he had. And euen at that time was this a figure of baptiſme, wherby the filthynes and diſeaſes of our ſoules (be they neuer ſo deadly) are waſhed away at once, ſo often as the office of the baptiſer and Gods operacion from aboue, be concurrant with the element of the water. There is no doubte but by this occaſion muche people at that tyme wer in ỳ place, eyther of ſuche as wer gathered together there, to behold and ſee what was doen, or els of them whiche dyd attend vpon the ſicke folkes that laye in the fiue porches.

The texte. ¶ And a certain man was there, whiche had been diſeaſed. xxxviii. yere: whē Jeſus ſawe hym lye, and knewe that he now long tyme had been diſeaſed, he ſayeth vnto hym: wylte thou be made whole? The ſicke man aunſwered him: Syr I haue no man, whē the water is troubled, to put me into the poole, but in the meane tyme while I am about to cum, an other ſteppeth downe before me. Jeſus ſaith vnto hym: ryſe, take vp thy bed, and walke. And immediately the man was made whole, and toke vp his bed and walked.

And becauſe the miracle might be the more notable, Jeſus did choſe out frō among all the ſicke folke, one whiche was of them all furtheſt from hope of recouerie, whoſe diſeaſe was dangerouſe and almoſt incurable, and had alſo holden hym a long tyme: finally the ſayed man mooſte of all lacked the

helpe

helpe and succour of other men: and was so poore, that he was not able to prouide any man, by whō he might at due tyme be caryed doune into ỹ water. Nor any one of ỹ multitude was cured but only he whose chaūce was first to go doune into ỹ water. This mās great misery must nedes setforth the greatnes of ỹ miracle, & the same mās faith helped muche to therāple of other. For ỹ palsie had vexed him. xxx. yeres together: to teache vs ỹ there is no disease of the soule so deadly & of so lōg cōtinuaūce, but that baptisme and faith in Iesu, may easily take it away. Therfore when that most merciful Iesus had beholden this sicke man of the palsey, whō euery body pitied lying with all his mēbres loose & shaking, by reason of that disease: and also perceyued that sickenes so muche the more to be dispayred of, for ỹ it had holdē already the miserable creature thirty yeres together: Iesꝰ I say, beyng moued with mercie, sayd vnto hym: wilt thou be made whole: willing to declare herby to the standers by, the fayth and sufferance of that mā, and also to make them beside this perceiue the violence of that disease, declaryng therby how no mā can be cured of the vyces of the soule, vnles he hate his owne sickenes, and haue a desyre to be made whole. For it is not to be doubted but that he desyred health, whiche so many yeres had lyen beside that poole with a constant hope of health, and beyng so oft disapointed, ceased not from his hope nor dispaired. Therfore the sicke man of the palsey, made no answer to Iesus question, and yet conceiuing sum good hope vpō his so chereful demaūd, sheweth that he lacketh no will: nor that he mistrusteth for all the greatnesse and long continuaunce of his disease, but that he should be healed in case he wer brought into the poole: howbeit (he saieth) he lacketh a man to helpe to beare him, who myght in due season carye hym into the poole, assone as the water should be stirred. For when other perceiued that ỹ poole was styrred: euery mā made haste for himself to entre first and so to obteyne alone the benefite of health: but as for the sayd sicke man, beyng slowe by reason of his disease, and lackyng one to bear hym, did but in vayne crepe forth towarde the lake, for as muche as an other had gon into it before hym. Truely the sicke mānes meanyng in this his saying was lowely and shamefastly, to desire Iesꝰ that he beyng a man of strength, and piteouse as it semed by his woordes, would when tyme wer, cary him doun into the poole: whiche thyng he durst not require of hym openly: but yet after he had disclosed his necessitie, he shewed what hindred his health, for the sicke man knewe not Iesus. But Iesus beyng well pleased with the mās patient sufferaunce, whiche dyd not as the mooste parte of suche myserable creatures are wont to do, that is to say, crye out, wyshe hymself deade, and curse the day he was borne in: neyther was he offended with Iesus asking hym whether he would be made whole or no, and therefore did not saye or make any clamoure that Iesus had hym in derision: our Lord beyng in like wyse moued with his so constant hope to recouer his health, and in conclusion willyng to shewe, bothe that they whiche wer healed by the mouyng of the foresaid poole wer cured by his power, and that it was an easy and ready thyng for hym, euen onely with a becke to take away all diseases, bothe of body and soule, he sayd vnto the sicke man: ryse, take vp thy couche, & goe thy way. And the woord was no sooner spoken, but the man was healed, and so healed that not onely he was clerely deliuered from his disease, who els

When Iesus sawe hi lye.xx.

He said vnto hī: wylt thou be made hole?

Sir I haue no man. xx.

should

should haue been faint and feble, lyke as they are wont to be, whiche are cured by phisike: but this mā (I say) was so throughly healed, ꝑ without any stay of mās help, he rose vp vpō his fete, caryed away his bed vpō his shoulders: & so being strong inough to beare his own bed, did walke forth, & bare it home in all mens syght, as a remembrance of his long continued disease.

The texte. And the same day was the Sabboth. The Iewes therfore said vnto hym that was made hole: It is the Sabboth day: it is not lawful for the to cary thy bed. He answered the: he ꝑ made me whole said vnto me: take vp thy bed and walke. Thā asked they him what mā is ꝑ which said vnto the take vp thy bed & walke? He that was healed wyst not who it was, for Iesus had gotten himself away because that there was preace of people in that place.

And the same day was ꝑ sabboth it.

And it was the Sabboth day whā the sicke mā of the palsye did these thynges, wherat ꝑ phariseis toke occasiō to find fault with hym: whiche Phariseis did superstitiously maintein suche thynges of ꝑ law, as wer carnall and geuē but for a tyme: & contēned those thinges whiche wer chief & should still continue: amonges thē it was counted a wicked deed to do any busines on ꝑ sabboth day, but to deceiue their neighbour vpō the sabboth day, they toke it but for a trifle. They would haue it seme an vngodly thyng ꝑ a poore sicke man should cary away his bed vpon the sabboth day, but to grudge and enuie his helth, they thought it no fault. They knewe this mā whiche was sicke of the palsie wel inough, & that he had lyen sicke many yeres. They did wel perceiue that he was now strōg, & had no token or apparance of his disease in hym. Of so great a miracle, they ought bothe to haue glorified god, & to haue reioysed in his behalf whiche was cured, vnles they had been very wicked against god, & enuiouse toward their neighbour. Therfore these, like peruerters of true religion, fal in hand and chide with him, whiche caried away his couche. This is the sabboth day (say they) which ought to be kept with rest and quiet. It is not lawful for the to cary away thy couche: he not dissēblyng ꝑ benefit that he had receiued, and to deliuer hymself frō their enmye of that faulte, by the auctoritie of Iesu, shewyng that he whiche could do so great a thyng with his word, semed to be greater than eyther man or ꝑ sabboth day, the poore mā (I say) maketh this answer to the spiteful Iewes: he that made me whole with his very word onely, cōmaunded me to cary away my couche and walke. When they heard this (where as they ought by reason of the miracle to haue beleued it) they did not only enuie hym ꝑ was cured, but also went aboute to deuise matter against hym by whom he was cured: who is that man (say they) whiche badde thee carye away thy couche and walke? for they would haue burdened hym with the faulte of breakyng the sabboth day, as they had doen many tymes before. Now he that was healed, knewe not Iesus by name, but onely by sight: howbeit at that tyme he could not shewe hym vnto them, because that Iesus after he had spoken to the sicke man of the palsye, immediatly withdrew hymself from the multitude: partly lest his presence should more prouoke the Iewes enuie, & partly that he beyng absent, the miracle should be the better knowen by ꝑ report of hym, whiche had felt the benefit of health.

Than asked they hi: what man is ꝑ, whiche saide vnto thee take vp thy bedde and walke.

The texte. Afterward Iesus found hym in the temple, and said vnto him: behold thou art made whole, synne no more, lest a worse thyng happen vnto the. The man departed and told the Iewes that it was Iesus whiche had made him whole. And therfore the Iewes did persecute Iesus, and sought the meanes to slea hym, because he had doen these thinges on the Sabboth day.

But

But after the myracle was made manyfeste and euidently proued, Jesus willyng that the auctour therof also should be knowen, when he met with the manne vpon whom he had bestowed that benefite of health, he sayd vnto hym: behold thou hast obteyned health, and art delyuered from the bodely sickenes which came to the, by reason that thy soule was sicke, I haue cured the of bothe those diseases. Take thou good hede herafter that thou fall not agayne into thyne olde former synnes, and thereby cause thy selfe to haue sum wurse disease. Therfore after the man ỹ was made whole knewe that this was he whiche before had commaunded hym to carrye awaye his couche, and whiche now also hauyng testified hymself to be the authoure of helth, did monish and warne hym to beware least he should fall agayn into sum forer and wurse disease, by committyng and renewyng synne: also perceyuyng that his name was Jesus, the sayde man went to the malicious & slaunderous Jewes, and told them how it was Jesus whome he myghte thanke for his health, thinkyng that it should be profytable for many, to haue hym knowen to all men, whiche with a word could so helpe a desperate disease. And here now agayn the Jewes peruerse and damnable frowardnes, sheweth it self, for where as the Samaritanes had honourably receiued Jesus, by the reporte of one woman: wheras the people of Galile beyng euil spoken of commonly among the Jewes, for their baseness and ignorauncc of the lawe, had geuen credit to Christe: when a great ruler also beyng a gentile, and an heathen man, with all his familie and household for one onelye miracle had confessed Jesus to be the sauiour of the world, yet the citiezens of Jerusalem beyng proude as well of the noblenes of their citie, as also of the holy religion of their temple, and in lyke wyse auauntyng themselfes to be men exactely learned in the lawe, picked quarels to Jesus of suche purposed malice: that albeit the benefit of health was so euidente that it coulde not be denayed, and so holy that it could not be found fault with, (for what thyng is more holy then freely to geue health of body to a man miserably afflicted:) yet do they lay to Christes charge as a faulte, that without regard of the Sabboth day he hath commaunded him to cary away his couche, as who say man had be made for the Sabboth day, and not rather the Sabboth day ordeyned for man, or as though the ceremonies of Moses lawe ought not euery where to geue place to more holy preceptes and ducties.

The man departed fro ỹ Jewes that it was Jesus whiche had made hi hole.

And therefore the Jewes did persecute Jesus, &c.

Because he doeth these thinges on the Sabboth day.

But what great blyndnes was this to disdayne Jesus because he had healed a pitcouse creature vpon the Sabboth day, when they whiche thought themselfes most precyse kepers and obseruers of the lawe, wer not afrayed to helpe vp their asse beyng fallen into the ditche vpon the Sabboth daye. They falsly say that in helpyng the man god was offended, without whose helpe the man could not be cured, but in helpyng vp the asse they thoughte not the religion of the Sabboth day to be broken. This is the ouerthwart and disordered religion of the Jewes, imbrasyng outward apparaunce of religion, and thereby subuertyng the very perfecton of true religion: stykely obseruyng the shadowes of the lawe, and with obstinate myndes persecutyng hym who was the cause that the lawe was writtcn. For they dyd not onely slaunder Jesus but also persecuted hym, because he had doen an holy and good dede vpon the Sabboth day.

The texte.

And Jesus aunswered them: My father worketh hytherto, and I worke. Therfore the

the Jewes sought the more to kyll hym: not-onely because he had broken the Sabboth, but sayd also that god was his father, and made hymself equall with god.

But Jesus to shewe that he was maister of the Saboth day and not bõd, the very auctor, and not subiecte to it, therewithall declareth that the thyng wherof the Jewes slaundered hym, beyng sonne to the father of heauẽ, and one that did worke what so euer he did by his fathers auctoritie, did also redound to his fathers dishonour: Jesus (I say) went about to repelle & put away the Jewes false reporte of hym with these wordes. My heauenly father (saith he) whose religiouse worshippers ye would seme to be, who also made the Sabboth day for you, when after he had made the whole world in sixe dayes, he rested the seuenth day and wrought not: he (I say) dyd not so bynde hymself to rest and quiet, but that he may worke what so euer he wyll as often as it pleaseth hym. For although the Sabboth day doth yet styll endure, neuertheless he ceasseth not from his worke wherby he gouerneth all thynges whiche he hath made, wherby also he causeth from tyme to tyme by procreation, one thyng to succede of an other: and finally wherby he restoreth thynges decayed. Therfore lyke as he doeth not ceasse daily to do good both to men and all other thynges that he hath create (notwithstandyng the religion & obseruaunce of the Sabboth day, wherein as scripture sayeth, he ceassed from the creacion of thynges) so I who am his sõne hauyng bothe power and exaumple of hym to worke suche thynges as perteyneth to mans saluacion, and not letted by the religyouse obseruacion of the Sabboth day, but I may perfourme those thynges whiche my father hath commaunded me. But yf ye blame me for breakyng of the saboth day, by thesame meanes ye condempne also my father, who giueth me bothe exaumple and auctoritie to do these thynges. But yf ye thinke hym faultlesse and glorifie hym for restoryng health to a desperate creature: wherefore do ye lay to my charge the fault of breakyng the Sabboth day, and do not rather acknowledge the vertue and power whiche is greater than the kepyng of the sabboth day. I haue restored lyke to a myserable man. And you craftely go about to procure my death for doyng so good a dede. These most sacred woordes whiche Jesus spake, dyd so lyttle asswage the fury of ỹ Jewes, that they wer thereby the more sharpned and vehementlye styrred against hym, seekyng occasion to put hym to death, because that nowe he dyd not onely breake the Sabboth day, but also dyd (as they sayed) wrongfully take god to be his owne father: makyng hymself equall with God bothe in his workes and autoritie to do whatsoeuer he would.

Therfore the Jewes sought the more to kyll hym. &c

The texte.

Than answered Jesus, and sayed vnto them: Verily verily I say vnto you, the sõne can do nothyng of hymself, but that he seeth the father do. For whatsoeuer he dooeth that doeth the soone also. For the father loueth the sonne, and sheweth hym all thynges that hymself doeth, & he wyll shewe hym greatter workes then these, because you should meruayle. For lykewyse as the father rayseth vp the deade and quickeneth them, euen so the sonne quickeneth whom he wyll. Neyther iudgeth the father any man, but hath committed all iudgement vnto the sonne, because that al men should honor the sonne euen as they honour the father. He that honoureth not the sonne, the same honoureth not the father, whiche hath sent hym.

But after our Lord Jesus had perceiued their malice, he procedeth further with them, and openeth more manyfestely vnto them his power whyche he had receiued of god the father: thereby to make theym afearde to procede in theyr wicked crueltie: and doeth so tempre his communication, that other

whi-

whiles he talketh of certain hye thynges to signifie vnto them couertly his diuine nature whiche was all one betwene God the father and hym. And other whiles agayne in his communicatiō he bringeth in lower thinges to testifye his manhed therby: that if the affinitie whiche was betwene hym & theym in that he was mā would not stire them to loue, at the leste the maiestie of his godly power should let them from theyr wicked rashenesse: but yet he doeth so chalenge to hymself lyke power with his father, that neuertheles he attributeth to hym the preeminence of auctozitie. And he spake on this wyse: Ye meruail that I haue taken vpon me to be of equal power with my father in his wozking. This I do assuredly promyse you, ỹ sonne whiche doeth wholy depend of the father, can do nothyng of hymself: foz as muche as he is not of hymself, but doeth that whiche he seeth his father do. They haue both one will and one power: but the auctozitie resteth in the father, from whence procedeth to the sonne whatsoeuer the sonne is, oz maye do. Therfoze whatsoeuer the father doeth, the same in lykewise wozketh the sonne by the equalitie of power, communicate to hym through his eternall natiuitie. Among men oftentymes childzen be vnlyke in maners to theyr parentes, heyther is the fathers will and the sonnes all one, noz yet theyr power lyke: but in this case the thyng is far otherwise. Foz the father loueth his sonne intierly, and hath begotten him moste like to himself, pouryng into hym egall power of woozkyng, and sheweth vnto the sonne how to do all thynges whiche he doeth hym self. The exaumple cummeth from hym, but the woozkyng is common to both: he hath create ỹ wozlde, and he also gouerneth the wozlde, yea euen vpon the sabboth dayes. He hath made man, and it is he also that preserueth man vpon the sabboth dayes. Therfoze whosoeuer doeth slaūder the woozkes of the sonne, doeth iniurie to the father. These thinges whiche ye se me do on the sabboth daye, I do them by the fathers auctozitie, and at his appointmēt: but if ye thinke it a thing to be meruey̆led at and aboue mās power, to restoze health with a wozde to a man sicke of the palsey, the father (at whose commaundement the sonne doeth all thynges whiche he doeth) will declare that he hath shewed to his sonne greatter woozkes than these, because ye may the moze meruaile. Foz it is a thing of far greater power to raise the dead to life than to restoze helth to the sicke, yet the father hath giuen this power also to the sonne, and he hath geuen him it as his owne foz euer: that as the father w his onely beeke rayseth the dead & calleth them agayne to life, so the sonne also by that self power may call agayne to life, whom he liste: foz whatsoeuer the father doeth, he doeth it by the sonne: whatsoeuer the sonne doeth, he doeth it after the wil of ỹ father: and the father and the sonne haue both one wil, like as they haue bothe one power. The moste hie and chiefe auctozitie of God is to iudge the wozlde. Foz he is king and lozd of all thynges. And yet hath he made his sonne partaker with hym of this whole power, vnto whom he hath giuen all power to iudge whatsoeuer is in heauen, in earthe, and vnder the earthe. Like as the father hath create all thynges by his sonne, gouerneth all thynges by his sonne, and hath restozed al thinges by his sonne, so he iudgeth nothyng but by his sonne: to thintent that eyther of them may glozifye and honour the other. The father is knowen by his sonne by whom he wozketh, the sonne on the other partie declareth the

Verely verely I saye vnto you, ỹ sonne cā do nothing of himself, &c.

Foz ỹ father loueth the sonne, &c.

And he will shewe hym greater woz-kes, &c.

Foz lykewise as the father rayseth vp the dead, &c.

Neither iudgeth the father any mā.

maiestie of his father, from whence he hath whatsoeuer he worketh, so that eyther of them beyng knowen by the other, all men may honour the sonne as they do the father. For it is mete that they whiche be egall in power and will, should be also felowes in honour. Thinke not that ye can haue the father merciful vnto you, if ye be alienate and fallen from the sonne. Whosoeuer honoreth the father worckyng in the sonne, he honoreth also the sonne worckyng by the power of the father. And whosoeuer doeth not honour the sonne, which is most intierly beloued & most like to ỹ father, ỹ person doeth dishonour the father who sent the sonne to thintēt he might through hym be honoured: for euery thing is cōmō betwene them, be it honour or dishonour. He ỹ mistrusteth the sonne, mistrusteth also the father which sent him into the worlde, by whose will and appoyntment he doeth all thinges ỹ he doeth: & by whō also the father speaketh vnto the world. Like as the faithfull shal haue great reward, so the vnfaithful shal haue no smal punishmēt.

Because that al men should honour the sonne euen as they honour the father.

He that honoureth not ỹ sonne, ỹ same honoureth not ỹ father.

The texte. ¶ Verily verily I say vnto you, he that heareth my word and beleueth on him that sent me, hath euerlastyng lyfe: and shall not cum into damnacion, but is scaped from death vnto lyfe.

For this I tell you for certaine, who so heareth my word and beleueth hym whiche bothe sent me, and speaketh in me, that person hath alredye euerlasting life. For whosoeuer is iustified from his synnes, & liueth to God thorow rightuousnes, he hath God and also life eternall: neyther shall he nede to feare the damnacion of eternall death, whiche is redye to receyue the vnfaithfull, yea rather whiche doeth alredy possesse the vnfaythful, but the true beleuer beyng clensed from his olde sinne by faith, passeth thorow from death to life. For it is a greater thyng to raise a soule that is dead by sinne, from death to lyfe, than to restore a dead bodye to lyfe: but the father hath geuen power to the sonne to do both these thynges.

The texte. ¶ Verily verily I saye vnto you: the houre shall cum, and now it is, when the dead shall heare the voyce of the sonne of God. And they that heare, shall lyue. For as the father hath life in hym self, so likewise hath he geuen to the sonne to haue lyfe in hymself, and hath geuen hym power also to iudge, because he is the sonne of man. Meruayle not at this, for the houre shall cum in the whiche all that are in the graues, shall heare hys voyce, and shall cum forth: they that haue doen good vnto the resurrection of lyfe, and they that haue doen euill vnto the resurrection of damnacion.

Be ye well assured of this, the tyme is now at hande, yea it is alredye present, that euen the dead also shall heare the voice of the sonne of God: and who so heareth it, shall lyue: for they beyng as it were rayled out of theyr slepe, shall cum furth out of theyr graues, and shall declare vnto you (beyng astonished therwith) that they liue in very dede. In like maner also the dead soules do liue agayne, yf they will heare the voice of the sonne of God: but he doeth not heare it, whiche heareth it without faith.

The time shal cum, and now it is, &c.

In tyme to cum all dead bodyes shall ryse agayne at the voyce of ỹ sonne of God, now hauyng shewed a likelyhoode of the resurrection to cum by raysing of a few from death to lyfe: a greatter matter is in hande, to rayse vp soules from death to life at his word and call. As nothing is more precious than life, so nothing is more godlike than to geue life, or to restore the same. There is no cause why any mā should mistrust the power of ỹ sonne, if he beleue in the power of the father. No man doubteth but God is the fountayne of all life, from whence all lyuing thynges eyther in heauen or earth,

For as the father hath life in himself, &c.

earth, haue their lyke: but as the father hath life in him self to geue it or restore it to whom he list, so hath he also geuen to his sonne to haue in himself the foutain of al life. And besides that, hath geuē him power to iudge both quicke & deade. For by the sentēce of the said sonne, which can not be exchewed, they that haue obeyed his doctrine, shal go from hence to eternal life: & cōtrarie wise, they that would not obey it, shal be appointed & iudged to eternal punishēt. Merueyl not that so great power is geuen to a man, considering that the same is the sonne of God. The self thyng is now cōmitted to hym, whiche he alway had cōmon betwene him & the father. Endeuoure your selues in the meane time that thorow faith ye may be wurthie to haue like. For the time shal cum that al which be dead and buryed, shal heare the almightie voice of the sonne of God: & furth with ỹ bodies shal liue again. Then shal they whiche haue been dead & buried cum out of theyr graues, to be rewarded in sundrie sorte, eyther accordyng to their belief or vnbelief: for they whiche haue done good workes in this lief shall than lyue agayne, to enherite immortall life: on thother side, those which haue doen euil here, shall lyue agayne to suffer paynes of eternall death. And lyke as faythe is the well & fountayne of all goodnes, so is infidelitie the spryng of all euill.

Merueil not at this &c.

¶ I can of myne owne self doe nothing. As I heare I iudge, and my iudgement is iuste, bycause I seke not myne owne will, but the will of the father, whiche hath sent me. If I would beare witnes of my self, my witnes wer not true. There is an other that beareth witnes of me, and I am sure that the witnes whiche he beareth of me is true.

The texte.

Neyther is there cause whie any man should slaunder the iudgement of the sonne, as though it wer not indifferent. If the fathers iudgemēt can not be but indifferent, no more can the sonnes iudgemēt (which is all one with the fathers) be but in like maner indifferēt. For ỹ sonne iudgeth none otherwise but as the father hath appointed & prescribed vnto hym. Who so feareth the fathers iudgemēt, ought also to feare the sonnes iudgement. I can do nothyng of my self. As I heare of my father, so I iudge, & therfore my iudgement is iust, because I haue no nother wil, but that whiche is my fathers, so that in no wise there can be a corrupt wil, wherof may procede a corrupt iudgemēt. Among men smal credit is geuen to him whiche beareth witnes of himself, & he is counted arrogāt and proude whiche by his owne reporte, attributeth great thynges to himself. If I alone be myne owne witnes, then let my witnes be taken emong you to be but vayne & vntrue: but there is one whiche hath borne witnes of me, that is to say Iohn, to whome ye do attribute very muche in other thynges: but here now as vnstedfast men, ye do not credit him, wheras I knowe his witnesse to be true, forasmuche as he hath not vttered it of hymself, but by thinspiracio of my father. Ye can not denye but that Johns record and witnesse is much set by amonges you: your selues haue sent graue men vnto him, that by trustie men you might know of him (as of a moste true auctor) whether he wer Messias or no. He did not take vpon him that false prayse, which ye would haue attributed vnto hym, but confessed the truthe, openly testifiyng hymself not to be the mā that he was take for, but sayed that I was ỹ Messias which should take away the sinnes of the world, and geue life to the same.

I cā of myne owne self do nothyng.

If I should beare witnes of my self.

Ye sent vnto Iohn and he beare witnes vnto the trueth, but I receiue not the record of man. Neuertheless this thyng I say that ye may be safe. He was a burning and a shining light, and ye would for a season haue reioyced in his light: but I haue greater wit-

The texte.

nes then the witnes of Iohn, for the woorkes whiche the father hath geuen me to finiſhe, the ſame woorkes that I do, beare witnes of me, that the father hath ſent me. And the father himſelf whiche hath ſent me, hath borne witnes of me. Ye haue not heard his voice at any tyme, nor ſene his ſhape, his woord haue ye not abyding in you, for whō he hath ſent, hym ye beleue not.

But I reſeyue not the record of men &c.

At the leſte his witnes (whome ye did ſo muche exteme, that ye did beleue hym to be Meſſias) ought to haue bene regarded among you, ſpecially ſeyng it was not procured on my behalf, but brought to light by your owne ſelues. I as concernyng my ſelfe haue no nede to be commended by mans witnes, but I do repoꝛt vnto you Iohns witnes of me: not becauſe I (who care nothing for worldly glorie) would be the more made of among you: but to thintent that you, whiche ſo muche regard Iohns auctoritie, ſhould credit me, of whom he hath borne witnes: wherby ye may eſchew the condemnacion of infidelitie, and thorow faith obteyne ſaluacion. Iohn doubtleſs was a great man, yet was not he that light which was promiſed to the worlde, but only a burnyng candel tynded at our fyre, and geuyng light by our light. And yet, where as ye ought at his telling and declaracion to haue made haſte to the true light whiche doeth alwaie illuminate euery mā that cummeth into this worlde, ye had leauer for a ſhort tyme to boaſt and glory in his light, than to enbrace the true lighte whiche geueth euerlaſtyng glorye, and is neuer darkened nor dyeth. Iohn gaue light before the ſonne as one that ſhould immediatly gene place to the ſame, and be darkened thorow the ſhyning of the true light. You would haue taken hym for Meſſias whiche denyed hym ſelfe to be worthie to vnleuſe the latchet of Meſſias ſhoes. Why doe you then ſo litle regard his witnes that he bare of me, ſeyng in other thynges ye haue had ſo good an opinion of hym: I do not depende vpon Iohns witnes, but yet I would wiſhe that ye would geue credit vnto it, that ye do not periſhe thorow infidelitie. And though ye do not beleue his witnes, yet haue I a more certayne teſtimonye of my ſelf, that is to ſaye my fathers teſtimonye and witnes, who is greater than Iohn, and whoſe witnes can not be reproued.

He was a burning & a ſhyning light.

But I haue greater witneſſe then the witneſſe of Iohn.

For the woorkes which my father hath geuen me to finiſhe, &c.

There is no record more ſure than the very dedes that a man doeth: yf ye do perceyue thoſe woorkes to be worthie for God whiche ye haue ſeen me do, they beare ſufficient witneſſe of me that I do nothyng of my ſelfe, but by hym whiche for your ſaluacion hath ſent me into the worlde, wherfore ye haue no cauſe wherby to excuſe your infidelitie, and diminiſhe my credence, as who ſayeth I alonely were myne owne witneſſe, and did declare great thynges of my ſelf. Ye haue Iohns witnes, whiche among you is muche regarded and taken to be very weightie, howbeit in dede he rather nedeth my witneſſe leſte he ſeme to haue borne falſe witnes. Ye haue the teſtimonye of my woorkes, ſo that now ye nede not to beleue any mans ſayinges when ye loke vpon the dedes them ſelf. And yf all this do not ſatiſfye your vnbelief, yet haue ye heard at Iordan the voyce of my father from aboue, bearing witnes of me. But yet my father (foraſmuche as he is a ſpirite,) neyther hath voice whiche may be perceiued with mannes eares, nor fourme or ſhape which maye be ſeen with bodely iyes. For Moſes did neyther heare hym, nor ſe hym in the very fourme of his owne mere nature, as you ſuppoſe he did. Onely his ſonne hath ſeen him, & heard hym after that ſorte, yet neuertheles he hath made hymſelf knowen to your ſenſes, by ſum

And ꝑ father himſelf which hath ſent me hath borne witnes of me.

Ye haue not heard his voice at any time nor ſeen his ſhape.

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kynde of voice, and thorow cum maner of fourme. He spake to the Prophetes, and by the Prophetes hath spoken to you. He hath spokē to John, & by John to you, but vnto me he hath spokē as he is of his owne very nature, & by me he speaketh vnto you. If ye can make no excuse but that John did beare playne & manifeste witnesse, why do ye not beleue hym. If ye thinke that God in verye dede did speake, & was seen of Moses & the Prophetes, wherfore do ye not credit those thynges whiche he hath spoken by them.

¶ Searche the scriptures, for in them ye thinke ye haue eternall lyfe. And they are they whiche testifie of me, and yet will ye not cum to me that ye might haue lyfe. I receyue not prayse of men, but I know you that ye haue not the loue of God in you. I am cum in my fathers name, and ye receyue me not, if an other cum in his owne name hym will ye receyue. How can ye beleue, whiche receyue honour one of an other, and seke not the honour that cūmeth of God. Do not thinke that I wil accuse you to my father. There is one that accuseth you, euen Moses, in whom ye trust. For had ye beleued Moses, ye would haue beleued me: for he wrote of me, but if ye beleue not his writtinges, how shall ye beleue my woordes? The texte.

Verely ye beleue that the scriptures are cum from God: and albeit you do diligentely occupie your selfes in searchyng of them, and put the hope & felicitie of your lyfe in them, yet euen as ye would not beleue John, (to whō in other thynges ye gaue very great credite,) when he bare witnes of me: so you beleue not the very scriptures in that whiche is the chiefe poynte of all: for they promyse life, but through me.

The father doeth there beare witnes of me, and promyseth that he will send his sonne, by whom men shal be saued. But as ye haue heard John and not beleued hym, and also the voice of the father and not geuen credite vnto it: so neyther the witnesse of the lawe nor of the Prophetes sticketh in your myndes. And although ye haue their bookes euer in your handes, & theyr woordes alway in your mouthes, yet do ye reiecte hym whome those scriptures do promise: and do not beleue hym whom the father hath sent accordyng to the promyses of the Prophetes: & whereas there is none other entrie into life but by me, who hath been approued to you by so many testimonies, yet ye will not forsake al thyng and cum to me, whereby ye may obtain life without difficultie. For the gate and entrie of saluacion is to haue beleued the sonne whō the father sent. There is no cause why I should seke for worldely glory amonges you by the testimonie of John, or the Prophetes, but I am sory for your destruccion, whiche through your incredulitie do in maner ennie your owne saluacion. And besides that I leaue you no maner of excuse to make for your self, if you will not beleue: for I haue brought forth thus many witnesses whiche in other thynges be of very great autoritie among you: and onely in matters concernyng me (for whose cause all thynges wer written and spoken,) ye do not alowe them: ye pretēde to worshippe and loue God, ye haue the Prophetes in reuerēce by whom he spake: and yet you do dispise him, which was promised of God: and doeth declare hymself by his woorkes what he is. This is a playn argument that ye worship God with counterfaict holynes, and that ye loue not God in dede, whō the lawe commaundeth you to loue with al the power of your soule, & your strength, in as muche as ye contemne and regarde not his sonne. Therefore your infidelitie is not for wāt of witnesses, but for lacke of true loue towardes God. You loue worldely glorie, you loue money, you loue pleasures, &

to get these thynges you misuse your selfes with false pretence of religion. But ye persecute the sonne of God, because he teacheth those thinges, which be contrarie to these your wicked desires, albeit his teachyng agreeth with the wil of the father. These thinges declare that ye loue not God with your herte. For he which loueth doeth also beleue and obey: and who so loueth the father can not hate his most entierely beloued sonne. In like maner he ỹ loueth the sender, cannot mislike and contemne the messenger, specially considerynge I couet neyther glory, kingdom, nor richesse among men, but onely the glorye of my father. And also I couet that to thintent you may be saued. You se workes wurthie for God, and yet I doe not ascribe the worldly prayse to my self, but to my father, who worketh by me. Therfore although ye would seme religiously to wurshippe my father: yet ye doe not receyue me who am cum in his name, and doe none other thyng but that whiche he hath prescribed vnto me. And looke how peruersely you doe discredit me, who cummyng in my fathers name do frely offre life and saluacion: euen so fondely shall ye beleue whosoeuer cummeth in his owne name, presumptuously taking vpon him the glorye of God, and therwith attendeth his owne busines and not Gods, bringyng suche thinges vnto you as may leade you into eternall death. If ye loue God, why do ye murmure and crie out against him, that seeketh his glorye? If ye loue euerlastyng life, why do ye reiecte the autour of life? If ye accoumpte hym wicked whiche chalengeth the glorye of God to hymself, wherfore then do ye receyue him whiche doeth presume falsely to take vpon hym the glorye of God? what is then more to be sayed, but that ye must nedes cõfesse your holines towardes God to be but fayned? ye wurshippe God with wurdes, with outwarde obseruaunces, and ceremonies, but ye hate hym in verye dede: ye haue alwaye in your mouth, the temple of the Lord, the temple of the Lorde, the temple of the Lorde, but your herte is set vpon rychesse. Ye talke muche of the law and the Prophetes, but in your herte ye couet and desire worldely prayse: you be euer speakyng of these woordes of the law, loue thy Lord God with all thy herte, and thy neyghbour as thy self, but in your hert remaineth enuie, hatred, and manslaughter. To deserue prayse before God is the true prayse in dede. True godlines is to geue and ascribe al glorye to God. Therfore how can ye beleue me setting furth to you none other thyng but Gods glorye, when you despisyng the true glorye which procedeth from God, goe about to seke false glory and prayse amongst men, one of you flatterynge an other, and enuiyng that God should haue his owne due prayse & glorye: seekyng also vnder a false pretence, to be thought holy before men, and not regardyng the sincere and pure conscience whiche God beholdeth, whiles ye trauail to get the vile lucre of this world, ye lose eternall life. Therfore it is no meruail though God be angrie with you whom ye resist so stubbernely. Thinke not that I, of any desire to reuẽge the cõtempte ye haue me in, will accuse you to my father. I nede not to be your accuser. Moses hymself shall accuse you, whose auctoritie you amongst you take to be right holy, and in whom ye put very great trust, takyng whatsoeuer he wrote as a thing spoken of Gods owne mouthe. But as ye pretended but a feygned reuerence towardes John, whose witnesse concerning me you do not beleue: and as ye do shewe your selfes to regarde the sayinges of ỹ Prophetes but feynedly,

Ye haue not the loue of God. &c.

do not thinke that I will accuse you. &c.

in that

in that ye do now perſecute hym, whom they haue promyſed, finally as ye do vntruely wurſhip God, whoſe woordes ye do not acknowledge, whoſe ſonne ye do hate: So ye do honour Moſes but after a feined ſorte, whoſe auctoritie ye ſet little by in ỳ thyng, wherein ye ought moſte to regarde him. And yet euẽ bery he hath writtẽ of me, for whẽ your elders beyng agreued with the terrible voice of God, and with the perilous fyer, made interceſſiõ that from thencefoorth they might no more heare the voice of God, or proue that dreadefull fyer, God did graunte theyr requeſte, and promyſed Moſes that he would rayſe vp an excellente Prophete lyke vnto hym ſelf, whiche ſhould cum of your brethren, whoſe gentle and pleaſant voice not fearyng men with thretenyng, but alluryng theym to ſaluation, it ſhould behoue them to heare. But God did threaten puniſhment to hym that would not obey this Prophetes woordes, ſaying: Truely I will be reuenged of hym whiche will not heare the woordes that he ſhall ſpeake in my name. And agayn he commaundeth hym to be deſtroyed whiche will heare a Prophete cummyng in his owne name, and ſpeakyng ſuche thynges as God hath not commaunded hym. Therfore none other ſhall more accuſe you before God than Moſes your frend, whoſe writinges ye contemne, he hath promyſed that I ſhould be quiete, gentle, and ſhould ſpeake all thynges accordyng to Gods will. Suche a one am I beyng here preſente, and yet ye refuſe me, he alſo commaundeth that perſon to be killed, whiche ſhall cum in his owne name and ſpeake of his owne ſpirite. Suche a one do you embrace & make much of, for the hatred ye beare to me, as one that is more agreable to your wicked deſires. Therfore you be not onely ſtubberne againſt me, but alſo againſte Moſes hymſelf, whoſe promyſes you do not credite. For truely if ye beleued Moſes, ye would credit me alſo, whom he hath promiſed, & whoſe ſaying, he hath commaunded to be beleued. Therfore it is no meruaill though ye beleue not my woordes, whom ye do openly contẽne as one that is but a meane ſimple perſon, when ye geue no credite to Moſes writinges, whoſe auctoritie ye would ſeme to haue in ſo great eſtimaciõ, and of whom ye haue ſo notable an opinion. With theſe ſayinges our Lorde Jeſus beyng the light and trueth, did reproue and diſcloſe the feyned religion of the Jewes, a thyng as muche contrarie to the godlynes of the gholpell as may be, to the intent he would make it euidently knowen to all men, that they through theyr owne faulte and deſerte did periſhe, whiche would not be moued with ſo many recordes and teſtimonies of hym, nor be allured by his benefites and gentle woordes, nor feared with his threatenynges, neyther prouoked to fayth by the deſyre of eternall lyfe, nor yet turne from their infidelitie for feare of hell. But if Jeſus had ſpoken theſe thinges among the Samaritanes or the Gẽtiles, ſpecially cauſing his woordes ỳ better to be beleued through miracles, they would haue been cõuerted to penaunce. But the Scribes & Prieſtes of Hieruſalem make no aunſwer to theſe thinges which they could not reproue: but yet neuertheleſſe they do ſtill remain in their murderouſe thoughtes: & procure his deathe, whiche offereth to them the benefits of eternall lyfe.

For had ye beleued Moſes, ye would &c. i.

The.vi. Chapter.

The texte. After these thynges, Jesus went his way ouer the sea of Galile, whiche is the sea of Tiberias: and a great multitude folowed hym, because they sawe his miracles, whiche he did on them that wer diseased. And Jesus went vp into a mountain, and there he sat with his disciples. And Easter a feaste of the Jewes was nye.

AMowe therfore, to geue place for a tyme to their furie, and to withdrawe hymself from amongst those that swelled in pride, through an opinion they had in theyr false feyned religion, and in theyr vnexperte knoweledge of the lawe, Jesus presented hymself to more playne meaning men; goyng not now again into Cana, but into that Galile whiche lyeth beyonde the great lake Tiberias, takyng that name of the citie Tiberias: whiche citie Tiberius the Emperour buylded vpon that ryuers side. And a great noumbre of folke folowed hym goyng thither, partely beyng moued so to doe of the great minde they had to his myracles, because they had seene him healpe men of theyr diseases by a rare & straūge power, partely because that they whiche wer sicke of vncurable diseases might be holpen of hym, and partely for that they desyred to heare his doctryne. But when he sawe the feruencie of that disordred and confused multitude to be so greate, that forgettyng prouision of vitels, they went farre into the deserte with hym: now to make his disciples mete for the myracle (to whom moste specially he would haue the thyng that he should worke to be knowen and imprinted in theyr hertes, for as yet they wer but rude and ignoraunt:) Jesus I saye gote hymself secretly vp into the mountayne, and his disciples with hym: teaching euē by the same dede, that albeit he which professeth hymself to be a shepeheard of the people, do accumpany hymself often with the meane and lowe sorte to profit them, yet it behoueth suche a one to elevate & lift vp his mynde to more high thinges so ofte as through holy studye or prayer his mynde is to be stirred and prouoked to the cōtemplacion of heauenly thynges. The people abideth beneth vpon the playne grounde, and only Jesus disciples went vp with hym, for it behoueth bishops to be without all vile care of temporall thynges: and as men ỹ haue mounted higher, to contempne those thynges whiche the ignoraunt people setteth muche by. Therfore Jesus beyng sumwhat separate from the people, setteth hym downe on the hyll, accumpanied with his disciples, but so that he might loke vpon the people: for bishops ought not to go backe from Christe, although the common people sticke muche to lower thynges.

And in dede aboue all in the hill is conuenient for men to sitte, that is to saye, in studie of celestiall thynges muste men take reste: and as for lower & inferiour matters (whiche thynges are to be handled & gone about as charitie, and tyme requireth) men must rather walke therin, then sit down and reste. Nor our mynde ought not so to be delited in the cōtemplacion of hye thynges, that we fall to be careles of our common flocke: for the solitarines of bishops ought to be to this ende, that they more liuely & better instructed, might repayre again to loke to the peoples profit. Neyther doeth it be-

seme

seme them whiche are in Chriſtes ſtede to leaue cumpany, for banketting, wantonneſſe of bodye, dicyng, huntyng, or ſuche lyke inordinate pleaſures: but through quietnes to renewe the mynde (whiche before was muche buſied and wered with more lowe and meane buſines.) And to make ꝑ ſame by pure deſires, inſtante prayer, by holy ſtudy and deuout communicacion, mete for the office and miniſterie of the ghoſpell. Moreouer whyleſt theſe thinges were doen in Galile, Eaſter was at hande: A feaſt whiche the Iewes kepe very religiouſlye. Wherfore if he had ſought for to haue been noted of their religion, it had been more conuenient for him now at this tyme, to haue been at Hieruſalē, but to ſhewe ſum likelyhood that in time to cum their houſe ſhould be leaft deſolate after the Iewes wer once becum rebels againſt God through incredulitie, and alſo that after ꝑ holy goſpell ſhould be openly ſet furth, all they carnall wurſhippyng of God ſhould ceaſe, and there finally the feaſte of Eaſter to be moſte ſpecially celebrate, where as (worldely affections renounced & put away) the mynde ſhould be brought vnto the loue of celeſtiall thynges: vpon theſe conſideracions (I ſaye) Ieſus had rather be among the people of Galile in deſerte ſolitarily, then at Hieruſalem in the temple.

When Ieſus then lift vp his yes, and ſaw a great cumpany cum vnto him, he ſayeth vnto Philip. Whence ſhal we bye breade, that theſe may eate? This he ſayd to proue hym, for he hymſelf knewe what he would do. Philip aunſwered hym: Two hundreth peny worth of bread are not ſufficient for them, that euery man may take a litle. The texte.

Now then when Ieſus had opened his yes and looked vpō the people, perceyuing the noumbre to be exceadyng great, he ſo prepared the myndes of his diſciples towardes true credence of the miracle, that firſt he would haue the lacke of meate well marked and conſidered of them, and alſo that the multitude whiche ſtoode beneath in their ſight was innumerable: beſides this that there was but very fewe loaues whiche they them ſelfes wt they owne handes ſhould take vnto Ieſus, and frō him diſtribute the ſame among the people. Finally, how that there ſhould be leaft many baſkettes full of broken meate, whiche the ſame diſciples ſhould gather together as fragmentes of the feaſte. And al this would Ieſus haue them to conſider, becauſe they ſhould not be ignorant in the thing, neyther afterward forget the ſame. For he knewe that as yet his diſciples wer but of ſmal vnderſtanding & forgetfull. Therfore to proue what mynde Philip was of, & litle by little to make hym beleue better the miracle, Ieſus ſayeth vnto him: where ſhal we bye bread that this great noumbre of people may haue ſumwhat to eate? Our Lorde Ieſus aſked theſe thinges, not that he was ignorant what ſtore of bread and other bitels they had, but partely (as was ſaid euen now) to cauſe his Apoſtles more aduiſedly to cōſidre the miracle: and partely alſo that all men myght knowe how without care of bodilye ſuſtenaunce the diſciples wer whiche folowed Chriſte, and how well contented with commō and homely meate. But Philip, as yet loking for no miracle, although he had ſeene Chriſte before turne water into wyne at the maryage, when he wayed well how lyttle money they had to ſuccoure theymſelfes withall, and further what a great multitude of men there was, he aunſwered: Sir, why ſpeake you of biyng breade? I aſſure you: in caſe we beſtowe two hundreth pence in breade, yet wil it not be inough, I meane Whence ſhall we bye breade that theſe may eate.

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for to satisfie these menne, whiche by reason of long abstinence are very muche an hungred, it will not so relieue them that euery one eatyng but a littel maye escape thereby the perill of famishyng.

The texte. One of his disciples, Andrew (Symon Peters brother) sayeth vnto hym, there is a lad here, whiche hath fiue barly loaues, and twoo fyshes: but what are they among so many? And Jesus sayed, make the people sitte downe. There was muche grasse in that place. So the men sate downe in noumbre about fiue thousand. And Jesus toke the bread, and whan he had geuen thanckes, he gaue to the disciples, & the disciples gaue to them that wer set downe, and lykewise of the fishes as muche as they would.

When Philip had spoken thus, Andrewe (brother to Symon Peter) beyng sumwhat wyser, lifted vp his minde to sum hope of a miracle. Howbeit, as yet with no full confidence, for he had seene the water turned into wine: & therfore did not altogether mistruste but that the loaues also might be multiplied, neuertheles as he thought, none otherwyse then after a moderate portion, so that of fewer loaues, the lesse bread, & of mo loaues more breade should encrease. Wheras Jesus (of truth) had no nede at all of any matter to make breade of, who createth euen of nothyng what he will, and when he will. Andrewe therfore sayed, here is a certain boye that hath fiue barlie loaues and two fishes, but what can so litle do to so great a multitude, beyng already hungrie.

Jesus sayeth make ỹ people sit down. When Jesus sawe they perceiued the lacke of meate, & pondered what a multitude there was, he entendyng to stiere vp theyr mindes to loke for a miracle, commaunded his Apostles to see the people placed and set down vpō the grasse, wherof in that place was great plentie. The disciples doe not now aunswer again, and saye, what nedeth it to haue them sette downe when we lacke meate to sette before them? For that which we haue in store will not suffice our selues: but simply they without more a do obeyed Jesu commaundement, and caused the people to sit downe in order, as it wer to a feast. The people also lyke simple playn men, trusted well, and did obedyently as the Apostles badde them, although they sawe no prouisiō of meat.

And Jesus toke ỹ bread. &c. There was that sate downe almost fiue thousand. Jesus therfore toke the fiue barlie loaues, and whē he (after his customable maner) had geuen thākes to the father, he brake them, & so toke them to his disciples to distribute the same vnto the people, then framyng and fashionyng them, that by this corporal similitude, they should enure them selues to playe wel the shepherdes: and beyng ministers of the ghospell, to feede and norishe the soules of Christes flocke with spirituall foode. For he is that very bread, which came down from heauen, to geue eternall life to them that desirously eate therof. This bread verily do byshoppes bestowe and minister vnto the people, but from no where els, then out of Christes handes, and not without rendryng thankes to the father of heauen, of whom we must knowledge oure selfes to haue receiued whatsoeuer apperteyneth to the saluaciō of mākind. And vnto whom as to the very auctour, our lord Jesus referred al notable thynges whiche he did here in this worlde, monishyng vs therwith by the way, that in case we should haue any excellent vertue in vs, we should not chalenge the prayse therof, but clerely put from our selues all the glorye of the same, and geue it vnto God, from whom procedeth all thynges that of right deserue prayse.

Furthermore, Jesus did euen here now the same thyng by the two fyshes,

fishes, that he had before doen by the fiue loues, deliuering it vnto his disciples, and at his will and pleasure, the meat did encrease betwene the hãdes of the dealer of it, so muche in quãtitie as he knewe would suffice theim all, yea and also a great deale more, to make the myracle the better to be beleued.

¶When they had eaten enough, he sayeth vnto his disciples: Gather vp the broken meate whiche remayneth, that nothyng be lost. And they gathered it together, and filled twelue baskettes with the broken meate of the fiue barly loaues: whiche broken meate remayned vnto them that had eaten. Then these men (when they had seen the myracle that Iesus did) sayed. This is of a trueth the same Prophet, that should cum into the worlde. The texte.

Finally, when that great company was well filled with meate, Iesus settyng foorth the certaintie of that dede by an other proke, least any man should fynde faulte and impute the thyng to be a delusion or a counterfayt thyng, sayed thus to his disciples: Gather vp the broken meate whiche is left of the feaste, that nothyng be lost. And they founde so muche broken meate after euery one had eaten his fill, as filled twelue baskettes. The bountifull goodnes of Iesus augmented that scarsitie and small store of vitayles (that is to wete, of fiue loaues and two fishes) into this so great plentie, to teache vs by the way that we should not niggardly do our charitie vnto the poore. But by this his miracle muche more he teacheth how that it behoueth hym whiche hath taken vpon hym the charge to feede the flocke of Christe, largely to bestowe out of the riche treasurye of holy scripture whatsoeuer apperteineth to instructe, to counsaile, to comforte and encourage theym that nedeth suche foode.

Moreouer: when they whiche had eaten enough at full, wer not ignorannt how there was at the fyrst founde out but fiue barly loaues and two fishes, and had alreadye seen so many baskettes full of broken meate remayne, they begonne highly to reporte of Iesus, saying: Truely this is that same Prophet whiche hath long tyme been loked for, to cum into the worlde. This is euen the nature of the common people, they do sooner fele the benefite of the bely then of the minde. They had seen greater miracles, yet did they neuer geue him so hye a prayse. Plety of meate could cause them speake thus.

¶When Iesus therfore perceyued that they would cum, & take him vp to make hym a kyng, he departed agayne into a mountayne hymself alone. And when euen was now cum, his disciples went doune vnto the sea, and gat vp into a ship, and came ouer the sea vnto Capernaum. And it was now darke, and Iesus was not cum to theym. The texte.

And at this present, (because as yet they wer ignorannt and grosse, lokyng that Messias shoulde cum to get hymself a worldely kyngdome) they did consulte among theym selues to take Iesus, and make hym theyr king, well assurying them selfes therof, that in case they might haue suche a kyng they should haue plentie of all thynges, vittayles enough, riches, libertie, and other worldely commodities aboundantly.

But Iesus whiche did couet an other maner of kyngdome: and came to teache vs to contempne riches, pleasures, and worldely glorye, knowyng right well what they entended and went aboute, did now agayne secretly conuey hym self to the hill (from whence he came doune to the people.) Frõ theym that called hym to a kyngdome, he withdrewe hym selfe priuely all alone,

alone, so that no man could perceyue his goyng awaye: but of his owne free will he meteth theym that pulleth hym to the crosse, therin geuyng a playne exaumple to theym that should hereafter be his deputies. For he can neuer preache the ghospell purely, that loueth a worldely kingdom and pompe, whiche thinges spiritual shepherdes ought so litle to seeke for, that it behoueth theim to refuse those thinges though they be freely geuē theim. For the kyngdom of the worlde agreeth not with the kingdom of heauen, no more verely then darkenesse and light accordeth.

When the disciples had long looked for theyr maister in the hill, and euenyng was now at hande, least the darke night should cum vpom them beyng in deserte, they went doune to the lake to rowe ouer vnto the citie Capernaum (for Jesus had there a lytle place to repose hymselfe in) well hopyng eyther that he in cum other shippe should mete them as they wer saylyng ouer the lake, or at the leaste they should fynde hym in the citie. And it was darke already when they prepared theyr passage ouer: neither did Jesus in the meane while cum to his disciples, beyng long and muche looked for of theym, knowyng well enough how muche they wer agreued with his absence.

But Jesus minde was through his absence to make his disciples more desirous of hym, and therwith also to teache in what great daungier we be in, what great darkenes, what worldely trouble hangeth ouer vs, as often as we be disseuered from Jesus. In the meane while a matter was prepared for a greater miracle.

The texte. ¶ And the sea arose with a great wynde that blewe. So when they had rowen about a. xxv. or. xxx. furlonges, they sawe Jesus walkyng in the sea, and drawyng nigh vnto the shippe, and they wer afrayed. But he sayth vnto theym, it is I, be not afrayed. Then would they haue receyued hym into the shippe, and immediatly the shippe was at the land whither they went.

The lake was so great that they called it the sea, whiche the night made more terrible. And to make it no waies daungerous then one, they hadde the windes so outragious against theim, that the lake was exceding rough withall: yet neuertheless the disciples wer so desirous of theyr maister, that they did aduenture to rowe vpon the water. Now therfore, whē they wer farre from the lande and hadde rowed vpon a fiue and twentie or thirtie furlonges, beyng almost in dispair of theyr liues, our Lord Jesus was cum nigh vnto theym vnlooked for: notwithstandyng the darkenesse they se hym goyng on foote vpon the sea, as though he had troden vpon the hard grounde: to declare hymselfe thereby lorde not onely of the yearth but of all elementes also. And of trueth the charitie of the gospel hath eyes and can see euen in the darke, neyther is there any night where Jesus is present, nor any deadly tempest whereas he is nigh, that maketh all thynges cleare and caulme. But now when our Lord was cum nigh vnto ꝑ shippe: the disciples wer sobainly afrayde, and because they could not well see and perfectely discerne in the darke: they now suspect the thyng to be but as it wer a vision in the night, a ghoste or suche lyke as the vulgar people beleue many to be seene of theym that toile by night.

Neuertheless, to put theym out of al feare with speakyng vnto theym in his owne proper voyce (whiche they knewe, & wer well accustomed therewith) Jesus sayd vnto theym: it is I, be not afrayed, signifiyng therby

that

that suche as haue the assistence of our Lord Jesus, ought not to be afrayed of worldly trouble, be it neuer so great and fierce. All they truely whiche in simplicitie and plainnes of heart do constantly and faithfully depende vpon him: hath hym present euen to the worldes ende. Now the disciples beyng boldened at the voyce of their maister, wer desirouse to take hym into ȳ shyppe: for euen they verily wer sumwhat afrayed, whose truste and hope yet was both weake and vnconstant. But to thintent that our Lorde Jesus might declare to his disciples the hole thyng that was doen, to be wrought by his diuine power, and that the storme was not swaged and ceassed by casualtie, the shippe whiche incontinently before was tossed hyther and thither a farre of from the shore, did sodainly arriue to the land, whervnto they entended to goe. The disciples (whose fayth was to be framed and confyrmed by al the wayes that could be possible) by these proues and tokens dyd more diligently imprient in their myndes this miracle.

The day folowyng when the people (whiche stood on the other syde of the sea) saw that there was no ship there, saue that one wherin his disciples wer entred, and that Jesus wēt not in with his disciples into the ship: but that his disciples wer gone away alone, howbeit there came other shyps from Tiberias vnto the place, where they did eat bread, after the Lorde had geuen thankes. When the people sawe that Jesus was not there, neyther his disciples, they also toke shippyng and came to Capernaum seekyng for Jesus. The texte.

And in dede the people wer not altogether ignorant of this strange thing and myracle, for the next day after these thynges wer doen, when the multitude whiche remayned styll on the other syde of the water, saw that none other shyppe was there, saue that one wherein the disciples went ouer, whō when they sawe shootyng of the shore: they wer well assured that Jesus wēt not with his disciples into the shyp, but that they went away alone: The people (I saye) meruayled to what place he had secretely withdrawen hymselfe, for so muche as not withstandyng the multitude whom he had fed the day before did muche desire and long for hym, yet in the mornyng dyd he no where appeare: But yet supposyng that he would not be very long absente from his disciples, whiche wer already gone ouer: euē these folkes also wer determinyng to rowe ouer the water to proue yf they could fynd hym on the other syde. And there was present at that same tyme certayne shyppes whiche had cum not from Capernaum, but from Tyberias, a citie also stādyng by the sea side, nigh vnto the place where they had been fedde, and eatē their fyl .v. barly loaues, wherwith beyng satisfyed they gaue thankes to god whiche had sent to his people suche a prophete. Therfore when these shyps wer in a readynesse to cary ouer the people, & Jesus that was muche sought for, could no where be founde, the people toke shippyng there to seeke Jesus because he had there a restyng place, and because they also knewe ȳ the Apostles wer sayled ouer thyther.

And when they had found hym on the other syde of the sea, they sayd vnto hym: Rabbi, when camest thou hyther? Jesus answered them and sayde: Verily, verily, I saye vnto you: ye seke me, not because ye sawe the miracles, but because ye did eat of the loaues, and wer filled. Labour not for the meate that perysheth, but for that whiche endureth vnto euerlastyng lyfe, whiche meate the sonne of man shall geue vnto you. For hym hath god the father sealed. The texte.

When they had founde Jesus here, and sawe that he had passed ouer the lake, and knowyng right well that there was no shyppe to conueigh him ouer, muche meruailyng by what meanes he could passe ouer the water, asked

ked of him, saying: Maister when camest thou hither? desiryng to gather by the very tyme how he had passed ouer. For they supposed euen this thing also to be doen by miracle, lyke as he had the day past fedde a very great multitude. But the feruencie whiche they had the day before, wherby the other day they went about to force him to a kingdom euen against his will, was now wel cooled. And lest Jesus should seme to auaunt his own power, he maketh no aunswere to these thynges: to the intent they should be more ardibly enfourmed of the miracle by his disciples, and also by euident proues therof. But Jesus did sore rebuke and earnestly reproue the affection of the multitude (as not onelye vnconstaunte, but also rude and grosse, and farre vnmete for the doctrine of the ghospel,) because that albeit they had seene greatter miracles whiche did more proue his diuine power, yet neuertheles one plenteous dyner dyd more styre them then the desire of eternall saluacion: And they set more by bodely sustenaunce (wherwith that thyng is now and then and but for a tyme releued, whiche within a whyle after shall perysche) then they dyd hunger after ỹ meate, without whiche the soule doth euerlastyngly perishe.

Fynallye, he dyd correcte theyr grosse iudgement of hym: whereby they thoughte he did woorke his myracles to the intent to deserue therewith, at the rashe peoples hand a worldly kyngdome: wheras Christe in very deede (accordyng as the tyme required) did shewe sum proufe of his diuine power by certayne miracles, for none other cause surely but that through sensyble and bodily thynges, he myght cause more credite to be geuen vnto his doctrine: whiche promysed those thynges that cannot be perceyued with bodily senses. And by this way also to bryng vp those (ỹ wer yet rude & weake) by certayne degrees, to the capacitie of more hye thynges. Lyke as a trustie maister would wishe, that (if it could be) his scholer should forthwith take and vnderstande his whole science, yet for a tyme he fourmeth and fashyoneth the rude and vnframed witte with certayne principles, vntyll he haue brought hym vp to the perfecte knowledge of his facultie, so that he shal after nede none of those introductions. And though the teacher do not teache the very letters and his first rules without werines, yet he doth beare that tediousnes and weare it awaye with the hope of profityng his scholer, labouryng all the wayes he can, to get hym soone out of those course principles. Therfore Jesus to declare here also his godhead, in that he knewe their thoughtes, when he sawe the people had nowe againe recourse vnto hym, for the desire of suche miracles whiche should rather fyll the belly then instructe the mynde: he toke occasion of the meate that he had once geuen them, to teache them what foode they ought to haue most desired. The effecte of his saying was this. Verely this thyng is true (saieth he) whiche I wyl tel you: ye call me maister, not because ye be muche desirous of my doctrine whiche is all spirituall, but because ye seke for worldly pleasures and small commodities, whiche are more estemed of you then thynges whiche doe farre excell theym. And at this present ye do seeke me with great affection, and yet (i wisse) not so muche for to see miracles whiche ought in dede to allure you to mynde celestiall thynges, but yesterdayes there dooeth more prouoke you, then that ye be enamoured of godly power: And ye coumpte it a great matier yf a manne fede your body withoute your charge. It is

but a

but a small matier to fede this body, that otherwyse must nedes decay and be destroyed: neyther shall they that be desirous of the doctrine of the ghospel lacke meate. Therfore turne al your care to get that foode, whiche wher it is taken, doeth not perishe by disgestion, nor dooeth prolong life of the body for a short tyme, as the common materiall sustinaunce doeth, and yet within a whyle hunger cummeth again: But get suche foode (I saye) as taryeth styl in man, norysshyng the soule with spirituall foode: and geueth eternal life therunto. The sonne of man will geue you this excellent bread, if he perceiue that you do long and hunger for it. For certainly God willyng to geue eternall lyfe to mankynde, did specially appoint this sonne of man geuyng vnto him power, and with miracles bryngyng him to great estimation ỹ he shuld geue spirituall foode to al that desire eternal lyfe. And also for this purpose he gaue vnto the same, power and auctoritie: and with miracles brought hym to great estimation. For Jesus came not into the worlde to get vnto himself worldly honour, or to make men blessed with worldly commodities: but he came rather about this busines, that is to were, to lift vp men from vile filthy cares, to care and studie for heauenly thynges.

Labour not for the meate whiche perisheth.

The texte.

Then sayd they vnto hym: what shall we do, that we might worke the worke of God? Jesus answered and said vnto them: this is the worke of God, that ye beleue on him whō he hath sent. They sayd therfore vnto hym, what signe shewest thou then: that we maye se and beleue thee: what dost thou worke: our fathers did eat manna in the desert as it is written: He gaue them bread from heauen to eat.

When as the rude and ignorant people (minding altogether their bealy) vnderstode not these thinges, no nor once considered them, they aunswered Jesus on this wyse. For so muche as thou counsellest vs to worke a certain meat, that should stil remayne in vs, and bryng w it euerlastyng life, what shall we do therfore, that we may worke those thynges whiche are mete for God, and that we may deserue eternall lyfe, for whiche causes you saye that you wer sent into the world? Jesus beyng nothyng offended with this so grosse an answer, proceedeth by litle and litle to call them from their fondnesse to more perfit thynges. If ye aske (sayth he) what is the worke whereby ye may deserue to haue God, whiche is a spirite and is pleased with spirituall thynges, ye shal vnderstand: that it is no sacrificyng of beastes, no keepyng of the Sabboth day, no outward washynges, no choyce of meates, no religion of garmentes, nor other thynges whiche doeth consist in corporal ceremonies: but this is the worke whiche god requireth of you, to beleue his sone whom he hath sent, and by whom he speaketh vnto you: least he should seme to graunt euerlastyng lyfe to you that be vnthankeful persones, or rather vnworthy suche a benefit. The people which chalenged a wōderful religion through the obseruyng of Moses lawe, made now answere vnto these thynges not onely grosly, but also vnkindly and wickedly: and say: If you take vpō you a special auctoritie aboue our elders, whose auctoritie we haue hytherto folowed, shewe sum proofe and lesson of thine auctoritie geuen thee of God: that vpon sight therof we may beleue not thy wordes but thy deedes. For it is no reason that without sum wonderous signe we shoulde beleue the whiche in wordes takest arrogantly vpon the this auctoritie. Neyther would we rashely haue geuen credence vnto our forefathers, but that through a token whiche came from Heauen, they dyd certifye vs of theyr

This is the work of God that ye beleue

What signe shewest thou then. &c.

godly authoritie. Our auctours did eat Manna in ỹ wildernes vnder Moses that was their guyde. This was of truth the bread of god, an heauenly foode whiche did not putrifie, as it is written in the Psalme: he gaue the celestial bread to eat. Therfore by reason of this wonderful thyng, the people then beyng moued, obeyed Moses. And in case ỹ canst do the lyke or els sum greatter thyng, we wyll also beleue the. Nor yet did this so grosse, so vnkind, so wicked an answer of the people, make the gentlenes of Iesv weary, from alluryng them to the knowledge of spiritual thynges. For first of all they require sum straunge token, as though they had neuer seen any myracle before: neyther be they contente with euery kynd of miracle, but as me that would go before hym in al thynges, they prescribe hym what kynde of miracle they would haue hym do, and to conclude, amongst so many wonderful doynges ỹ are red to be doen vnto the olde auciẽt Iewes, they picke out ỹ chefly whiche apertayneth to fedyng: so muche care had they of their bely.

The texte. ¶ Then Iesus sayd vnto them, verely, verely, I say vnto you, Moyses gaue you not that bread from heauen, but my father geueth you the true bread from heauen. For the bread of God is he whiche cummeth down from heauen, and geueth lyfe vnto the worlde.

Therfore Iesv as it wer dissẽblyng the ignorauncе of the people, thus lytle by litle bringeth them to ỹ perceiuyng of spiritual thinges, saying: If Moses auctoritie be therfore weighte and regarded among you, because he gaue you Manna frõ heauẽ, & ye honour it as heauenly foode because it cãe down frõ heauen: god is most then to be thanked herein, frõ whõ Mãna did flow, & to whõ the glory & prayse of al miracles is due. For neither Moses coulde do this thyng of himself (who was nothyng els but gods minister neyther was that bread very heauenly bread in dede, although Dauid ỹ wrote the Psalmes call it bread of heuen: for it came not from very heauen, but it rayned down out of the ayer, lyke as byrdes liuyng in the ayer are called byrdes of heauen: and truely this Manna was but onely a figure of the heauenlye breade. And euen as god gaue corporall bread to a carnall people by Moses, that serued hym in the world, so now my father by his heauenly sonne geueth vnto you as to a spiritual people, ỹ bread whiche vndoubtedly came from heauen: and doeth not onely fyll and sacіate the bodyes for a tyme, but geueth immortalitie of soule to them that will receiue it. That was but materiall bread, and gaue lyfe only to the body for a tyme, and how great a benefit so euer it was, yet did it profit but the people of one nacion alone: but ỹ bread that I speake of is neyther corporall, neyther did it distill out of ỹ ayer, but did procede euen from very god hymself, and is of suche efficacie, that it geueth lyfe, not to bodyes but to soules, & not to one sorte of people alone, but to the hole world. As touchyng the autour therof (in case ye passe muche therupon) wel, in stede of Moses in whom ye muche glory, ye haue god ỹ very autour of this gift: and for the seruant of god, ye haue gods own sonne. And if ye regard the gift, there is as great diuersitie betwene these, as is betwene the body & the soule, and as is betwene this life whiche shall shortly cease, and euerlastyng life in heauen.

The texte. ¶ Then said they vnto him: lord, euermore geue vs this bread. And Iesus said vnto them: I am the bread of life. He that cũmeth to me shal not hunger, & he ỹ beleueth on me, shall neuer thyrst. But I said vnto you that ye also haue seen me: and yet ye beleued me not.

When the Iewes had heard all these thynges, yet wer not they for all that lift vp to the loue of celestial thinges: but still dreamyng vpon matters touchyng

thyng the belly, saide vnto Jesus: Sir geue vs alway this bread. They loued the saciete of meate better then health, and soughte rather for a plentyfull geuer of meat and drinke, then for a sauiour. Therfore, to take from thē their dreame of corporall foode, Jesus expresseth more plainlye vnto theym that he did not speake of bread that is chewed with teeth, and whiche being conueyed throughe the throte into the stomacke, swageth bodilye hunger for a season, but of heauēly bread, whiche is the word of god. Therfore he saith I am that bread the very geuer of eternall lyfe. He that hungarly lusteth after this bread, and wyll cum to me, and suffer it to haue passage into ỹ bowelles of the soule by fayth, shall not feele any grief of hunger, that shal cum to hym after he be once fully satisfyed, but it shal tary stil and abide in hym that hath receiued it, vnto eternall life. And my woorde hath in it a foūtayn of spirituall water: wherof the soule drinketh by fayth, and not the bodye: therfore he that beleueth in me, shall not onely be without hunger, but also without thirst eternally. This bread is not receyued by gappyng of the mouthe but throughe beleefe of the soule. And therfore I haue spoken these thynges vnto you, to let you knowe that throughout your owne faulte ye shall perysh, in case ye do persist and continue in your infidelitie. My father deuideth this breade to no man, and to you of all men it hath been first offered, notwithstandyng ye care more for the bread that shal vtterly cum to naughte. ye haue seen me do greatter thynges then yt I should feede you with Mãna: and I promyse vnto you also thynges of greatter felicitie, and for all this ye beleue me not.

I am ỹ bread of life. &c.

The texte.

Call that the father geueth me shal cum to me, and he that cummeth to me, I caste not away. For I came doune from heauen, not to do that I will, but that he wyll whiche hath sent me. And this is the fathers wyll whiche hath sent me, that of all whiche he hath geuen me, I shall loose nothyng, but rayse them vp agayne at the last day. And this is ỹ wil of hym that sent me: that euery one whiche seeth the sonne and beleueth on hym, haue euerlastyng life. And I wyll rayse hym vp at the last day.

And albeit ye doo e throughe vnbeleefe, loeth this bread, yet for al that my father hath not sent it into this worlde without cause. There shall bee sum folke to whom this bread shall bryng euerlastyng lyfe, although the whole nacion of the Jewes shal reiecte gods sonne: and therfore be euen wicked towardes god, because they do contemne the said sōne, whom the father hath sent to saue the whole worlde. For my father is god not only of the Jewes, but also of all gentiles. I haue nothyng in dede of my self, but yet whatsoeuer my father hath geuen to me (what kynde of people so euer it be of, the same shall cum to me by fayth, although it hath nothyng to doo at all with Moses lawe. And whosoeuer wyll cum to me, hym wyll I not reiecte, yea and woulde to God all folke would cum vnto me. For my fathers wyll is (as muche as lyeth in hym) that all men should be saued by faith. And for as muche as his wyll and mine is all one, for this end therfore I descended frō heauen: not to do what I wyll: as it wer disagreyng with my father, but to doo my fathers wyll whiche sent me: from whose wyl myne cannot dyssēt. And truely my fathers wyll that sent me is this, that what thyng so euer he hath throughe faith geuen vnto me, no deale therof doe perishe. I beyng the preseruer of the same, least the worlde should violently drawe vnto death that thyng whiche my father hath ordeyned to liue.

For I am cū doune from heauen. &c.

Furthermore, although the body do dye by the course of mans nature,

This is ꝓ will of him that sent me.

yet dooeth the soule, whiche is the better parte of man, remaine styll aliue. And to thintent also that the whole man should liue through me, my father wylleth this thyng to, that in the last day I shal restore the dead bodye also to lyfe. For this is my fathers wyll that sent me, euen by his sonne to geue eternall lyfe vnto vnto all men: and that not through Moyses lawe, but by fayth of the gospel. The father doeth nothyng but by his sõne. And therfore he that dooeth not acknowledge the sonne, dooeth not acknowledge the father and who so resisteth the sonne, he also resisteth the father. The father is inuisible, but yet he is seene in his sonne: Therfore who so seeth the sonne, acknowledgeth him, and beleueth his wordes, the said sonne wyll not suffer hym to perishe, but although he be dead in body, he wyll rayse hym again in the last day, accordyng to his fathers wyll, that he so may liue wholly, both in body and soule, in the presẽce of the sonne whom he gaue credit vnto. The father hath geuen this power vnto the sonne, that he maye restore euen the dead vnto lyfe.

The texte. ¶ The Iewes then murmured at hym, because he said I am the bread of lyfe, whiche came downe from heauen. And they said: Is not this Iesus the soune of Ioseph whose father and mother we knowe? How is it then that he saieth, I came doune from heauen? Iesus aunswered and saith vnto them: Murmure not among your selues. No manne can cum to heauen, except the father whiche sent me, drawe hym. And I wyl raise him vp at the laste day.

When Iesus had spoken these thynges, the people whiche hytherto thorough hope of meate, could metely wel away with his communicaciõ, now seyng that they saw their hope of bodily sustenaunce was taken away, they fell to quarellyng with hym, to maligne against hym. And also whom they (being sufficed with eatyng) would haue made kyng, him do they now contemne as a vile person and lay arrogancie to his charge: not openly as yet, but murmuryng among themselues: chiefly at that saying whiche of al others they ought to embrace, that is to wete: I am the liuely breade which descended from heauen. They most coueted and gaped for bodily foode, and with this saying, they thought themselues deluded and mocked, where as in dede a thyng farre more excellent was offered them then they loked for. Certes the infirmitie of his manhed offended them, whiche they onely loked vpon with bodily yes, when as they myght both of his doynges and sayinges haue seene the power of god in hym, yf they had had yes of faithe. Is not this man (say they) Ioseph the Carpẽtars sonne, whose father and mother we knowe well inough by sight, and to be but poore folkes and of a very meane estate. Furthermore how can he for shame say, ỹ he cam doun out of heauẽ whẽ as but of late time he was borne here in earth amõgst vs: a very mã of mẽ as we be. For what meaneth he by tellyng vs of an other father? And whiles they wer talkyng secretly one to an other of these thinges, Iesꝰ (declaryng forthwith that mẽs very thoughtes wer not hid frõ his knowlage) did make more plain, & also cõfirm ỹ which he had spokẽ before, saying: there is no cause why ye should murmure amõg your selfes at these thinges, whiche I haue spokẽ vnto you. Your infidelitie is ỹ cause why my wordes stick not in your myndes. Ye se & se not, you heare & heare not, & whyles ye be prẽsẽt yet are ye absent. Of truth whosoeuer cũmeth to me, shal obtaine eternall lyfe, but by fayth must mẽ cũ to me. And faithe cũmeth not at all auentures, but it is had by ỹ inspiraciõ of god ỹ father: who lyke as he drayeth vnto him mẽs myndes by his sõne, so by breathing in faithe secretly into mẽs soules, he

les, he draweth thē to his sōne, in suche wise, ỳ through ỳ operacion of both ioyntly together, men cū to thē both. The father doth not geue this so great a gift: but to thē ỳ be willyng & desirouse to haue it. And truely who so doth w̄ a redy wil & godly diligēce, deserue to be drawē of my father, he shall obtain euerlastyng life by me. For I (as I tolde you) shal call to life again euen him ỳ is dead: when ỳ day shal cum, wherin ỳ felicitie of ỳ godly & ỳ destruc cō of ỳ wicked shalbe finished & fully cōcluded. He ỳ beleueth me, receaueth an excellēt great thyng, but he oughte to thāke ỳ father for it, wout whō no man can beleue, & yet for al ỳ they that in the mean season donot beleue, can not excuse their faut by saying that they wer not drawen: For the father (so much as lieth in hi) coueteth to draw all men. He that is not drawen is in faut himselfe, because he w̄drawe th himself frō him ỳ els would draw him

The texte.

It is written in the prophetes: and they shalbe al taught of god. Euery man therfore that hath heard, and hath learned of the father, cummeth vnto me, not that any man hath seene the father, saue he whiche is of god: the same hath seene the father. Verely, verely, I say vnto you: He that putteth his trust in me, hath euerlastyng lyfe.

Thynges of this worlde are learned by maunes endeuour and studye. This celestial phylosophy is not vnderstand, vnles the secret inspiracion of the father make mans hart apt to be taught. Undoubtedly this is ỳ whiche the prophetes lōg ago, did say should be, thus prophesiyng before hād: And they shalbe all taught of god. But the lustes of this worlde maketh many one vntowardes to bee taughte: whiche worldly desires, whyles they euen drowne men in these earthly thynges, they suffer theym not to lyfte vp their myndes to heauenly thynges. The gyft is gods, but the endeuour is yours. A man heareth my wordes with bodily eares in vain, except he hear before the secrete voice of the father, whiche must inspire the mynde with an insensible grace of faythe. Therfore whosoeuer fashion theymselfes to bee apte to receyue this inspiracion, the father dooeth thus drawe them. And he onely that is so drawen, cummeth finally to me. For god is a spirite, and is neyther heard nor seene, but to them that be spiritual. And so to haue seen and haue heard hym, is saluacion. Many shal see and heare the sōne to their peryl and daunger, notwithstandyng that ye do glory in that god was seen and heard to Moses and to the prophetes. There was neuer mortall manne that sawe and heard god, as he is in his owne nature and substaunce, that thing is geuen to the sonne of god alone, whiche onely came from god, with whom he was euermore before he came into this worlde. Therfore put clearely out of your mindes the vyle cares of this corporal lyfe, labouryng al ỳ ye cā ỳ through earnest desire of thynges ỳ be spiritually good, ye may attayne life euerlastyng. I would ye should forget that bread wherwith ỳ bodye is satisfyed, and be ye desirouse of that heauenly bread, whiche geueth eternall lyfe. This breade is receiued by faith, and faith is to be obtayned of god the father: be ye well assured thereof, that whosoeuer hath affiaunce in me, the same hath already eternall lyfe, for so muche as he hath the fountain of immortalitie.

And they shal be all taughte of God.

I am the bread of lyfe: your fathers did eat Manna in wyldernes, and are dead. This is that bread, whiche cummeth doun from heauen, that a mā may eate therof and not dye. I am that liuyng bread, whiche came doun from heauen. If any man eate of this bread, he shall lyue for euer, And the bread that I wyll geue, is my flesche, whiche I wyll geue for the lyfe of the world.

The texte.

I am that very breade whiche geueth not a bodily and a trāsitory life, but ỳ

the lyfe of the soule, and eternal lyfe. Although ye haue me present, yet neuer theles ye desire Manna, as a wonderful thyng. And albeit Manna (which your auncestours did eate and feede vpon for a certaine tyme in the wyldernesse) did cum from heauen (as you suppose,) yet it did them no further pleasure then wheaten or barlye breade would haue doen. It put away for a whyle the hunger of the bodye, whiche shortly after would returne agayne, and require more meate: but it could not geue thē immortalitie. For though your forefathers wer neuer so happye, yet dyd as many of them dye as dyd feede of that Manna. This bread (whiche I speake of) descended out of heauen in very deede, and it hath receiued of god celestiall strength to make him that eateth of it, to liue in body and soule euerlastingly, and neuer to be subiecte vnto death. Ye nede not therfore aske importunatelie any Manna frō heauen, when as ye haue very heauenly bread present and readye prepared for you, whiche geueth eternall lyfe, in case ye wyll receiue it by fayth. For I my self am that bread, the graunter of immortall lyfe, who alone cam doun from heauen, whom you (beyng offended with the infirmitie of this bodye) take and thinke to be nothyng els but the sonne of Ioseph and Marie.

I am liuing bread, &c.

Truely I am the very woorde of god the father, whiche who so beleueth shall haue immortall lyfe. If any man wil conuaye and digest this heauenly breade into the inward partes of the soule, he shalbe quickened and grow into eternall lyfe. And yf you beyng but carnal do not yet vnderstand spirituall thynges, I wyl shew you a more playn & groller mater, & a thyng ẏ is more apperteinyng vnto the flesche. Euen this flesche whiche you see and loke vpon, and whiche I shal bestowe and geue vnto death for to redeme the lyfe of the whole worlde, is the liuyng bread. Beleue, eate it, and liue. By this saying our Lord Iesus did sumwhat (after an obscure sorte) open vnto them ẏ misterie of his godhed, wherby he was alway with god the father, and of his death also: by the whiche he should deliuer and saue the worlde from the tiranny of death. Finally he did herein insinuate vnto them, the priuitie of his mysticall bodye: wherof he that is not a membre and by fayth annexed therunto, and so styll cleaue and sticke fast vnto it as the branche doth cleaue vnto the vyne, he shal not haue lyfe in hym. And Iesus knewe wel enough ẏ at that tyme the Iewes dyd not vnderstande his sayinges: but yet for all that he was assured that in tyme to cum it should cum to passe, how that these seedes (and as ye would say norishmentes of mysteries) beyng shut and closed vp within the myndes of good men, should growe vp and bryng forth plenteouse fruite.

The texte. The Iewes therfore stroue among themselfes, saying: how can this felowe geue vs that fleth of his to eat? Then Iesus said vnto thē: verely, verely, I say vnto you, except ye eat the flesche of the sonne of man, and drinke his blood, ye haue no lyfe in you. Who so euer eateth my fleth and drinketh my blood, hath eternal lyfe, and I wyll rayse hym vp at the last day. For my flesche is meate in dede: and my blood is drinke in dede. He that eateth my fleth, and drinketh my blood, dwelleth in me, and I in hym.

Therfore whē as these thinges semed to thē very inconuenient & folysh to be spokē, & durst not talke homely & familiarly with the lord hymself, there arose a great discord in opiniōs amongst thē: diuerse of them diuersly interpretyng the thing that was spoken. For euen as Nicodemus vnderstod not Iesus when he spake of a newe heauenly byrthe, nor the woman of Samaria knewe what Iesus ment in his darke speakyng of the water that should

flowe

flowe into euerlastyng life: this so rude and grosse people contended how it could be brought to passe, that a man should geue his flesh to bee eaten of other: and that in suche sorte as should suffise all men to perpetual lyfe. For he dyd bid, and inuited all men to eate heauenly bread, and sayd moreouer that his flesh was bread. How shal we (say they) eat the flesh of a liuyng mãne. And agayn, Jesus beyng not ignorant about what matter they contended did not declare vnto them by what way & meanes ỳ flesh might be eaten in steade of breade, but here now confirmeth that thyng to be nedefull, and a very necessary thyng, whiche they iudged but a vayne thyng and a plain absurditie, and that it could not be doen. Take this for a very suretie (sayth he) except ye receiue me whole, that is to say: vnlesse ye eate the flesh of the sonne of man in steade of breade, and in the place of wyne drinke his blood, ye shall not haue life in you. On the contrary side, who so euer eateth my flesh & drinketh my blood, hath by eatyng and drinkyng therof eternal life. Neyther shal the soule alone liue blessed and most happy by reason of this meat & drinke, but also after the resurrection of the body, the whole man both body & soule shall haue with me the fruition of euerlastyng lyfe. For lyke as mans naturall meate beyng conueyed down into the stomacke, and after it be disgested is conueyed thence through out all the membres of the body, and so turneth into the substance of the bodye, so that then the meate and the man that eateth it, is all one: in lyke maner on the other syde, he that hath eaten me, shal be spiritually transformed and turned into me. Furthermore, for so much as I am the chefe auctour of the resurrection, I wyll not suffer my membres to be disseuered and pulled away from me: but whosoeuer is surely ioyned to me by this meate and drynke, I shal rayse hym vp agayne in the last day: that because the whole man hauyng bothe bodye and soule beleued me, the whole man now also may liue with me euerlastyngly. Bodely meate worketh not this effecte, neyther yet Manna wherein ye reioyce, but the eatyng of my bodye, and the drinkyng of my blood, bringeth this thyng to passe. And therfore my flesche is truely meate, whiche geueth immortalitie, and my blood is truely drinke, whiche doeth procure eternal life, not only to the body, but to the whole man bothe body and saule. And as the lyfe of the bodye whiche is nourysched with daily sustenance, least it should perysshe before the tyme, is common to all the membres of the body, by reason of the indiuisible felowshyp that all the partes of the bodye hath togetherwardes, in so muche that though the membres of the body be diuerse and sundry, yet there is but one bodye, because that one soule geueth lyfe to euerye parte of the bodye: so he that eateth my flesh, and drinketh my bloudde, is in suche sort coupled and ioyned to me, that neyther can I be separate from hym, nor he from me. For I am in hym by my spirit, by whom I wyll geue lyfe to him. And he is in me as a membre in the bodye, and as the braunche is in ỳ vine, by suche a participacion as cannot be dissolued.

Except ye eat the flesche of ỳ sõne of man.

The texte.

CAs the liuyng father hath sente me, and I liue for the father: Euen so he that eateth me, shall liue by the meanes of me. This is the bread whiche came doune frõ heauen, not as your fathers did eate Manna, and are dead. He that eateth of this bread, shal liue euer. These thynges sayd he in the Synagogue, as he taught in Capernaum. Many therfore of his disciples (when they had heard this) sayd, this is an hard saying: Who cã abyde the hearyng of it?

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The father that sent me is the principall fountain of al life. Whosoeuer is ioyned to him, is made partaker of life. And therfore as the father is in me, and geueth me life, and also power to geue life vnto other: euen likewyse to hym that eateth me (and is so annexed to me, by reason of that mysticall eatyng, and drinkyng, that he is made one with me) do I geue lyfe, not to endure for a short tyme, but eternall lyfe. Whatsoeuer thyng so euer is of earthly nature, the same doth continue but for a tyme, and is of smal efficacie. Manna whiche fylled doun from heauen for you, then beyng vnder Moses tuition and conducteyng, because it was foode pertainyng to the body, it coulde not geue eternall lyfe to your elders: for where as all mē did eat therof, they neuertheles dyed, neither did any one of so great a number remain vndead: yea moze part of them died also in soule, because they prouoked god many wayes to wrath. But certes this bread, that vndoubtedly came doun frō heauē, hath a celestial vertue in it, and geueth eternall life to the eater therof. The Lord Jesus did instruct the ignorant and grosse multitude with suche wordes: very desirous to lifte them vp from the loue of visible & corporal thynges, to the loue and desire of heauenly and eternall thynges. And he spake these wordes in the Synagogue amongst a great assembly of people, exercisyng the office of a teacher. Howbeit the grosse people was so farre of from the capacitie of these heauenlye mysteries, that a great sorte of his disciples also beyng offended herewith, wer about to fall from their maister, murmuryng amongst themselues and whisperyng this saying: This is an hard cruell saying (saye they) concernyng the eatyng of a liuyng mannes flesshe, and drinkyng his blood: whose eares can abyde to heare suche doctrine.

This is the bread which came downe from heauen.

The texte. Jesus knew in hymselfe ꝓ his disciples murmured at it, & he said vnto them: doth this offend you? What & ꝓ ye shall se the sonne of mā ascend vp thither where as he was before? It is the spirit that quickeneth, the flesh profiteth nothyng. The wordes ꝓ I speake vnto you, are spirit & life. But there are sum of you ꝓ beleue not: for Jesus knew frō the begynnyng which they wer ꝓ beleued not: & who should betray hym. And he said: Therfore said I vnto you, that no man can cum vnto me, except it wer geuen vnto hym of my father.

Jesus vnderstandyng what they murmured at secretely amōg thē selues labored to remedie the thyng that they wer offēded with, geuyng knowledge before hand vnto thē that they should see greater thynges wt their eyes then that they heard hym at this tyme speake of himself. And he shewed thē that the wordes whiche he had spoken as touchyng the eatyng of his flesshe, & to drinke his blood, was no incōueniēt thing, nor to be abhorred at, but a right pleasaūt, gracious, and fruitful saying: in case it wer taken and vnderstand not after their course and grosse intelligence, but after a spiritual sēce. Now therfore beyng turned towards his disciples, whom it had behoued to haue further considered, & to haue been wyser then the base sorte of people, by reason of ꝙ acquaintance & familiaritie whiche they had with Jesus, and also for the miracles whiche they had seen hym worke: Jesus (I say) lokyng vpō his disciples, rebuked their dulnes in this wyse, saying: Doeth it offēd your eares to heare me saye that I am the breade whiche came out of heauen, to geue lyfe to the worlde: whether is it a greater difficultie (after the grosse vnderstanding of mannes wit) to haue descended from heauen, or to ascend vp into heauen: What then, ꝙ hereafter ye do see the sonne of man, whom ye now see to haue the natural body of a man, ascende into heauen, where he was before he came doune thence, and before he had this mortall body?

What and ꝙ ye shall see the sōne of mā, &c

This

This is not doen and graũted by reason of your senses: that ye should be alway carnal & vnderstand al thynges fleshly, but that ye should leaue ỹ flesh, & go forward to the spirite. The spirit discended frõ heauen, and was incarnate: the flesche beeyng now made spirituall, shalbe carryed awaye vp into heauen, least ye should alwaye loue the flesche, and be carnall, but yet beyng first instructed by the flesh, ye ought to profit & go forward toward heauenly thynges. For the flesh alone and of himself, profiteth nothyng, it is the spirit ỹ geueth life. For what is bodily substance of men, if the spirit lacke: euen so my word carnally vnderstand, shal not geue life vnles ye take it as an heauenly thyng, and vnderstand it spiritually. By my flesh & blood, I meane my doctrine, and so I tearme it, whiche doctrin yf ye do by true faith receiue it desirously and effectuously, and than conueigh it into the bowels of your mynde, and retayne it there, it will quicken and make your myndes liuely, & cause you and me to be al one: so that ye shall through my spirit, liue euerlastyngly: lyke as the membres of one bodye liueth by one common spirite, so long as they do adhere and cleaue fast together. And I shall leaue vnto you my flesh and blood as a hid secret mistery, and mystical token of this copulacion and felowship: whiche selfe thyng although ye do receiue it, yet wyll it not profit you vnles ye receiue it spiritually. Therfore do not repugne & refuse my saying, (though beyng styll carnall ye do not rightly vnderstand it, nor take it as it ought to be taken) but rather labour for the true vnderstandyng therof. For the wordes whiche I haue spoken vnto you, are not carnall (as you interpretate them) but be spyryte, and lyfe: and whyye? Verely because they beeyng spirytuallye vnderstande, do conferre and geue lyfe to the soule. He that receiueth these wordes rightly and truely, eateth my flesche, and drynketh my blood: and beyng coupled to me, gayneth thereby euerlastyng life. But he that willyngly refuseth them continueth in deathe, thorough the synnes of his former lyfe, and doubleth his owne damnacion of eternall death, by reason of infidelitie. And all they refuse this bread whē it is offered them, whiche beleue not my wordes. And I knowe that these thynges are spoken all in vayne to sum folkes: beyng ryght wel assured that there be sum among you whiche doeth not credite my wordes, and therfore reiectyng lyfe when it is offered them, they be cause of theyr owne vtter destruccion.

And for that cause our Lorde Jesus spake these thynges, who was ignorant in nothyng, yet he knewe wel ynough or euer he spake these wordes, whiche of his disciples would geue fayth vnto hym. And moreouer he coulde tell this also: that euen amongest the twelue Apostles, (whom he so surnamed for honour sake) and whome he dyd also choose spectally to be aboute hymself, as most sure frendes: He knewe (I say) that there shoulde be one of theym whiche woulde betraye hym to the Jewes, that shoulde put him to death. Therfore, to note them, whiche though they dyd heare all one worde, and saying with the reste, and though also one of the twelue should eate of the same bread and drinke of the same cup, whiche his felowes should eate and drinke of, yet should not they obtayne lyfe thereby, because they tooke and receiued that heauenlie bread not spirituallye, but carnally, Jesus added more, and sayde: for this cause I tolde you a litle before, that no man coulde sum vnto me, excepte it wer geuen hym so to do from heauen

of my

of my father. To haue heard this my voyce, is nothyng: to haue seen & felte this body, is nothyng, except the father of heauen haue geuen withal ỹ eyes of fayth, with the whiche I am loked vpon to the beholders health, and vnles he shall geue therwith heauenly eares of the mynde, with the whiche I am heard fruitefully, and to the hearers commoditie.

The texte. From that tyme many of his disciples went backe, and forsoke hym, and walked no more with hym. Then sayed Jesus to the twelue, wyll ye also go awaye? Then Symon Peter answered hym: Lord to whom shall we go? thou hast the wordes of eternall lyfe: and we beleue and are sure that thou arte Christe the sonne of the liuyng God. Jesus answered them. Haue not I chosen you twelue, and one of you is a deuill? He spake of Judas Iscarioth the sonne of Simon, for he it was that should betray hym, beyng one of the twelue.

These wordes of Jesus beyng full of the doctrine of saluacion, dyd not descende doune into their myndes, whose myndes wer occupied with earthly desyres and couetousnesse: who also vnderstood no heauenly thinges, besides the grosse and carnall religion (as they vsed it) of Moses lawe. Therfore after that Jesus had this communicacion among them, the more parte not onely of the common people, but also of his owne disciples, fell awaye from their mayster, and thereby are made wurse, whereby they might haue been muche better, in case they had taken al thynges well, and receiued him accordynglye, and they so muche forsooke hym, that they withdrewe themselfes from his cumpany, and from eating and drinkyng with hym, as men that by that facte would condempne his doctrine. But Jesus to shewe euen now the maner and way how that preachers of the ghospell should behaue themselfes: doeth neyther make to humble and vile suite to haue them tarie still with hym, least he should seme to dooe the thyng that other are wounte to do: that is, to shewe hymselfe to stande in neede of their cumpanye. Neyther doeth he speake to the reproche of theyr goyng awaye, least therein he myght haue been thought to haue more sought his owne prayse and glory, then their saluacion, and yet he doeth not vtterly put them away from him, because they myght (perchaunce) afterwarde haue been better aduised: but to declare that through their owne faute they wer offended, and so without any occasion geuen them, went awaye: and that his saying should not altogether lacke fruite, although that sum made themselfes through infidelitie vnworthie any heauenly gifte: Jesus (I saye) vpon these skylles tournyng hym towardes the twelue apostles, whom he had admitted and take vnto hym to be the speciall witnesses and bruters abrode, of al the thynges that he wroughte, did so get out of them the open confession of their beleke, that he neyther retayneth these with flatterye, as thoughe he had gonne about his owne busynesse rather then theyrs, neyther dyd he to muche feare them with threatenyng and chidyng, least they shoulde seeme to folowe Jesus, rather compelled, then (with their own consent) perswaded. For no man is to be compelled vnto the faythe of the ghospell. And Jesus had leauer men shoulde openly forsake him, then to haue a disciple colourably and faynedly: And therfore whiles other wer departing from him, Jesus saieth to the twelue: And will ye also goe away from me? ye maye tarye styll and will ye also go awaye. ye lust, vnlesse ye thynke it more your commoditie to departe. Verely I doe desyre that it myght be euery mans lucke to haue this heauenly gift by me: but it is neither to be geuen to them that refuse it, for they dooe not deserue it, nor any manne can attayne to cum by it, except he be desirouse of it. And

yet it

yet it is the gift of the father that any man doeth couet and earnestly desyre it. Here now doeth Simon Peter, a man alway of a playne and ardēt fayth towardes Iesus (representing in his person the whole churche) and in the name also of other maketh aunswer cherefully, and with great courage saying: O Lorde, God forbyd that we shoulde forsake the, for considering that we be muche desyrous of eternall saluacion, and also knowe right wel how bare and vnpleasaunt, how colde and vnprofitable those thinges are, which the Pharisays teache, and seyng also that we haue hearde Iohn testifiyng of the, whither els and to what other man should we go frō the? for thou alone speakest the woordes whiche bryng with them euerlastyng lyfe. Thou that receyuest euery one (that will cum) shalt not driue vs from the, whom thou hast once admitted to thy seruice, neyther do we desyre to change our lorde and maister, for we should change for the worse, what new maister so euer we shall chose. For we not onlye trustyng vpon thy woordes beleue ỹ, but also we knowe by the very dedes that thou doest, and haue certainlye founde and tryed out therbye, that thou arte verave Christe, and the anoynted sonne of God: of whom onlye all men ought to hope for eternall health and saluacion. But Iesus did neyther shew hym self muche to wounder at this stoute saying of Peter, wherby Peter did so hielye report of Christe, least he should seme to take pleasure in mens prayseing of hym, nor he did not vtterly refuse it, least he should so haue denied the truth: but exhortyng all men to persseuer in that faythfull confession, whiche Peter had made in all theyr names, he did sumwhat disclose that one of those fewe should be suche one as should not only go from hym, as other disciples had doen, but should also couenant with his aduersaries, and betray him euen to deathe. And his pleasure was to signifie that thyng couertly, because he would not bewray Iudas: lest any man should thinke that Iudas beyng with suche a rebuke prouoked, did worthely reuenge hymself vpon his maister, and Iesus mynde was also to cause euery man with this saying to beware lest through theyr owne faulte, they fall into so wicked a dede. And he sayeth: What is the cause ye do meruaill that already sum of my disciples are gon awaye from me? haue not I chosen you as most excellent, out from amōgst all other? And yet one of so small a numbre and so specially chosen is a very diuell, and shall accuse and betray hym whose bodye he hath eaten, & whose bloud he hath dronken carnallye, but not spirituallye: whom he hath heard also preache, and seen do miracles. Therfore do not shrinke from the thyng that you haue begonne, as they haue doen, whom ye haue seen go awaye, but persseuer and ware alwaye better and better, vntill ye may worthelye cum to be suche, as can spiritually eate the foode of my heauenly doctrine, and beyng therby as it wer conuerted into me, ye shall obtayne euerlastyng lyfe.

Thou hast ỹ woordes of eternall life, &c.

We are sure that thou art Christe, &c.

The paraphrase of Erasmus vpon The.vii. Chapter.

The texte. CAfter these thynges, Jesus went about in Galile, for he would not go aboute in Jewry, because that the Jewes sought to kyll hym. The Jewes feast of tabernacles was at hande. His brethren therfore sayed vnto hym: Get the hence, and go into Jewry, that thy disciples also maye se thy workes that thou doest. For there is no man that doeth any thyng in secret, and he hym selfe seketh to be knowen openly. If thou do suche thynges, shew thy selfe to the world. For his brethren beleued not in hym.

BVt after that our Lorde Jesus went about & was much cõuersant in Galile, forsomuch as by reason of his wordes whiche did implie certayne heauenly thynges, and thynges of greater importaunce than mãs reason could retche, and also throughe the myracles that he wrought he gat hymselfe muche enuie amõgst his owne disciples, who had him in more contempte, he was knowen vnto them by beyng in house among them: and verely the baseneꝭ of the house & parentes that he came of, made theyr hatred more bitter & vengable against hym. For he could not now lyue in Jewry with suretie of his life, because the Jewes had a good while sought wayes to kill hym, yet Jesus went not out of Jurie for fear of death, or that he had not power to slyde awaye out of the middest of theyr wylie traynes as oft as he list, but shewing him selfe very man, he layed before his disciples as it were an image and portrature of thynges that should folow, to whom it should chaunce, that throughe the malicious infidelitie of the Jewes, he should be compelled to go from them to the Gentiles. But the Jewes very feastfull hye and solemne day, whiche is emong the Gzekes called scenopegia (in English the feast of tabernacles) was at hande. And this feast had that name scenopegiam to call to remembraunce the old Patriarkes, and theyr wayes: whiche led theyr life in pauilions and tentes many tymes remouing from place to place, euen so at ỳ tyme declaryng by figure what maner of lyfe theyrs ought to be, whiche profesſe the doctrine of the gospell. And because a great mayn companye of folkes came now against this holy tyme and hye feast out of all Syria, and other countreys whiche border therupon thicke and thyckfold vnto Hierusalem, for the solemnitie of the temple: the holynes and religion wherof was had in reuerence euen among the heathen people. Jesus kinsfolkes al ignorant and subiect as yet to worldly desyres and affections, hauing affiaunce in the title of theyr kinred, more boldly than was mete, exhorte hym, if he had ben desirous of fame and glory, but yet they toke hym to be timorous, and of lesse audacitie than behoued hym, and for that cause they moue hym that if he thought hymselfe wel inough ayded and durst truſt therto, that he would not lurke and hide hymselfe amongst the aliens of Galile, but would worke and performe at Hierusalem in the full sight and euen in the middest of the people that was resorted thither, those thynges whiche he had so finely spoken of hymself. The great day and solemne feast (saye they) is at hande: leaue Galile therfore, where as thou hast to long tyme kept thy selfe close, and go into Jurie the most florishyng part of the whole kingdom, and so bryng thy selfe to Hierusalem the chiefe citie, & head place of al the Jewish nacion, thou mayest there get many disciples if they al once looke vpon thy

His brethren therfore sayed vnto him. &c.

doynges

doynges. No man that would be extemed, doeth those thynges priuely & in cozners, wherby he maye get a name amongst men. If thou be cum frō heauen in dede, and canst do so great thynges as thou sayest thou canst, do so that thou maist be knowen to the wozld. But let no mā meruail at this carnall, presumptuouse, and very vngodly saying of the lozde Iesus kinsfolkes. Foz of trueth at that tyme, they that wer his nye kinsmē (& therfoze called his brethren) and knit to him by a strait familiaritie, did not beleue on him: of whō, sum foz all that being afterward of the numbze of his Apostles, did most constantely setfurth Christes glozy in their preachinges.

There is no man þ doeth any thyng in secrete.

Foz his brethren beleued not in him.

Then Iesus sayd vnto them: My tyme is not yet cum, but your tyme is alwaye readye. The wozlde cannot hate you, but me it hateth, because I testifie of it, that the woozkes therof be euill. Go ye vp vnto this feast, I wil not go vp yet vnto this feast, foz my tyme is not yet full cum. When he had sayd these woozdes vnto them, he abode still in Galile. But as sone as his brethren wer cum, then went he also vp vnto the feast, not openly but as it wer priuely. Then sought hym the Iewes at the feaste, and sayd, where is he? And muche murmuring was ther of hym among the people. Foz sum sayed, he is good, other sayed nay, but he deceyueth the people. Howbeit, no man spake openly of him, foz fear of the Iewes.

The texte.

Iesus therfoze accozdyng to his singular modestie and gentilnes, did blame the boldnesse of his familiar frendes easely, and with great softnesse, signifying that carnal kinred hath no intresse in that he did concernyng the saluacion of mākinde, but that all suche businesse (because it is heauēly) is to be moderate by thauctozitie of the father of heauen: he declared also that he neyther feared death, which he was ready willingly to suffer foz the saluacion of mankind, noz that he desired the glozye of this wozld, the hatred wherof he did prouoke to wardes himself by speaking trueth, & thinges cōtrary to mens wozldly affeccions: & in consideracion hereof Iesus sayed: My tyme is not yet cum. When that shall exhozte me, then shall not nede your aduertisementes. It dependeth of the father of heauens determinacion, & not of mans deuise how & when it behoueth me to be knowē to the wozld. I that came at the fathers pleasure & arbitrement, haue my tyme. But your time (which beyng led with wozldly affeccion, seketh foz the glozye of this wozld, and woulde haue me accozding to the iudgement of the wozld to glozy) is alway ready. Ye may safely go whither ye list, when as the wozld loueth you as men cōfozmable therunto. I do not seke glozye at the wozldes hande with this affeccion & loue that ye hunte about foz it, foz I seke my fathers glozy, and go about the saluacion of man. It is so vnlike & far of, that I should (by any kinde of flattery) get glozy and prayse in the wozld, that I do rather bring the hatred of the wozlde vpon me by dissenting from the lustes and carnall pleasures therof, & by testifiyng opēly that the woozkes of it are euill, not withstandyng that the wozld selfe putteth forged godlinesse and false felicitie in suche wozkes as be but carnall and wozldly. The Iewes haue their feastfull dayes whiche now of late tyme God abhozreth. Foz they offer vnthankful sacrifices & odiouse to God, seyng in þ meane time they haue theyr hādes al blody, & in the selfsame daies which they would should be thought pure & holy, they go about the death of innocētes. There is one true feastful day whiche I must celebrate spiritually, wherwith the father is pleased & delited. That day is not yet cum, but when it shal cum, I shal willingly go mete with it. You that are yet stil

My time is not yet cum &c.

The wozlde can not hate you.

I will not go vp to this feast. &c.

carnall, and worldly wise, get you vp to this solēne feast. I intēd not to go with you to this great feast that is now nie at hand, forbicause my tyme is not yet fully accomplished. With these woordes our lord Jesus sent away from him his natural kynsmen, beyng alway wont to set aside the regard & affection towardes him, as often as the busines of the gospell was to be gone in hand withall, which matter because he would it should be wholly ascribed to his fathers wil & arbitrement, he would not suffer it to be polluted with any worldly thing. Thus did he restrain & stint the autoritie of his mother at ỹ mariage, & again he was euil apayed & in maner thought scorne and disdained that he should be called out by his mother & kinsfolkes from talking of the gospel, & after that he had made his abode a while with his nye frendes at Capernaū, he left them and set in hand to preache: furthermore hanging vpon the crosse, he called his mother woman, as though he had knowen no mother in that businesse. Yea and also beyng a child but of .xii. yeres old, he semed to disdain that by their autoritie he should be called from his fathers affaires. Now therfore, they supposing that for feare of the Jewes Jesus would not cum to the hye and solemne feast, wēt thither alone. And they goyng vp to Hierusalem, Jesus taried still in Galile: so tempering al his doynges & with moderacion duely bestowed them, that sumtime he proued him self to be very man, lest he should not haue semed to be man, & sum other tyme he shewed great likelihood of his godly power, lest men should beleue that he was but man only. But after that his brethrē wer departed & gon towards the feast, then did he himself go after: so that the matter is plain, he did not so muche refrain goyng to that solemne meting for feare of the Jewes, as he did to eschewe that coumpany of his kinsmen, whom beyng as yet carnal he would not haue to be associat with him in the gospels cause, or to haue any medling therwith. But he came to Hierusalē not to auaunt himself, but as it wer by stelth & priuely, & as a mā would say, to cause them the more earnestly to loke for his cummyng: and when his time wer, to cum abrode and declare him self to the brode worlde with more fruite. For he knew the Phariseys myndes how that they had been a great while about in their cōuenticles and secrete councels to fynde sum occasion vpon the holy daye to attache and apprehēde him. Now therfore when he was of truth cum to Hierusalē, but as yet he went not abrode into the common resorte and assemblie of people as he was wont to do, the Jewes marked him and layed spial for him whether he went to the keping of the holy daye or no, and forasmuche as they desired to se him, they enquired one of an other where he was. And euen now alredy many sundry tales went of him among the people, as if he had been absent, because all men had not one opinion nor were not like affected towardes Jesus. For of surretie many of the homely sorte of the people whiche had been present at his miracles working, and had heard him preache, who also had had experiēce of his gentlenes by being in his cūpany, said that Jesus was a good man, & one not mete to be euill entreated and cruelly hādled. Of the cōtrary side, the Priestes and Phariseys, whō the prayse & renoume whiche was of Jesus had vexed a great while, denied that he was a good mā, who like a seditioule felowe did allure the people to him and turne them from hauyng the Priestes, Scribes, and Phariseys in reuerence. Verely these sayinges wer by

For sum said he was God.

Howbeit no mā spake openly of hym. &c.

wer by secret whisperynges sprepled abrode cõcerning Jesus, whereas no man durst in the meane while openly make any good reporte of hym. Howbeit there was many whiche had a good opinion of him. For they feared ỹ heade men of the Jewes, of whom they knewe Jesus to be muche hated, because he semed with his woordes & dedes to diminiſhe theyr auctoritie. Moreouer, as touchyng the keping of himselfe out of the way, he so did of very mekenes & modestie, lest he should be thought wittingly & willingly to haue prouoked the malice of the Phariseis, who sought for nothing els but matter & occasion to put him to death. That he did go abrode, was doẽ for theyr cause whõ he knewe should be furthered to saluacion by his doctrine: whereas he was not ignorannt that the Phariseis & Scribes would growe more heady & fierce throughe that he should say & do for the saluacõ of the world. For the Lord beyng moste desirous of mãs saluacion, coueted that if it might be possible, his doctrine should worke saluacion in all men: but yet so muche was not to be geuẽ to ỹ frowardnes of certain, that ỹ doctrine of the gospel was to be withdrawẽ & kept frõ the good simple people. For feare of the Jewes.

Now whan half the feast was doen, Jesus went vp into the temple, and taught. And the Jewes merualled, saying: how knoweth he the scriptures, seyng that he neuer learned? Jesus aunswered & saied: My doctrine is not mine, but his that sent me. If any mã will be obedient to his will, he shall knowe of my doctrine, whether it be of god, or whether I speake of my self. He that speaketh of hymself, speaketh his owne prayse, but he that seketh his prayse that sent him, the same is true and no vnrighteousnes is in hym. The texte.

Therfore when as the high & solemne feast was half doen, Jesus went openly in the sight of al men into the tẽple, and there taught the people not pharisaicall ordinaunces or ceremonies of the law, whiche should anon after cease, but the philosophy and wisdom of the gospel. But when the Jewes could picke no quarell against his doctrine, yet they deuise and studie to bryng him out of credence, and to diminiſhe his auctoritie among the people, merualing how that he, beyng not lerned and vnlettred (for in dede he was neuer brought vp in pharisaicall doctrine, in the reading and profession whereof they swelled for pride) should cum by those sayinges, which he alledged and brought out of holy scripture, with great wisdom, and to much purpose: in maner appechyng him as one that had a deuill to teache hym, or that he had cum by the knowledge of that learning (which he learned of no man) by sum other magical art & deuilishe witchcraft: The Jewes therfore in consideracion hereof, sayed: how doeth this felowe a Carpenter hymself, and a Carpenters sonne reade & vnderstand sciences, when as he neuer learned them? Verely Jesus, to shewe vs an exaumple of sobrietie and gentle behauiour, very curteously and with muche lenitie put away and confuted theyr so sinfull and wicked suspicion, declaring plainly that this doctrine came neyther of man nor deuill, but euen of God whom they also did worship: and whose glorye and honor they ought of duetie to fauour, if they would be taken for true godly mẽ. and as for him self, he told them plainly, that he did neyther chalenge to hymself the doctrine whiche they woondred at, nor the honour and prayse whiche they did enuie: but ỹ altogether came of ỹ father of heauen, whose businesse he did. He told them further more that forasmuche as they had taken vpõ them the perfite knowledge of the lawe, whiche God gaue vnto them, and did disdainfully lothe other as vnlearned and very ideotes, it wer indifferently doen that in case How knoweth he the scriptures.

they had the very true knowledge of scripture, they should embrace and acknowledge the doctrine whiche proceded from the same, from whō the law came: vnlesse they woulde make men knowe, that enuie, hatred, despyte of theyr owne glory, loue of gain and lucre, and suche like inordinate and carnall desires, whiche procedeth of a leude minde, had blinded theyr iudgement. For God is not (sayeth he) contrary to hym selfe, that now he would teache by his sonne a contrary thing to that he gaue in his law. Therfore Iesus knowyng al theyr secretes, made this aunswer to their secrete murmuring, saying: My doctrine which ye wonder of whom I should haue it, for so muche as I haue learned no letter of any man, is not myne: (for in dede I do bryng you no newe learnyng of man that differeth from the wil of God and the minde of the lawe which was geuen you of God) but it is my fathers doctrine whiche hath sent me into the worlde: that the worlde beyng seduced with the sundry and manifolde doctrines of men, and blynded with wicked affections and naughty desyres, might by me knowe my fathers wil: and when it is knowen folowe it, and so by folowing of it, obtein eternal lyfe. For of trueth his wil is this, that they ỹ beleue his sonnes sayinges, by whom he teacheth you & speaketh vnto you, should get thereby euerlastyng health. And the cause why many do lesse mynde and desyre that thing is enuie, hatred, ambicion, aduauntage, and other euill desyres & carnall lustes. But if any man would (setting aside all malice) with a true meanyng and a playn simple herte obey my fathers will rather then hys owne lewde and vngracious affections, he will soone recognyse my doctrine not to be of man, or any newe and straunge inuencion of the deuil, but to be cum from God: not that I do speake those thynges whiche I saye of mannes reason and witte, but after my fathers mynd whose ambassadour I am. When that be more studious of their owne glorye than of Goddes, do preferre newe doctrine of theyr owne inuenciō before the doctrine of God, to bee made more of in the worlde them selues. For they had rather be taken for authors of mās doctrine, the whole glorye whereof should altogether continually redound to them selfes, then to be publike preachers of Gods doctrine, and had leuer teache those thynges whiche might get to themselfes prayse and aduauntage, then that whiche should bryng glory & honour to God, or saluaciō to theyr neyghbour. But he that seketh not his owne prayse, but his from whom he is sent, speaketh all thynges purely & vncorruptely; neyther is his doctrine in daunger of any errour, or fauty through the lustes of ambicion, of auarice, enuie or hatred.

If any man will be obedient vnto his wil.

He that speaketh of hymselfe, seketh his owne prayse.

The texte. Did not Moses geue you a law, and yet none of you kepeth the lawe? Why go ye about to kill me? The people aunswered and saied: Thou hast a deuil: who goeth about to kill thee? Iesus aunswered and sayed vnto them: I haue done one worke, and ye al meruaill. Moses therfore gaue vnto you the circumcision, not because it is of Moses, but of the father: and yet ye on the Sabboth day circumcise a man. If a man on the Sabboth day receyue circumcision without breakyng of the law of Moses, disdayne ye at me, because I haue made a man euery whit wholle on the Sabboth day. Iudge not after the vtter apperaunce but iudge with a righteous iudgement.

I teache no other thyng then that whiche God had taught you by his lawe, if a man vnderstand the meanyng of the lawe, nor I do nothyng els but that the lawe prescribeth vnto me. The autorite of Moses is an halowed thyng, and had in reuerence with you that despise me. And did not he take

take you a lawe whiche he receiued at Gods hande: Ye take vpon you the right vnderstandyng and keepyng of the lawe, where as none of you doeth truely obserue the law after the will of God who gaue you the lawe: yea rather vnder a colour and pretence of the law, ye go about those thynges whiche he doeth moste deteste and punishe. Ye laye blasphemie vnto my charge because I doe more seke the glory of God then mans prayse. Ye obiect against me the breakyng of the Sabboth daye, who haue saued a man on the Sabboth day, when as the holy religion of the Sabboth doeth not stay you from deuisyng and labouryng to destroy an innocent, and not onely an innocent but suche one as hath deserued good at your handes. Is this to magnifie Moses whom ye preferre before me? Is this to honour & reuerence God whō ye with feyned religion worshippe? doeth not the law curse hym that sheadeth innocentes bloud? Neyther doeth it permitte any power or autoritie of puttyng to death but vpon malefactours, nor vpon them neyther, except they be lawfully conuicted and cōdemned. Why than do ye contrary to the lawe trauaill about my death, that beyng sent of God do preache his will and pleasure to you accordyng to the intent of the law: that do seke his glorye and not mine owne, that do not effectuously seke a kingdome or riches to my self, but that do freely offre saluacion to all men: that hurte no man but do good to all men? This saying of Jesus did vexe and trouble the Pharisеys mindes for two causes: first because they perceyued well that their craftie inuencions (though they wer secretly doen) wer not hid from his knowledge, whom they supposed mighte soone without difficultie haue been made away, if the thyng that they went about could haue been kepte secret from hym: Secondarily his woordes pynched their myndes, because he did appele them of sinnefull transgression of the lawe in the presence of the people, who would haue been thought most true obseruers of the law. They layng snares for the innocent bloud, feared not ꝑ knowledge of God, but they feared to haue their dedes knowen to the people. Therfore to face out the thyng by dissimulacion, they let fare as if they thought the multitude did not knowe their wickednes, and so fel to opē rebukes and checkes, as is the maner of al wicked persons that are take with the maner, in a mischeuous deede that can not be excused. Thou hast (say they) the deuill, seyng thou makest the father of heauen very God hym self, to be auctour of thy doctrine, to auaunt thy self thereby. God is true, & thou by the deuils instigacion art vntrue. Who goeth about to deuise thy death? The Lord Jesus did not brawl with them again with any checkyng answere to their so furious blasphemie, least he should haue made them more woode by putting to of furie to them, that were already cruell & furious: but geuing vs an ensaumple of mildenesse, full gentelly he telleth them the cause why he did the dede, for the whiche they quarelled with hym. And where as them selues in very dede wer breakers of the lawe in al thinges, yet did they accuse Jesus as a transgressour of the law, because he had healed a man sicke of the palsey on the Sabboth day.

The people answered & said, thou hast a deuill.

Who goeth about to kill thee?

I (saieth Jesus) did one certain dede on the Sabboth daye, whiche was neyther euill, sinful, nor yet vnhonest, but wherwith I gaue health to a mā that was myserably diseased, whiche you your selues could not but allowe and commend, in case it had not been doen on the Sabboth day. But they

do rather breake the Sabboth whiche goeth about that thyng on the Sabboth whiche is sinfull and wicked, on what daye so euer it be doen. The religion of the Sabboth is not so great, but it ought to giue place to those thynges whiche are of more weight and greatter impoztaunce, and good and godly euery daye whensoeuer they be doen.

If Moses hymself, whom ye highly esteme and attribute so much vnto haue geuen you the same exaumple, and hath doen before me likewise as I haue doen: If also the very lawe do teache that worke maye be doen on the Sabboth day without breakyng the lawe of the Sabboth, eyther ye muste nedes absolue and cleare me: or els in case ye cõdemne me, ye must also condemne Moses with me, and the lawe it selfe to, because whatsoeuer he gaue vnto you, was a lawe. Moses gaue circumcision vnto you, not that circumcision began euen very than whan Moses lawe began, for it was geuen of God to the Patriarches before the lawe was written: & for that cause circumcision is a greatter matter in religion then the Sabboth daye, because it went before the lawe, and is as it wer the head of the lawe. But the very same Moses whiche commaunded circumcision, commaũded the Sabboth daye. You do circumcise a man on the Sabboth daye, and ye thynke not that ye violate the Sabboth day therin: because of the dignitie of circumcision, wherunto ye thinke that the religiõ of the Sabboth ought of right to geue place, lyke as the Deacons and Priestes doe also in the temple these thynges whiche be pertainyng to Goddes seruice, and yet in so doyng they take not theym selfes to be breakers of the Sabboth daye, for so muche as they esteme the thyng that they doe to be of more holynesse then that it should be omitted because of the Sabboth daye.

And ye on the Sabboth day circũcise a mã

Considerynge therefore that ye doe circumcise man on the Sabboth day, least through not beyng circumcised he should not be one of you, neyther doe you wene that the Sabboth day is by that worke the worse kept. I meruaill why than do you lyke disdaynfull men to make suche clamour that by my worke the Sabboth daye is vnkepte and broken, who hath healed not one parte alone of man, but haue preserued and saued the whole manne altogether on the Sabboth daye. Although circumcision were before the lawe, and is after a sorte the very beginnyng and chefe parte of the lawe: yet it is not perpetuall. For men were acceptable and dearely beloued of God before there was any circumcision, and the tyme shal be when God shall mislyke and refuse the ouerthwarte circumcisiõ of the flesshe, beyng without the inward circumcision of the herte. But to geue healthy both of body and soule to a mans sily wretched neighbour, as it is a greater act and a more holy dede than to circumcise a man, so is it alwaye good: before the law, in the tyme of the law, & after the law, because it is of it owne self good.

Why than doe ye, in a cause not vnlyke, yea in a muche better matter as touchyng my behalfe, worship and haue Moses in reuerence, and accuse me as giltye of a great cryme? For I doe not now dispute whiche of vs twayne is greatter then the other. Take Moses still (as he is) for an excellent man: let it be so that I am euen as you suppose me to be, a mean and an abiect person, yet if ye loke wel about you, and do consider the matter rightly, either ye ought to cõdemne vs bothe or to assoyle vs both. And

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the very lawe of trueth, teacheth vs this, that in geuyng iudgemente, ye should loke vpon the matter, and not the persone: and he standeth accursed that thrugh fauouryng the ryche oppresseth the poore.

Therfore iudge not after the qualitie of the persone, but lette your iudgement be iuste and rightefull accordyng to the matter, if ye will truelye obserue Moses lawe. But after these thynges and many suche other wer spoken by our Lorde Jesus, so gentelly that they had been able to haue pacified neuer so cruell a mynde, and when his sayinges also wer so trewe that they could not be proued false and confuted of any man, wer he neuer so shameleslle, the Phariseys (of truth) ceassed from speakyng, but neuertheleslle they persiti and continue in theyr malice without any mitigacion of mynde, because he durst in the presence of a multitude in suche wise laye from hymself the faulte of breakyng the Sabboth, that he burdened them with a muche greatter crime.

Indge not after the outer apperãce, &c.

Then sayed sum of them of Hierusalem, is not this he, whom they go about to kil? But lo: he speaketh boldely, and they saye nothyng to hym. Doe the rewlers knowe in deede, that this is very Christe? Howbeit we knowe this man whence he is, but when Christe cummeth, no man knoweth whence he is. Then cryed Jesus in the temple (as he taught) saying: Ye bothe knowe me, and whence I am ye knowe. And I am not cum of my selfe, but he that sent me is true, whom ye knowe not. But I knowe hym, and if I saye that I knowe hym not, I shall be a lyar lyke vnto you. But I know him, for I am of hym, and he hath sent me.

The text.

The Phariseys pryde was so great, that they would be thus farre priueleged, that an innocente beyng accused should rather geue ouer his true cause, then that their auctoritie should any thing quayle amongest the people: and rather that Gods prayse and glorye should be nothing at all spokē vpon, than that any parte of their honour should decaye. And yet euen this kynde of men founde many among the people whiche had rather serue this lewde ambicion of theirs, then to obey Gods will. For certain of Hierusalem sayed: Is not this he, whom the Scribes and Phariseys drift is to put to death? and whom men thought did hyde hymself and durste not cum to the hye feastfull day for feare of them? Lo: he speaketh openly in the temple, & vttereth his mynd vnto them frankely and freely euen to their face, yet do they geue hym no aunswer. What meaneth this their silēce? Are our head rulers brought in beleke that this is Messias, and now confesse that thyng with silence whiche they did before impugne and denye? Howbeit it is not lyke to be true that the chefe rewlers should thus thinke, for euen all we knowe whence this man came. His father and mother are knowen well inough to be playne folkes and of a meane sorte, we knowe what countreye man he is, we knowe also his brethren and his other kinsfolkes. But whā Messias cummeth he shall so cum, that no man shall knowe from whence he cummeth. Jesus perceyuing their blindenesse to be so great, that where as the prophecie had geuen knowledge before hande that Messias shoulde cum out of Bethleem, where Jesus was borne, and where al other signes of the prophecies agree with hym to all purposes, yet they beyng blynded wt malice: denye ẏ they knowe hym, for no cause elis, but because they know him, and therfore euē of purpose they make a lye, saying that Christ should cum so, that no man should know from whence he cummeth: and this they forge, because they would not be compelled to recognyse him. Jesus I say,

Then cryed Jesus in the temple, &c.

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from whole knowleage, no not the secretes of men wer hidde, to rebuke also this foolish ignozance of the multitude, whiche was cozrupt with leyng their headmen so set and affected, whiche multitude was wilfully ignozãt in that thyng whiche they might haue knowẽ, but that theyr lewde mynde letted theyr iudgement, doeth now with a moze shzill and loude voice (to thintent he might be heard not onely of them that wer nye hande, but of al the people whiche wer within the tẽple: a place moste conuenient to haue Gods glozie pzeached & setfurth in) beginne to teache openly who he was, and from whom he was sent: and that no man could be ignozant who he was, but eyther suche one as wilfully would be without knowleage, oz els he that of very malice, would not confesse the thyng that he knew: and thus doyng, Jesus doeth admonish vs therewith, to giue place oftẽtimes to the malice of men, least it being moze kindled, should do wurse and moze cruelly: and so pzouoke a moze sozer iudgement of God against them: thus also, after that by all assayes he did all that could be doen foz their amendment, he might iustely geue them ouer & leaue them as desperat persons, to theyr owne folly and disease, noz that the Glozie of God should be hid and concealed, ne yet the neyghbours health and saluacion neglected foz theyr obstinate wickednesse. Jf therfoze (sayeth Jesus) ye do not thinke me to be Messias, whome by the pzophecies of your Pzophetes ye looke foz, bycause ye know from whence J came, euẽ that is the very thyng which might teache you that J am he in dede, who haue cum after suche sozte, and was bozne in that selfe place, out whereof the Pzophetes hath tolde befoze hande that Messias should cũ. ye haue heard Johns recozd of me, ye se my miracles, ye heare me beare witnesse to the trueth, studying about none other thyng, but Gods glozye and your saluaciõ. And therfoze ye muste nedes know me, except ye had leauer wilfully be ignozant in the thyng ye know. And how can ye say that Messias should so cum that no man can know from whence he cummeth, when as the Pzophetes poynte and assigne both his stock and his cuntrey. These thynges beyng knowen vnto you, might induce & surder you to the vnderstãdyng of the pzophecie: howbeit it is a thyng of moze force and better it wer to know from whence J came, than what stocke J am bozne of. And in case ye would consider me with pure and sincere iyes ye could not of trueth be ignozant therin. Neyther am J so of the wozlde noz do now cum out of the wozlde, as ye do slaunderously repozte of me, but J cum from hym that sent me into the wozlde, to the intent it myght conuert and be saued. Foz J am sent from him whom ye know not, and foz this cause he sent me, ỹ ye also should learne to know hym by me, as muche as he may of man be knowen. Albeit ye can by no mean yet know hym, except ye applie your selues thzough godlynes, to deserue that he would giue knowleage of hym. Foz they know hym not, that doeth not obey his will. And it is not sufficient to know God in woozdes, if ye denye hym in your dedes. Jf ye will haue true knowleage of the father, ye muste learne it of his sonne. J onely haue truely knowen hym, bycause J pzoceded frõ hym, and was with hym befoze J came into the wozlde, and J was sent into the wozlde from hym to teache you to know hym: that thzough your belief ye myght be saued. Foz J came not of myne owne head as other do, seking theyr owne pzayse rather then Goddes honour, teachyng theyr owne

And J am not cum of my self: but he that sent me is true.

And hym ye knowe not.

commentes

commentes and fantasies and not the doctrine of God. And he that sent me is true, and for because I haue it of hym whatsoeuer I speake, therfore my sayinges be also true.

Then they sought to take hym, but no man layde handes on hym, because his houre was not yet cum. Many of the people beleued on hym and sayed: When Christ cummeth wil he do mo miracles then these that this man hath doen? The texte.

The seniors and rulers beyng stirred and sore heated with these wordes, waxed more wood and chafed more in theyr hertes, because he toke vnto him suche auctorite before the people, and openly rebuked them of their peruerse wickednes. They had muche ado to holde theyr handes of hym, for now theyr angre was turned into woodnesse, they now passed nothyng of that good aduisement and deliberacion, wherwith they wer purposed to make hym awaye secretly: But though theyr will was readye to do ỹ mischeuous dede, yet no man at that tyme layde handes vpon hym, Christ willing so to haue it, because the tyme was not yet cum whiche his father had appointed, to worke therin by his death, the saluacion of the worlde. For as he willingly dyed, so could not he against his wil be taken. It lay in him to stay mens myndes, wer they neuer so fierce, nor no mans power could preuaill against him vnlesse it had pleased his excedyng charitie towardes manne to be crucified for the saluacion of the world, but the Priestes, Scribes, Pharisays, and headmen of the people, whom for theyr holy profession and knoweledge of the law, it had behoued first of al other to haue acknowleged Christ, perseueryng in theyr wicked purpose euen of corrupte mindes, many of the comminaltie and of the vnlearned in the lawe, whiche (as they wer of the lesse auctorite and learnyng, so they had more good myndes and deuocion) did so beleue our Lorde Iesus woordes and myracles, but not yet of trueth fully persuaded that Iesus was Messias, howbeit they wer brought to this point, that they semed apte to be persuaded: If this man (say they) be not Christe, as the Pharisays thinke he is not, yet it is muche to be merualled at, how he hath so great power in working miracles. For if Messias hymself should cum, should he do greater thynges then whiche this man doeth?

The Pharisays heard that the people murmured suche thynges concernyng hym: And the Pharisays and the Priestes sent ministers to take hym. Than sayd Iesus vnto them, yet am I a litle while with you, then go I vnto hym that sent me, and ye shall not finde me: and whither I go, thither can ye not cum. The texte.

But the Pharisays & the seniors, whose part had been to haue alured and inticed the vnlearned multitude vnto Christ, after that they perceyued ther was many of the people inclined towardes hym, fel to suche furious headines, that they wer determined euery way whout any stop, ỹ he ought to die: whiche was thought would obscure theyr honoure. Suche a pestilence is ambicion when it is coloured with pretence of religion & doctrine. But in the meane tyme feare of daunger, & neyther shame nor pitie stayed them frō manyfest doyng of that enormitie. Therfore they did hyre priuely the common catchpolles to take Iesus in the sight of the people, and when they had taken hym to bryng hym to them as an euill doer. But Iesus that knewe theyr priuie conspiracie conspired agaynste hym, and could not be taken except he had litte hym selfe, sumwhat openeth vnto them by darke sayinges,

ges, that the tyme shoulde cum when as he would voluntarily offre hym selfe to death, wheras then they sought his death in vayne, and in a maner also gaue them warnyng to be moze glad of him, and well to vse hym whiles they had hym. Foz the tyme should be that al in vayne they should desire him beyng absent, whom they did persecute beyng present, specially when as they could not cum to the place whiche he should conuey hym selfe to. Foz he went euen to death, wherunto as yet they might not folowe hym. He returned agayne to heauen, and thither was no moztall bodye able to pursue after him. Well, Jesus spake vnto them in this maner, I am yet a litle while with you & then go I vnto him that sent me. Ye shal then seke me, and not synde me, and where I shall go to, ye cannot cum. The Lozde Jesus spake these thynges vnto them couertly, as he was wont to do many mo thynges, that they shoulde not vnderstande them befoze they wer put in vre and finished, And the darkenes of speakyng maketh a man diligent to seke the matier. And when the thynges be exhibit and doen: the wozdes are moze surely beleued. Finally, the thyng grue to this point, that it was well knowen to all men that whatsoeuer our Lozde suffered, he suffered it aduisedly and vpon deliberacion, not of casualtie: he suffered it willingly and not of necessitie. Though these woozdes wer spoken to all men in generall, yet it did moste specially pricke the Pharisays seruaũtes, which wer sent to take Jesus, against whom they perceyued that they could nothyng do, except he wer willyng. And whiles he toucheth secretly their inwarde conscience, he declareth that he knoweth what thyng so euer is most secretly hid in mens hertes. And therwithall he winneth those hertes vnto hym thzough his gentilnes, whose wicked enterpzises he did not disclose vnto the people.

Ye shall seke me & shall not finde me. &c.

The texte. Then sayd the Jewes among them selfes, whither will he go that we shal not finde hym? Will he go among the Gentiles (whiche are scattered abzode) and teache the Gentiles? what maner of saying is this that he sayd, ye shall seke me, and shall not fynde me, and where I am thither can ye not cum?

Than sayd the Jewes amõg themselues, whither will he go. &c.

Therfoze when as the multitude did not vnderstande this his saying: they reasoned among them selfes, what meaneth this that he sayeth, where I go to, thither can ye not cum? will he pztuely stele awaye and go to sum far countrey among the heathen people? will he suffre hymselfe to forsake this holy land and holy people to go dwell among wicked and pzophane people, whither he thinketh we will neuer folowe hym? oz will he wander hither and thither lyke a vacabound among the Gentiles dwellyng far awaye, that he cannot be found of vs?

The texte. In the last day, that great day of the feast, Jesus stode and cried, saying: If any man thirst let him cum vnto me and dzinke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe riuers of water of life. But this spake he of the spirite which they that beleue on hym, should receyue, foz the holy goste was not yet there because Jesus was not yet glozified.

But when the last day of that feast was cum, whiche was moste solemnely kepte with moste great resozte of people, and with great religion, (foz when this day was past, euery man was glad to repayr home agayne) Jesus stode vp in the temple as though he also would leaue the countrey of Jury, and doeth halow that moste solemne day of that great feaste with a notable sermon, and therwith purueyed vitailes of euangelicall fayth of the gos-

the ghospell for them that should tourney. Nor he did not now onely speake openly, but also cryed with a lyme and a stayed voice, therby declaryng that the matter was mere to be heard of al folke. The Phariseis had babyshed ỹ symple people, with fayned and colde religion, and had tangled their consciences with mans ordinances. And surely the multitude had nothynge els almost in admiracion that Jesus layd or did, but his miracles. But for so muche as they had not dronke of the spirit of the ghospell, they toke ỹ lesse spirituall profit at his hande. Therfore Jesus calleth and allured all men openly from the burden and cold doctrine of the Phariseis, vnto himself, promisyng them the spirite, whiche once beyng receyued, not onely they (by his grace) them selues shall attaine to the true and euangelical doctrine, but shal also by their preachyng issue forth vpon other great abundaunce and efficacie of wysedome: I am (sayeth he) the fountain of healthful wisedome: who so thyrsteth, let hym take nothyng of Moses, the Phariseis, the Scribes, or of the priestes, but let hym cum to me, and drinke of this wel. And whosoeuer beleueth my woordes, the same drinketh. Therfore whosoeuer beleueth on me, and deuoutly drynketh by my woordes, as the scripture biddeth bearyng vnfaynedly of me, he shall not ware dry through infidelitie, but the draughte that he dronke of the spirit of god, shall bryng forth in his heart a well that shal runne euermore a plentifullye: in suche wyse, that out of his hart shall flowe not onely small lyke streames, but also great & plenteouse fludds, wherwith the dryenesse of the Gentyles shalbe watered, and therof shal spryng muche fruit of the ghospel. By this parable and farreof spekyng Jesus dyd meane that fertyle and plenteous spirit whiche afterward they should receyue that would beleue on hym whiche spyrit after that the Apostles had receyued, forth with they begonne with great confidence to preache in dyuerse toungues to the whole woorlde the philosophy of the gospel, & to distil into the soules of al that beleued on Christ, the same spirite ỹ they had receyued from heauen. For albeit that many at that tyme had su smattering and wer sumwhat entered into knowledge of the faythe, for al that ỹ very effectual and plentyful spyrit was not yet cum to any of theym, for because Jesus was not by his death and resurrection glorified, nor had not ascended vp to heauen to sytte on the fathers right hand, from whence he shuld send that spirit to his Apostles. But the mysterie of the crosse was to be performed before, whiche thyng could not be doon and accomplyshed, except his glorious maiestie had been kept secret, and as it wer dissembled for a season and they also could not be made able to receiue that diuine spirite, vnles they had first been framed and fashioned therunto by many miracles, sayynges, and dooynges. Therfore the Lorde Jesus doth cal and bydde all folke to this well of the water of lyfe, yet he compelleth no man agaynst his will, nor he excludeth no man, so that he cum athirst.

If any man thirst, let him cum vnto me and drinke.

Many of the people therfore (when they heard this saying) sayd: of a truthe this is a prophet: but other sayd, this is Christ: but sum sayd, shal Christ cum out of Galile. Sayeth not the scripture, that Christ shal cum of the seede of Dauid: & out of the toun of Bethleem, where Dauid was. So there was discencion among the people, because of him. And sum of them would haue taken hym, but no man layed handes on hym. The texte.

When the Lorde Jesus had spoken this, and many mo lyke thynges, though they wer not fully vnderstand, yet they dyd woorke sundrie mindes

and affections in the multitude of the people: for sum, vpon sight of so many miracles, and the great auctorite of his wordes, sayd: truely this is a very prophete: Again, other that thought more highly of hym, sayed: yea this is that very Messias, whom the prophetes haue promised in their prophesies. On the contrary syde, other beyng corrupted with phariseical leuen, wer about to reproue and confute the semens opinion by the very wordes of the prophetes, whiche tolde before that he should ryse out of the tribe of Juda, & out of the towne of Bethleem. Christ was thought with moste part of men to be borne in Nazareth, because he was nursed there, and brought vp with his parentes which dwelt there, and also because he begaune his preachyng in Galilee and for the moste part had his abode there. But the people of Jerusalem and the Jewes that wer of the tribes of Iurie, toke the people of galile as men nigh neighbours vnto the heathen, and wer myxte together, but for hate of their countreymen, because they neyther excelled in knowledge of the lawe, nor euer had any prophet in who in they might worthily reioyce. They knewe verily that Messias was promysed to the tribe of Juda, not to men of Galile, and that he should cum of the seede of Dauid, who had his princely palace at Jerusalem. And thus therfore they did chalenge vnto them, honour of Christ to cum, whom they themselues beyng in malice corrupted, now as his very cummyng did persecute. They say therfore: it is not lyke to be true that this man should be Messias, yf you do ponder and straightly examine the propheces. When Christ shal cum, shall he cum to vs out of Galile, doth not the prophete manyfestly say that Messyas shall cum of the sede of Dauid, who was certainly of the tryb of Juda. And furthermore, it also expresseth the townes name, where he should be borne, that is to say, Bethleem which is the citie of Dauid, that was geuē to Judas for his parte or tribe. Therfore, forasmuche as the prophecie doeth plainly shewe that he should cum of a kynges stocke, of the moste holye tribe of all Juda, out of a princely rowme, how can it stande and accorde that this man should be Messias, whose parentes be poore and of no estimatiō, and cummeth to vs out of a vile towne, of no name, whiche standeth in Galile, a countrey of no renowme. After this sorte the people disputed of Iesu with diuerse iudgementes, & there was dissentiō among theim for his sake. yet dyd not Jesus accumpany hymself with theym in this disputacion, because they did not dispute with suche simple pureneße of mynde, that they dyd deserue to be taught: and it was not yet tyme to declare hymselfe howe great and excellent a man he was. For yf they had vprightly and truely desired to knowe who he was, they themselues might haue learned of Jesus kinsfolkes that he was not borne at Nazareth as more part of theym supposed, but in Bethleem, and that he came of Dauids familie. For there was not a fewe that knewe these thynges, but because Jesus did not bryng in hym, and shewe vnto them thynges agreable to their lustes, they wer more wyllyng to serue their owne affections, than to receiue and acknowledge hym. For and if their mynd had been plain, simple, and pure, they myght haue lerned the thyng whereabout they contended, in case they would haue asked Jesus hymself the question. And there wer many of the people so blynded with enuy and hatered that they conspired among themselues to take our Lorde Jesus, and laye handes on him. But the malice of man had no power and

strength

strength against hym, who hath al thynges in his power.

Then came the ministers to the high priestes and Phariseis. And they sayed vnto them: why have ye not brought hym? The ministers answerd, neuer man spake as this mā doeth. Then answered the Phariseis: Are ye also deceiued? doeth any of the rulers or of the Phariseis beleue on hym, but this common people which knowe not the lawe are accursed.

And therfore the sergeauntes whō the Phariseis had sente as seruauntes of their madde fury, to attache Jesus, returned agayne with theyr myndes cleane chaunged, vnto the hye priestes and Phariseis, whiche with fyerce & cruell myndes, taryed lokyng for their seruauntes to haue brought the apprehended person vnto them, to thintent that so at last they might haue satisfyed and accomplyshed their hatred vpon hym.

But in the meane tyme the prouision of God, whiche farre passeth all worldely mennes crafte and subtiltye, procured suche succoure, that whatsoeuer the malycious pharyseys wente aboute to procure, thesame lyghted vpon their own heades, and made wel for the settyng forth of Christes glory. The vnlearned multitude, the rude ignorant people of Galilee, the Samaritanes, the Cananytes, and the Heathen people beyng moued with Jesus sayinges and dooynges, beleued on hym. Onely the Scrybes, phariseis, sentors, and priestes, in whose gouernaunce the open confession & distruction of the whole lawe and religion was, wer not onely neuer a deale moued to cum to better aduisement, and to be conuerted: but were made euery way wurse and more wood. It was now cum to this point, that theyr hiered men the catchepolles, a curryshe kynde of people, and readye to be hiered to doe all vnhappynesse for money, should bothe honestely reporte of Jesus, and also reproue their vncurable blyndnesse. These seruauntes had seene no myracles wrought, they had but onely heard hym speake a fewe wordes, yet hauyng their myndes cleane altered, and without any regarde to the commaundementes of the pharyseis, they returned agayne vnto theym, and brought not Jesus with them. And when they that sente theym, asked and quarelled with theym why they dyd not as they wer commaunded, the menne did not lay for their excuse the feare of the multytude, nor feined any other excuse, but frankely and freely confessed that of trueth they went purposely to haue taken Jesus, and to haue brought him with them, but they wer through a fewe of his effectuous and gracious wordes so as it wer charmed and newely hearted agayne, that they vtterly repined in theyr hartes to do that thyng whiche they had purposed: we neuer (saye they) heard man speake as this man doeth. Who can lay violente handes vpon suche lyke men. What record could haue beene auouched in the synagog, which should more haue hurdened and prefited & more openly disclosed the phariseis obstinate malice? They did all they could to the vttermoste of their power to subuert the doctrine of Jesus, but all their endeuoure wente backeward: for whyles they went about by all the wayes they could, vttrely to destroy Christ and his doctrine, they stablish and setforth both. But as yet stil they dissemble the woode furye of theyr hearties, speakyng to theyr seruauntes more curteously and more quietly then accordyng to the fury of their thoughtes: how chaunsed this saye they. Are ye whiche belong to vs, and therfore not to be taken as of the raskall noumbre, also deceyued by

hym. Do ye not perceiue him to go about to deceiue men with fayre promyses, and to sell false ware for good. If he wer true, do ye not thinke that such notable men as doth excell both in learnyng and auctorittie would approue his sayinges. Do ye se any rulers or magistrates vnto whom the auctorytie of the religion belongeth, or any of the Phariseis, whiche hath the moste exacte knowledge of the lawe, perswaded by his wordes. doeth the exaumple of a fewe cattifes, a sorte of droudges moue you. This sorte of people is ignorannt, and knoweth not the lawe, and therfore are accursed. Well, euen God thus disposed these thynges, to certifie and teache vs that nothyng doeth more obstinately resist true religion, then the malice of them whiche are cloked with the false pretence of religion, nor no man more deadly ennemye to the doctrine of the gospel, then he that wresteth holy scripture to his owne lewde affections: neyther are any more desperately wicked, than those, whiche with pretense of holynes, with perswasiõ of learnyng, with publyke auctorittie, be armed against the truthe of the ghospell. But in dede, what so euer this worlde deuiseth withal his engins against the heauenly trueth, the successe therof is to the glory of our Lorde Jesus Christ. Now than, marke me this well (O wyse reader) that there is no where more scarsitie of them, that with their hartes fauoureth the christen trueth, than among the ringleaders of religion, and head learned men.

Doeth any of the rulers of the phariseis beleue on him

The texte. Nicodemus saieth vnto them (he that came to Jesus by night, and was one of them) doeth our lawe iudge any man before it heare hym, and knowe what he hath done? They answered, and sayde vnto hym: arte thou also of Galile? Searche and loke, for out of Galile ariseth no prophete. And euery man went vnto his own house.

In so great a councell whiche was of Phariseis, Scribes, seniors, & priestes, there was no man saue onely Nicodemus whiche would stande in the defense of that innocent lorde, against suche wicked enterprises. This Nycodemus was one of the head men of the secte of phariseis, a grosse mã of trueth, and lesse learned then other, but he was of a lesse corrupte mynde: and it was the same, whiche for feare of ỹ Jewes cam to Jes^{9} by night (as I tolde you before) to be better instructed by hym through priuate and secrete communication. And by that one metyng, he profyted so muche that he tooke Jesus for a good man though he did not fully vnderstand the mystery and spirituall meanyng of his woorde. When this man sawe his felowes with blood suckyng myndes, tende to the vtter destruccion of Jesus, whom he so fauoured that neuertheless he feared the malice, that was armed with authoritie, he toke Jesus part warely: And spake those thynges for him which might haue been spoken for any malefactour before he had been conuicted: we do (sayth he) profesle a law, whiche doeth not condemne the euil doer, except he be first heard, and the matters duely discussed, whiche be layed to his charge that is accused. Let this man haue at least this benefite of the lawe, whiche is common for all folke: and the law self geueth it euen to them that be misdoers. When they had no matter once to open their mouthe to speake against this so indifferent and manerlye defense, whiche Nicodemus vsed in speakyng for Christe, they do not only not call them selues home, & turne to a better mynde, nor yet be pacified and appeased, but without regarding the mans dignitie and autoritie, they fall in hand to rebuke him, and to his reproche, saye thus vnto hym: arte thou also now becum a man of Galile?

The

The common people and the vnlearned ar to be holden excused, and maye be forgeuen: but is it not a great shame for the that art an head man, & a doctor of the law to be the disciple and scholler of this galile man, whiche is a very deceyuer of the people: to whom no man ioyneth hymself, but suche as be moste vile abiectes before men: and cursed before god. Thou that professest the knowledge of the law, and art an open reader and discusser of the same, searche well the scriptures, and throughly examyne theim, and if thou fynde any where throughout al the scriptures that eyther any prophet hath euer cum or euer shall cum out of Galile: beleue then this felow to be a prophete. This answer of the phariseis was not onely wicked, but also folysh. For Nicodemus had not affyrmed hym to be a prophete, but sayed: who so euer he be, he ought not after our common, or rather publike lawe, (that is to saye a lawe whiche indifferently pertayneth to all men of euery state) to be condempned, except his cause be knowen before. But where malice & hatred is in the hert, and occuppeth the powers of the mynde, there is no iudgmēt. After these thynges wer commoned to and fro from one to an other, the councell brake vp, and was dismist: And so euery man went home: their wil to beryue Christ of his lyfe, beyng delayed and prorroged, but not chaunged. For Iesus tyme was not as yet.

Searche and loke for out of galile ariseth no prophete.

The eighte chapter.

The texte. Iesus went vnto mount Oliuete, and early in the morowyng he came again into ȳ temple, and the people came vnto hym, and he sate doun and taught them.

AND so now (when it drewe nere night) Iesus went vnto mount Oliuete, where Bethanie was, a pleasaunt lodgyng for the Lorde, considerying that there was no quiet place in Ierusalem: & herein he taught vs that a secret place or sum vacation is conuenyent for preachers of the gospell: and that the truthe hath no where lesse place, than in riche and welthy cities. Howbeit sumtime the Euangelicall wise preachers shall resorte thyther, not to get ryches or honour, but to do good to other: though they do endaunger their lyues therby. Therfore the next day folowyng, Iesus returned again to Ierusalem early in the morowyng, and now not standyng (as he dyd the day before) but sate doune, and taught in the temple, with a bolde countenaunce: openly shewyng himself to be nothyng afeard of the phariseis wicked conspiracies. And al ȳ people came in a great assembly vnto hym, partly beyng brought to haue hym in admiracion through the miracles and wordes that he had doen and spoken before tyme: and partly to intrap him, and to get matter to harme hym.

The texte. And the Scribes and ȳ pharises brought vnto hym a woman taken in aduoutrye, and when they had set hir in the myddes, they sayd vnto hym, Master this woman was taken in aduoutrye euen as the deede was a doyng. Moyses in the law cōmaunded vs that suche shoulde be stoned. But what sayest thou? this they sayde to tempte hym, that they myghte accuse hym.

And for because they had marked in him a certain meruelouse clemēcy and

gentle pacience towardes the poore mysserable cõmon people, thereat they toke occasion to accuse hym: where as they ought the rather to haue loued hym. Moises lawe had ordeyned a sore statute agaynste aduoutry, that is to saye, that in case any woman wer taken vnlawfully dyeng her selfe with any other man, she should be stoned at the peoples handes.

And in ỹ meane while the men pardonyng themselfes, wer extreme against the women: as though they should be innocent before God, or auoyde eternall payne, yf they wer not punyshed by the lawe, though otherwayes they cõmitted greatter faultes. The lawe onely punysheth open faultes: It doth not punyshe pryde, hautenes of myndc, nor hatred, but god doeth more abhorre these thinges, then the other which the lawe punisheth. Now therfore the scrybes and pharyseis, (that is to wytte, men ye know wel inough, very seuere kepers of iustice, and of very zeale and loue to the lawe, fyercely set against malefactours, and open synners, when they themselfes are inwardly in their hartes soyled and washed with muche more enormious synnes) brought a woman taken in aduoutrye vnto Jesus, at that tyme sittynge in the temple. They set the woman openly in the myddest of the people, to thintent that if Christ would haue geuen sentence of condemnation against her, many of the multitude should haue borne hym lesse fauour, whose fauour he had gotten, chiefly by reasõ of his lenitie and gentlenes: but and if he should pardon her and clearely dismisse her, as they thought he would haue doon, that then they might fynde sum fault by hym, wherof to accuse hym: why che was not afrayed to forgeue an aduouterer contrary to Moises ordinãce and law: and so then they hope to bryng to passe (that when al should be set on a rore) in stede of the woman, Christ hymself should be ouerthrowen and euen pressed down with stones. And verely these phariseis themselfes, beyng more wicked synners, accuse the sinful woman before Jesus, as a iudge on this wyse: This woman (saye they) was euen now taken in aduoutry, euen as the dede was doyng, and Moises made vs a law ỹ suche should be stoned. Therfore we bryng her vnto the people to be stoned, excepte thou disagree therunto, what thinkest thou?

And ỹ scrybes & Phariseis brought vnto hym a woman take in aduoutrye.

The texte.

But Jesus stouped downe, and with his finger wrote on the grounde. So when they continued askyng him, he lyft hymself vp, and sayd vnto them: Let hym that is amõg you without synne, cast the first stone at her. And again he stouped doun and wrote on ỹ grounde. And assone as they heard this, they went out one by one, beginnyng at the eldest. And Jesus was left alone, and the woman standyng in the middest. When Jesus had lift vp himself, and sawe no man but the woman, he said vnto hir, woman where are those thyne accusars, hath no man condemned the? She sayde, no man Lord: and Jesus said, neyther do I condemne the. Go and sinne no more.

Verely Jesus who knewe the secretes of their hertes, and was ignorannte in no maner of thing wer it neuer so priuye, did so elude and disapointe theyr malice, by his godly wysdome, that he deliuered the aduoutresse out of the stonecasters handes, and yet dyd not clearly absoyle her as faultlesse, least he should seme to abrogate Moises law, which was necessarily geuen, to cause men refrain from euil dedes. This I say did Jesus, who came not to breake and abrogate the lawe, but to fulfill it: and agayne on the other syde he dyd not condemne hir, because he came not into the worlde to haue synners lost, but to saue theym. For of trueth Jesus dothe euery where so moderate his wordes, as touching those ordinãces whiche the world obserueth necessarily, euen

lity, euen to preserue a publyke peace, and for a cõmon quietnes that he neither muche alloweth them, nor improued theym, but vpon occasion therof, geueth monicion that generally all vngraciousnes is to be eschewed, and not onely these deedes whiche worldly princes lawes do punisshe.

For truely there be in goddes iudgement crymes more horryble thã these whiche yet the lawe doeth not punyshe: notwithstandyng they cannot escape punishement at Gods hand where he taketh on hand to reuenge the doer. Therfore Jesus doth neither refuse the iudgemente, whiche was cõmitted vnto hym, for as muche as he is iudge ouer all, nor he doeth not apoint and commit the woman, whiche was giltye, vnto the men that wer in redynesse to caste stones, neyther doeth he cleare the woman of the matter, who in dede had deserued to be punyshed: but with silence he succoureth her, that was pulled and hurried to payne, to preserue her vnto penance: and that she myght with due repentaunce, be better aduysed: and conuerte to health and saluacion. He gaue no aunswere by woorde of mouthe, but he spake ỳ more by his dede. He knewe the selye giltye woman to be a synner, but he also knewe that hir accusars whiche would haue beene thought ryghteouse, to be more sinnefull then she was. He dyd not take away Moses lawe, but he shewed the mercifulnesse of Christes newe lawe, whereof he was thauctor: he informed them that drewe the faultye woman to cruel payne, to loke wel vpon themselfes, and accordyng to Gods lawe, to examine their owne conscience duely: and euery one to shew hymself suche a one towardes his neibour that had offended, as he woulde haue god to iudge hym. This thyng our Lorde Jesus dyd for our instruccion, and he bowed downe hymself to signifye that a man, all statelynesse and pryde layed downe, (wherwith any man flattered hymselfe, and of an haulte mynde despysed his neyghboure,) should descende downe into hymself, and looke well vpon hymself: and beeyng bowed downe, Jesus wrote vpon the grounde euen to geue vs warnyng that God shall iudge euery manne after the lawe of the gospell. The lawe written in tables, made them by an vntrue rightuousnes proude & arrogant. The lawe written vpon the grounde, maketh euery man thrroughe a conscience and knowledge of his own infirmitie, meeke, and mercifull vnto his neyghbour. Now whyle the Jewes preaced styll vppon hym, to knowe his iudgement (although he had already by his dede pronounced it) he stode vpryght and spake to them plainly his mynde, that wyste not what he meante by his doyng, and said: He that is among you withoute synne, let hym caste the first stone at hir. Wyth this saying he did not clearely assoyle the offender, but he pearced their consciences. And euery one of them knowyng hymselfe giltye, feared least Jesus, to whom they sawe wer knowen euen moste hyd and secret thynges, shoulde haue publyshed their vngracious actes: when he had thus pricked their consicence, he stowped downe agayne, and wrote vpon the grounde, as it wer by that dede paintyng before their iyes, what he would haue them to do. He noted their arrogancie whiche toke vpon thẽ to be holy, when as in dede they wer more synfull then those whom the law extremly punyshed. For she whom they had brought forth to be stoned with the common handes of many, had not kylled her husbande: but thrrough the frailtie of the flesh, had geuen the vse of hir body to an other man, and so committed aduoutrie. They beyng ful of enuie, hatred, complainyng, couetous-

Let hym that is amongyou without synne cast the first stone at her.

nes, ambicion, and deceyte, lay in wayte to kyl the Lorde of the whole lay, who alone was free in all thynges, and clearely pure from all synne. Therfore vpon this the lordes answer, euery one knowyng hymself giltie, and beyng afrayed least he should be bewrayed, and his faultes disclosed, wente out of the temple, one after an other: the seniours, the Pharisees, the Scribes, the priestes, and other head men goyng before, and the reste folowyng them. For they whiche among that sorte wer taken for the verye pyllers and mainteyners of religion and iustice, wer euen so vsed in enormities, and inwardly most great synners: when these folkes wer gon out, of whom neuer one was cleare and without fault, Jesus remayned alone who onely was without fault. And now the sinful woman found him which neuer had doen sinne, a mercifull iudge, wheras she should haue had them cruel murderers who wer themselfes giltye of greuouse sinnes. Therfore the woman seyng their crueltie, stode alone as a wofull synner before Jesus that was alone: a woman ready to perishe, before a Sauiour: a synneful creature, before the fountayne of all perfection and holynes. She quaked for feare euen of a very conscience, but the clemencie of Jesus, whiche shewed it self euen in his countenaunce, put hir in good comforte: and in the meane whyle our Lorde (as it wer a man occupyed about an other thyng) wrote vpon the grounde, so that the Jewes (as it well appeared) went away, not as men afraid with the Lordes threatenynges, but condempned in their owne consciences. At lengthe Jesus stoode vp, and when he saw that all wer goo and the woman all alone and fearefull, he spake curteously vnto her, saying: woman where are thine accusars: hath any man condemned the? She answered: no mā sir. Then Jesus said, nether wyl I that came to saue al men, be more vnmercyful thē they; nor condēne her whō they haue not condēpned. The rigour of the lawe doeth punishe, to feare men: the fauourablenes of the ghospell seeketh not the death of the synner, but rather his amendement and lyfe. Therfore go thy way and synne no more hereafter. By this example our Lorde Jesus taught those that taketh vpon them to be shepeheardes ouer the people, and to be teachers of the ghospell, how greate sufferaunce and gentlenesse they ought to vse towardes them, whiche fall into synne by frailtie: for consideryng that he in whom was no synne at all, shewed hymself so mercifull towardes an open synner, how great ought the bishops gentlenes to be towardes offenders: when as they themselfes haue many tymes more nede of Gods mercy then they, against whose faultes they be very angrye: or in case they be not so synful, certes their lyfe is not without sum spot: at least way truely they may by the frailtie of man, fall into all kynde of synne.

He said vnto hir womanne where ar thin accusars.

goe and sinne no more.

O

The texte.

¶ Then spake Jesus agayne vnto them, saying: I am the light of the worlde. He that followeth me, doth not walke in darkenesse, but shall haue the light of life. The phariseis therfore sayde vnto hym: thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered and sayde vnto them: Though I beare recorde of my selfe, yet my recorde is true, for I knowe whence I came and whyther I go. But ye can not tell whence I cum: and whither I go. Ye iudge after the flesshe, I iudge no man. And if I iudge, my iudgement is true. For I am not alone but I go to the father that sent me. It is also written in your law: that the testimony of two men is true. I am one that beareth witnesse of my selfe, and the father that sent me beareth witnesse of me. Then sayde they vnto hym, where is thy father? Jesus answered, ye neyther knowe me, nor yet my father: yf ye had knowen me ye should haue knowen my father also. These woordes spake Jesus in the treasurye as he taughte in the temple, and no man layed handes on hym, for his howre was not yet cum.

Therfore

Therfore now when they whiche complayned of the woman, were sente awaie, and euery man brought to the knowledge of his owne synne, & the synner dismyst, Jesus vpon this occasion goeth in hande agayn to make an ende of the sermon whiche he had begun. Sinne is darkenes. They that be true and of plain meanyng, & studie not to be thoughte other maner of folke thē they be, goe to ỳ lyght, & are deliuered out of darkenes, lyke as the sinne full woman went vnto Jesus. And because she dyd not denye, but confessed the thyng that she had committed, she wente away iustifyed. Contrarywise the head men and the Pharyseis, because they would be thought righteous when as in very dede they wer vngracious, and very wicked, fledde from ỳ lyghte, leaste their disease should be knowen, and so they made whole. Therfore Jesus doeth exhorte al folke, that whosoeuer is bewrapped in synne, should cum to hym, but so that he cum penitent: and should rather followe hym then the Phariseis, who beyng blynde, wer guydes of the blynde.

And least any man through knowledge of his sinnes, should not be bold to cum vnto hym, he taughte vs in the aduoutresse a little before how he reiected no man that desireth to be healed. I am (sayeth he) that to the whole, not to Palestine alone, whiche the sunne in the firmament is to al ỳ world: as muche to saye, I am the lyghte of the worlde. The sunne taken awaye maketh all thynges darke withall. It beareth lyght before al bodies: I am lyght to pure soules. It geueth lyfe and likyng to all bodyes: I am lyghte more presently to soules. I am ỳ light of ỳ world.

He that walketh in the light of the sunne, stumbleth not in the darke: who so foloweth me & beleueth on my doctrine, shall abide no longer in darkenes of errour and sinne: but being purged from sinne & illumined w̄ the doctrin of the ghospell, shal haue the true lyghte whiche geueth lyfe to the soule. It belongeth to the dead to be hid in darkenes, and the propertie of thē that bee alyue, is to walke and be cōuersant in the light. To haue knowledge of me, is the life of the soule. Cōtrary sinne & to be ignorant of me, is eternal death.

The phariseis enuye could not broke this magnificēce whiche Christe preached of himself, specially forasmuche as they thought themselues to be touched couertly, and whatsoeuer did redound vnto Jesus commendacion and prayse, the same to be a derogacion to theirs. And furthwith therfore they cried out against hym, in the presence of the multitude, fearyng least the cōmon people would forsake them and folow Christ: and to bryng hym out of credence, they would make him a lyar, and charged hym therw̄. Thou (they say) beareſt record and speakeſt stoutly of thy self, but no mans own record is to be beleued. It is no true mans part, but a proud mans fashion to set forth his owne prayse: wherfore this thyne owne testimony is not true. To this bengeable checke (whiche yet in dede could not so muche hurte his glory, as it myght hynder the saluacion of that great numbre of people) Jesus made a sharpe aunswere, saying: Trueth it is, amonges men the witnesse of hym whiche both may deceyue and be deceiued, is of smal importaunce, & weyeth litle. I alone am not witnes to my self, who can bryng for me Johns record and ỳ witnes whiche ỳ prophetes bare of me, yea and though there were no mans recorde of me, who stande in no nede of it. For if I alone should beare witnes of my selfe, yet could not you (in case ye knewe playnely who I am & whence I cam) reproue myne own record. It is expedient that those mens Then beareſt record of thy self.

witnes

witnes be drawen in question and doubted of, whiche (beyng nothyng els but very men, & accordyng to mās iudgemēt make relacion of theymselues,) may be deceyued: and also lye if they list, but these thynges hath that way no place in me. For I speake nothyng of myne own head, but the thyng that I say, cummeth of hym frō whom I was sent, and I haue none other pretese therein, but to setforth his glorye. He cānot lye, and his only record is more holy and vncorrupt then al mens witnesses. Whosoeuer hath proceded frō hym, and speaketh al thynges according to his minde, within a while to returne again vnto the same person from whence he cam, hath no nede of mās witnes: when as his own proper actes are in redines to declare who he is.

But ye cānot tell whence I am.

But you beyng blynded with enuye, of purpose will not know the thyng that ye might know: and because ye iudge peruerlly of me through the estimacīō that ye haue of those thynges whiche are in me, & other mortall men indifferētly, and cōmon to both, ye do not perceiue frō whēce I came, nor whither I shal go. For this is not seen except mens myndes (wicked affections set aside) do iudge after the spirit, and in ready beleke of myndes, learne by ỳ thynges whiche I do and speake (with conferryng together the sayinges of the prophetes) to se that it is an heauenly thyng, and no worldly thing. But you iudge after the flesche: and why? because ye be corrupted with worldly affection, condemnyng wickedly to your own vtter destruction, that thyng whiche ye ought to imbrace to eternall saluacion. Your iudgement therfore is corrupt and false, because it cummeth not of God, but oute of worldelye and humain lustes. And in the meane tyme do I iudge no man. For ỳ tyme of iudgemente is not yet, but of saluacion. And yet yf I shoulde geue iudgement of you, my iudgemente should be true, because it doeth not swarue and dissent from Gods iudgemente. For I should not geue sentence alone, but I and my father who sent me, ioyntely together should pronounce semblably one thyng, for as muche as we both throughly wil all one. In worldly matters the iudgement of many weyeth more, and is of greattet auctoritie then one mannes mynde alone: but yet Goddes iudgement alone passeth the iudgemente of all mankynde.

I iudge no man, and if I iudge, my iudgemēt is true

If ye despyse my sentence as but mans iudgemente, truely ye cannot contemne the iudgemente of God, though he hymselfe alone geue iudgemente. And if ye dooe not despyse the iudgement of God, neyther can ye reiecte or refuse my iudgemente, whiche is consentyng to his in all thynges, except with a common contempte ye do vs both at once wrong: bothe hym that sendeth, and me that am sente from hym. I speake or do nothyng but that whiche he hath commaunded me.

Semblably euen amongst men the recorde of many is more substaunceyal then of a few: and after your law there is no recorde vnles it be of two at leaste allowed and admitted before a iudge. But yet in dede it is more to be regarded if a man beare recorde of an other, then yf he beare witnes of hymselfe. Howbeit it cannot be auoyded but among men there bee wrong iudgementes, and vntrue recordes: yea and although e a thousand men should agree vpon one thyng beyng but men, eyther for because through errour they knewe not the truthe, or els because they beyng corrupte in their affections, do not pronounce and geue sentence according to the true iudgemēt of reason, but after the lewde affections of the hearte: Notwithstandyng wher euen one alone sayeth any thyng of hymselfe, in case he do not pronounce the

thyng

thing whiche he reporteth of himself, as of his owne head, but by gods commaundement, his iudgement & record muste nedes be true, because god can neither be deceiued nor corrupt. I beare my witnes of my self, but ỳ auctorite of my father, who doth also himself beare witnes of me, neyther doe I pronoūce any other thyng cōcernyng mine owne person, then he hath testifyed who sent me into the world, to be a witnesser of the truth, whiche only he hath knowen. If ye do put away my record, ye muste nedes therin also reiect his. If ye do infringe & repel my iudgement, ye muste of force & necessitie contrary both. Nor he twayn, but we two haue all but one witnes and iudgement. And there is one of these twain, who if he wer alone, yet wer his iudgement not to be replyed agaynste. And if ye aske when dyd the father testifye of me, forsoth he hath record of me, in your law: whose boyce ye shoulde know, if ye would with pure harres vnderstand that whiche is written: he dyd also testifye of me at Iordane, his record of me is to be seen in the deryes actes and deedes whiche he doeth by me: and in conclusion when tyme shall be, he shall glorifie me with more euident and cleare witnesses. After these thynges wer spoke, the Iewes because they heard the father often named, from whom he was sente, and whose auctorite he layed for his defense, marueiled if he would speake so lyely of Ioseph the carpēter, whose sonne he was then commonly thought to be. And in case he mente not of hym, they be desirous to get out of hym who should be that other father, from whō he had cum, and to whom he should go. Where is (ỳ they) this thy father, of whō thou speakest suche wonderful thynges. But Iesus sum what opening that as yet he was not knowen vnto the, touching his diuine nature & godhead, whē as they supposed hym to be but a very mā & nought els: and yet for all that they should haue beleued him as man vnles their iudgemēt had been corrupted with carnall affections, yea and his woordes dyd also implye that neyther the father could truely be knowen, but by the sonne, nor ỳ sonne fully knowen, except the father wer knowen: for the sonne is not knowen with bodily yes, but by faythe, nor the father can be shewed to mānes senses, but may be brought into deuout myndes spiritually. Well, Iesus (I say) maketh answer on this wyse: Ye neyther knowe me, nor yet my father: and so long as ye wyll not knowe me, ye cannot knowe my father. Geue credence vnto me, & ye shal both knowe me, and my father. Ye say that ye know me, because ye know my coūtrey, my dwellyng place, my parentes, and brethren: when as through these woordes, whiche they vnderstoode not, our lord Iesus did sore prouoke the Pharyseis myndes agaynst hym, teachyng openly in the Temple, yea and where moste preace of people was, in a place of the Temple, called the treasury (because of offrynges and thynges geuē to the temple wer brought thither, and kepte there, whiche thynges wholly were tourned to the Priestes and Pharisеis pleasure, and gaine excelliuely, thoughe the sayed thynges wer geuen, and as ye would say wer consecrate to God.) Albeit I saye that Christe dyd thus as I haue sayed, yet no man layed handes on hym: not because they lacked any vngracious wyl, but because god did not suffer them to do it. For the tyme was not yet cum, when as Christ had appoynted hymself to suffer, neyther would he suffer vntyl he had fully taught that doctrine whiche the father had committed to his ministracion, for the saluacion of man.

Then

The texte. Then sayde Jesus againe vnto them: I go my wayes, and ye shall seke me, and shall dye in your synnes. Whyther I go, thyther can ye not cume. Then sayd the Jewes, will he kyll himselfe, because he sayeth, whyther I go, thyther can ye not cume? And he sayde vnto them: ye are from beneth, I am from above. Ye are of this world, I am not of this world. I therfore say vnto you, that ye shall dye in your synnes. For yf ye beleue not that I am he, ye shall dye in your synnes.

Then sayd Jesus again vnto them: I go to my father.

Therfore whyles they were whyght and kept sylence, yet compassyng in mynde, full vngracyous and murderous thoughtes, Jesus weare forthe with his talke, priuely prickyng their consciences, that so at leaste waye he myght forthynke them, when as they sawe that nothyng was lyke vnto hym: a thyng whiche was neuer before geuen to hym that was but a verye man. No mannes wickednesse (sayeth he) can let the thyng that I do by my fathers commaundement. That thyng once fynished, I go to hym that sent me, and then ye shall seke me all in vayne, and in myne absence ye shal perysh me, whom beyng present, you enuy, and bore displeasure vnto. Then ye shal knowe by the ende and conclusion of the matter, who I am. ye shal wish my presence, and not haue it. But you whiche do now persecute the preacher, a letter footy of eternall truethy, shal dye in your synne yf ye do perish and continue in your infidelitie. For he dothy perysh through his own fault that obstinatly purseth away healthy when it is freely offered vnto hym: and he procureth and seketh his own death, who so doeth despyte the fountain of life. I go not thither, where as your wickednes compelleth me, but I doe wyllingly go thyther where as ye cannot folowe me. By this parable our lord Jesus did meane many thinges: first of al, that of his own good will he went to his death, furthermore that by this death and resurrection he should be lyfted vp to heauen, whither as no man by any worldly wisdome could be brought. When with this saying the Jewes were made afeard, and vnderstode not what he ment, they durst not for all that aske the meanyng: but whispered and talked therof secretely among themselues, saying: What is the matter that this man doth sundry times threaten vs w his going away thyther, whyther we cannot folowe hym: wyll he violently kyll hymselfe, & so withdraw hym from vs? Jesus, whiche knewe the very thoughtes of the all, dyd so temper and moderate his answer vnto this very grosse muttyng and sinful murmuryng, that the thyng which he spake should not be vnderstand, but after his death, resurrection and ascension. For they supposyng that Jesus was nothyng els but a man, could coniecture none other thing, but that he should go to his death, and so be deliuered from the grefe of his persecutoures, when as his meanyng was that hymselfe (as touchyng his godhead) came from heauen, and that he should anon after ouercum death: and returne again thyther from whence he came. Ye (sayth he) beyng of this worlde are worldly wyse, and speake after the carnall iudgement of ỹ world. I am not of this world, and do speake hyer thynges then you can vnderstād neyther shall ye euer vnderstand them except ye leaue your infidelitie, and shewe your selues ready to be taught, and therfore I tolde you erwhyle and now tell you once again that vnles ye put away your malice, ye shall dye in your sinnes. The only way to escape the darknes of sinnes is to receiue the lyght. The onely way to lyfe is to knowe hym whiche onely deliuereth from death by the faith of the ghospel. And in case ye do obstinately refuse to beleue that I am he, by whom the father willeth that all men should obtayne

If ye beleue not ỹ I am he ye shall dye in your sinnes.

lyfe

lyfe and saluacion, ye shall thorow your owne faulte dye in your sinnes.

Then sayde they vnto hym: Who art thou? And Iesus sayeth vnto them: euen the verye same thyng that I speake vnto you. I haue many thynges to saye and to iudge of you. Yea and he that sent me is true, and I speake in the worlde those thynges, whiche I haue heard of him. Howbeit they vnderstoode not that he spake of his father. Then sayed Iesus vnto them: When ye haue lifte vp on hye the sonne of man, then shall ye knowe that I am he, and that I do nothyng of my self, but as my father hath taught me, euen so I speake those thynges, and he that sent me, is with me. The father hath not left me alone, for I do alwayes those thynges that please hym. The terte.

Neyther yet did this saying of the lorde Iesus, ferre downe into the myndes of the Pharifeys, so very muche had the inordinate loue of this worlde blynded theyr myndes, and therfore as though they had neyther seen nor heard any thyng whereby they might knowe who he was, they now malitiously saye vnto Iesus, who art thou: but Iesus knowyng before hande ỳ they would picke sum quarel againſt whatsoeuer answer he should make, whiche asked hym the question of a froward minde, therewith also iudgeynge them to be more fitte to heare what themselues were, then what he was, maketh them answer on this wyse, saying: Ye desyre to knowe who I am, well then, do beleue, but surelye ye shall not beleue excepte ye put awaye grosse and worldlye affections, for els if I do tell you who I am, I shall tell it to your harme. For ye will not onlye be neuer a deale better therebye, but forasmuche, as ye be many wayes euill, ye shall so muche the more be made worse. And this ỳ I now speake vnto you, shall make your damnation the greater. I thyrst and couet the saluacion of men and not theyr vtter destruccion.

Yea els I could speake many thynges of you, and for many causes condemne you. But it is not so thoughte good to my father, who sent me into the worlde, not to cause the euill to be worse, but to thintent ỳ those which be euill should forthynke and amende them selues and be saued. The father that sent me is he that sayth trueth, if ye beleue hym ye shall be saued. And ye shall beleue hym, if ye wil beleue me: of trueth ye shal without daunger safely beleue me that speake nothyng vnto you, but what as I haue heard of my father with whom I was before I came into the worlde. He hath commaunded me to speake true thynges, and the trueth of suche thynges as do further men to saluacion, and not to damnacion. And if any man do perishe he shall perishe thorow his owne faulte, who doeth enuy his owne health that is offred hym.

But the blindnes of the Iewes was so grosse, that although he had so oft made mencion of his father from whome he was sent, and to whom he should go, of whom he shoulde haue receyde and did heare the thynges whiche he did speake, as yet for all that it vnderstoode not that he spake of the father of heauen, because they could beleue nothyng in hym aboue a man. For these sayinges wer then as sedes closed vp in the memorye of the hearers, to thintent that they should then bryng furth frute, when as all thynges shoulde be fully accomplished whiche the Prophetes had written of Iesu. It was expedient that as yet he should be thought a very mã, vntill he had fully finished for the saluacion of the worlde that hye sacrifice whiche was to be offred vpon the alter of the crosse. For it so pleased the father, that by death God should be glorifyed. Our lorde Iesus in the meane They vnderstode not that he spake of his father.

tyme meanyng this, goeth forth in his communication, insinuatyng to-uertly that he should afterward willingly be crucified by them, and sayeth thus: When ye shall lifte vp on hye the sonne of man, euē very then ye shall vnderstande who I am: and after that ye shall thynke me vtterly made away, then in conclusion ye shal well know my power. For ye shal right wel perceyue ꝧ the thyng is wrought not as men do thynges, but by my fathers power: after whose pleasure and iudgement I do what thing so euer I do practise here in earth to ꝧ saluacion of man. Neyther do I speake any thing but according to his mind. And albeit I am sent into the world from him, yet am not I forsaken of hym, he hath not lefte me, but he is alwaye present with me, and doeth assiste me, and by me he both worketh and speketh vnto you, for betwene vs two is a moste hye consente: he is glorifyed by me, and I agayne by him: but he is the aucthor and I the messenger. And I do the office of an embassadour so faithfully, that I alway do those thinges which he hath commaunded and determined. Moses and Dauid, whom ye haue in greate reuerence, spoke and did many thynges according to Gods wil, but yet the same did many tymes offend hym with theyr doynges. I neuer dissent from that whiche is my fathers pleasure.

The texte. ¶ As he spake these woordes, many beleued on hym. Then sayde Iesus to those Iewes whiche beleued on hym: If ye continue in my woorde, then are ye my verye disciples, and ye shall know the trueth, and the trueth shall make you free. They answered hym: We be Abrahams sede, and were neuer bounde to any man, how sayest thou than, ye shall be made free? Iesus answered them: Verely verely I saye vnto you, ꝧ whosoeuer committeth sinne, is the seruaunt of sinne. And the seruaunt abideth not in the house for euer, but the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in deede. I know that ye are Abrahams sede, but ye seke meanes to kill me, because my woorde hath no place in you. I speake that whiche I haue seen with my father, and ye do that whiche ye haue seen with your father.

When as at that season none did fully vnderstande these sayinges, yet there was many among the people whiche thought them not vngodlye. And diuerse conceyuing good hope of the thynges whiche Iesus promysed them, beleued him, but yet not perfitely for they wer yet still ignorant: but as they wer then able to vnderstand the doctrine of the gospell. There was in dede a certain way prepared to faith already: although they wer not yet so far forward as they should be brought afterwarde. The Lorde Iesus therfore doeth exhort them to persteuer in the thing wherin they were metely well entred, vntill they might attayne the perfite knowledge of hym. For faith of good men doeth euen beleue those thinges whiche it vnderstandeth not. The malice of the Phariseys wared alwaye worse & worse. He sayeth vnto them: take you no exaumple at these which do wilfully perishe, it is a good beginning for you, sum deale to beleue my sayinges, frō which if other mens infidelitie do not withdrawe you, and if ye wil firmely abide in that ye are entred vnto, I whiche do professe heauenly trueth & no Pharisaicall doctryne, will take you for my very owne proper disciples. And you whiche hitherto haue embraced the shadowes of Moses lawe for trothes, shall in processe of tyme know all trueth. And the knowen trueth shal make you free.

If ye cōtinue in my woord. &c.

And ꝧ trueth shall make you free.

They answered him: We be Abrahams sede. &c.

But the Iewes not perceyuyng that Christ ment of that libertie which the gospel teacheth, which libertie doeth not chaūge any worldly aduaūcement, as to delyuer the body from the interesse that the maister hath ouer it, but

it, but setteth the minde at libertye from sinne, from leude and worldly desyres, from the tiranny of the deuill, from feare of death, from bondage of Pharisaicall ordinaunces, from the yoke of carnall obseruing of the lawe. The Iewes, I say, not vnderstanding this, maketh aunswer disdainfully: for they were proude of the nobilitie of theyr carnall aunceters. We, say they, by succession cum of Abraham the Patriarche, and are naturally free men borne, and not only free but noble gentlemen also, neyther did we euer serue any men as bonde men. What libertie therfore doest thou promise vs as though we were bounde seruaũtes, nedeful of manumission? This aunswere declared the Iewes to be grosse whiche put theyr affiaunce and glorye in carnall thynges, neglectyng spirituall thynges whiche commende vs to God.

They tooke purenes to consiste in washinge of the bodye, of cuppes, and of vessels, though they had theyr soule polluted with sinfull vices. They despised other in comparyson of them selues, because they were bodely circumcised, when as they had an vncircumcised mynde. They thought themselues holy, because they caried about with them the lawe writen in brode scrolles round about theyr heade, when as they be holy to God whiche haue the law wryten in theyr myndes, and expresse the same not in scrowles but in theyr deades. So now they were prowde in herte because after the flesche they came of Abraham, as though it wer a greate matter to be borne of holyones, when before God they be noble and famouse, which, of whosoeuer they be borne, do expresse the cõditions of holy men in their maners. Therfore when Iesus had reproued them for two causes, bothe because they were ignorannt in the trueth, and also because they serued as bondmen: they dissembled the fyrste, and stomacked the lesse weyghtye matter: for ignorannce of the trueth is a faulte of the mynde, to be a seruannt is no euill thyng of the minde, but a lacke of worldly fortune. Now therfore our Lorde Iesus teacheth plainly what seruitude he ment: You sayeth he, disdayn that I promyse lyberty because in your owne conceyte ye be free, that is to saye the naturall free children of Abraham: but there is an other kynde of seruitude muche more vyle and myserable, from whiche no noblenes of aunceters be it neuer so greate can clayme fredome & make a man free. Ye haue not a man your lorde from whose bondage ye are to be made free, but herof I do well assure you, whosoeuer sinneth, maketh himself seruannt to sinne, and looseth his fredome: he is verily a natural borne freman that is subiecte to no dishonestye, nor gilte of sinnefull vilanye. This is the fredome wherof ye maye worthely reioyce before God. But whosoeuer is addicte to sinne hath the deuill his lorde, and is moued and drawen at his pleasure and arbitremente: although he may clayme kynne and can bryng his petigree to moste holy aunceters. Whosoeuer committeth sinne, &c.

For an other mans holynes taketh not awaye the bondage of them that succede in bloudde, but euery man is taken and estemed after his owne dedes: a seruaunt cannot make his felowe seruaunt that is also sinfull as he is, partaker of his fredome: but he only maketh mẽ free & setteth at libertie whiche onely is voyde of all sinne. For albeit a seruaunte do for a tyme certain thynges in the house, yet because he is a seruaũt and no heyre, he hath no perpetuitie or entereste there for euer, but is put out of the house whẽ it

pleaseth the matter: but because the sonne is heyre and Lord of the house, he hath continuall right in the house, nor he hym self onely is free in deede without all seruitude, but he may also make other folke free. If ye therfore desyre this fredome, there is no cause why ye should loke to haue it of Moses, or from the Patriarkes, or your priestes, whose ministracion was for a while, neyther was any of these vtterly voide of all sinne: nor had autoritie to abolisshe or put away sinnes, ne yet did any of them knowe the trueth exactely and at full. But if one cleaue fast to the sonne (to whom is geuen the hole and perpetuall power of the house) the same, of whatsoeuer stocke he be borne, may wel hope to haue true fredome. Therfore Abraham dyd not begette vs free, Moses did it not, the Priestes did not with theyr sacrifice make vs free. If the sonne shal make you fre from errour and sinne, ye shall be truely and fully free.

But if the sonne make you free, &c.

You stande muche in your owne conceyte because ye be the sonnes of Abraham. I knowe that ye be borne of Abraham as touching the flesshe, but this honour is but small, vsual, and common to all Iewes. If ye wyll algates be thought to be Abrahams posteritie, and children of a moste holy father, nothing degenerate, in your dedes declare you to be his sonnes. For it is the propertie of a very true natural childe, to resemble and expresse the fashion and maners of his parentes. Abraham did so muche beleue God that whereas there was promised hym of God a populouse succession and great in nũber to cum of his sonne Isaac, he doubted not at one cõmaundemente of God to slea his sonne Isaac.

I speake that which I haue seen, &c.

But ye see now how farre ye be of, frõ the maners of your father, which doeth your endeuour to kill euen me, for no cause els, but that you beyng blinded with desires of the flesshe and the worlde, do not vnderstãd my communicacion and woordes whiche be spirituall. Abraham not doubtyng of the promises, did in a thing against nature, beleue the aungel by whõ God spake vnto hym. To me whom ye see, and by whom God speaketh to you, promisyng greatter thynges then in tymes paste he did to Abraham, ye do not only not geue credence, but also maliciously seke and deuise my death. Do not therefore arrogantly chalenge Abraham to be your father. Euery one is before God the sonne of him whose actes & condictions he foloweth. For as the children seeth theyr parentes do at home, so will they do, and growe to be of lyke affeccion and maners. I proue bothe by woordes & dedes that I am his sonne from whom I was sente: for I speake that which I haue seen and heard of my father. You lykewyse do the thynges whiche you haue seen your father doe.

The texte.

¶ They aunswered and sayed vnto hym: Abraham is our father. Iesus sayeth vnto them: If ye were Abrahams children ye would do the dedes of Abraham, but now ye go about to kill me, a man that hath told you the trueth, whiche I haue yearde of God, this did not Abraham. Ye do the dedes of your father. Then sayed they vnto hym, we were not borne of fornicacion, we haue one father, euen God. Iesus sayed vnto them: If God were your father, truely ye would loue me, for I proceded forth and came from God, neyther came I of my selfe, but he sent me. Why do ye not knowe my speache? euen because ye cannot abide the hearyng of my woorde. Ye are of your father the deuil, and the lustes of your father wil ye serue. He was a murtherer from the beginning, and abode not in the trueth, because there is no trueth in hym, when he speaketh a lye, he speaketh of his owne, for he is a lyar, and the father of the same thyng. And because I tell you the trueth, therefore ye beleue me not.

For

For so muche as the Iewes toke this saying of our Lord Iesus in euill parte, they frame their aunswere in suche sorte, that they goe about therein to picke out of Iesus wordes sum thing spoken to Abrahams reuke: which thing if it had bee so in dede, they would haue prouoked the people to haue stoned Christe, for where as he had openly testified that theyr dedes were euill, and added further that they did those thynges whiche they had sene theyr father do (neyther did they knowledge any other father then Abraham) they toke it as if by this saying of Iesus, Abrahã the Patriarke had been reproued, who had hymselfe been suche one as wer the childzen that came of hym. But Iesus spake nothyng sore at all against Abraham, but reasoned contrary to theyr saying, prouing that therfore they were not the childzen of Abraham because they wer moste farre from his wayes, & most vnlike hym. If ye will, sayeth he, be taken for the true childzen of Abraham do as your father did: beleue Gods worde. For he of trueth through notable affiaunce in God, deserued the commendacion of rightousnes, and was called rightuouse. Now although ye haue neuer doen boasting Abraham to be your father, neuertheles your studie and drifte is to kill me, a man that albeit I were none other but very man, yet were I innocent and one that harme no man, and you therefore woulde slea me, because I tell you the trueth, whiche I do not fayne of myne owne head, but that truethe whiche I haue heard of God: in so muche that whosoeuer distrusteth me, the same muste nedes distruste God. But Abraham will not acknowledge you for his sonnes whiche goe about a wicked matter, and muche disagreable to his maners. And if it be so that euery one is that mans sonne whose dedes he foloweth, and that your dedes withall are farre vnlike to Abrahams, you muste nedes haue sum other father whosoeuer he be, whose naturall disposicion you do resemble, and shewe your selfe lyke in condicions. The Iewes beyng of trueth more prouoked by these sayinges (now as it were) geasling to what ende the processe of Iesus wordes tended, & whom he noted to be theyr father, aunswere: whom els apointest thou for our father, that takest awaye our father Abraham? We be not base gotten, we may reioyce in that whiche is common to all the Iewes, who are not onely the succession of Abraham, but also the sonnes of God, whiche calleth Israel his first begotten childe. And we are Israelites. And if thou take awaye our father Abraham from vs, if thou geue vs an other father then God, the common father of all our nacion, thou art not only iniurious and dispitefull to vs, but to the whole nacion of the Iewes. Wheras this was a wicked and shameles aunswer (for what could be more shameles then to boste them selfes to be the childzen of God, who knewe them selfes giltye in suche great faultes, who also layed in wayt to bryng the sonne of God to death) Iesus replied sharply to this aunswer and sayed: If God were your father, that is to witte, if ye were very true and naturall Israelites, ye would I am sure loue me, as a brother and begotten of the common father of all, and as one that doeth expressely folowe his fathers behauour & maners, euen as it becummeth a true naturall childe. For I neyther shewe furth any other thyng then God the father, nor I doe none other mens busines then my fathers, from whom I proceaded and came into this world. For I neyther speake nor do any thyng of my selfe. I do not apoynt my selfe

Ye ye were Abrahams childzen. &c.

If God were your father.

to this embassage but he sente me, whom ye clayme to be common father to you all.

And if ye say trueth, why do ye not acknowledge his speache, that is the same fathers sonne, & his very true sonne, who was also with his father before he came into the worlde, neyther speaketh he any thing but at his fathers apointment. Why can ye so very euill beare my woordes when as by me God speaketh vnto you. If ye beleue God to be true, benificiall and an healthy geuer, frendely to them that be godly, and enemy to the wicked, when as ye see nothyng in my sayinges or doynges vnlike vnto these thinges, why do you not acknowledge the mãners and very nature of our father. But if ye couet to heare your fathers name, whom in witte and dedes ye do resemble: ye be neyther begotten of Abraham, nor of God, but euen of the deuill: ye be his very naturall children, whose witte and disposicion ye breathe out and shewe lykelyhood of, & whose will ye obey. For ye haue bothe hated the trueth, and go about to kill an innocẽt. This is an exaumple of the deuill your father. For because he hath been the chefe aucthor of bothe lyes and murder, who by his lyng entised vnto death the firste parentes of mankinde, beyng with none other thyng prouoked then through enuie of other folkes felicitie. And the same sinfull disease doth pricke you forward to slea one that is innocent and a benificial person. The deuill enuyed mã, that was of a blessed creaciõ, ye enuie man to be restored vnto the felicitie frõ whence he fell. He fell frõ the trueth by his pryde. And his fall was suche that there is no hope of his amendement, but perisshyng in euil, he heapeth sinne vpon sinne, strayning against Gods veritie by you at this present, & doyng the same thyng that in the beginnyng of the worlde he first practised, when he drewe the first aucthors of mankynde vnto death. Who so therfore hateth trueth & loueth lyes, he declareth sufficiently who is his father. Whosoeuer pronounceth a lye, he speaketh of hym that is the fountain of all lyes. Whatsoeuer that aucthor speaketh is a lye, & he speaketh of himself, for he is not onely a lyar but the father and prince of lyes. As of the contrary side, God is the fountaine of all trueth, and whosoeuer speaketh the trueth to goddes glorye, he speaketh not of hym self but of God.

But if you be begotten rather of God the auctour of trueth, then of the deuill the father of lyes, wherefore then (considering that I doe speake vnto you heauenly trueth,) doe not you beyng the chyldren of Abraham beleue God. Why doe not ye the children of God acknowledge and loue goddes trueth.

The texte. Whiche of you rebuketh me of sinne? If I say the trueth, why do not ye beleue me? he that is of God heareth goddes woordes. Ye therfore heare them not, because ye are not of God. Then aunswered the Iewes, and sayd vnto hym: Say we not wel, that thou art a Samaritane, and hast the deuill? Iesus aunswered: I haue not the deuill, but I honour my father, and ye haue dishonored me, I seke not mine owne prayse, there is one that seketh and iudgeth.

If ye finde any lye in my woordes or any faulte in my proceding, geue not credite to my woordes. But whiche of ye all can burden me with any one faulte. What maner of men ye be, ye your selfes are priuie: but if whatsoeuer be right & true, the same is of God, and neyther can ye proue in me any thyng that swarueth from righte and trueth, why then in not beleuyng me doe ye distrust God, specially considering that ye boaste your selues to be

the childrẽ

the children of God. But and if ye did extolle and auaunce your selfes truely, ye would acknowledge the woorde of God, but in case ye doe it untruely, ye declare your selfes to haue a lying father.

Whosoeuer is begotten of god, the same doeth (lyke a true naturall childe) geue eare to his fathers woordes. And that thing wel proueth you not to be begotten of God the father, because ye cannot abyde to heare the trueth that commeth from him. The Iewes beyng made through these woordes more wood, fall to geuyng cursed woordes in theyr aunswere, wherunto the malice of men beyng with reason cõcluded is wount to haue refuge, and sayeth: Do not we say right of thee that where thou wilt be taken for a Iew and boastest God to be thy father, thou art a Samaritane, and hast the deuill: whiche selfe thyng, thou doest now declare in dede, and approuest our iudgement of thee. But what aunswer made moste gentle Iesus unto this peuish madde reproche? As touchyng the reproche in namyng hym a Samaritane although it wer commonly taken for a great rebuke and slaunder, yet because it was naught els but a fumishe checke spoken in a fury, he made no aũswere at all therebnto, as though they had but called hym a mushrome, or an opinion: but yet to the bearyng hym on hãde that he had the deuill, he aunswereth, but in suche sorte that he gaue them no ciuill language again: whiche he might woorthily haue doen, and countermaunded backe again theyr lewde saying to them selfes, but auoydeth it courteously from hymself: teachyng us by the waye, that as ofte as we haue to doe concernyng goddes glorye, as ofte as the trueth of the ghospel is to be defended against the wicked, we should be earnest, quicke & sharp: And as often as we our selfes be rebuked, that we should shewe our selfes gentle and meke. In suche wyse that we doe not make aunswere to al thynges, but repel and auoide these thynges onely from us, whiche we cannot concele without hynderaunce of the ghospell.

He that is of God, heareth gods woordes.

To haue the people understande that Christe did euery thyng in all his procedynges, not by the deuilles autoritie, but god the father beyng aucthour, made muche to the furtheraunce of the ghospell. I haue sayeth Christe, no familiaritie with any deuill, nor I doe not therefore boaste my selfe of God beyng my father, to the entente that I woulde with a lye obtayne mine owne prayse, but that through me my father might be glorysied amongest men. And albeit ye doe glorye that ye haue the same god to your father, yet doe ye me despite, who seke nothyng els but his glorye of whom ye would be thought true worshippers.

I do not curiously seke myne owne prayse at mennes handes, neyther doeth youl contumelious woordes hurte me, but rather woorketh youre destruccion. For there is one, who as he is couetous to be glorifyed amonges men by me, so he wisheth that I agayne should haue glory by him: not that eyther he or I haue nede of this glory, but that so to haue it, is expedient for you for the exchaunge of death, & that ye may attaine saluacion. Of trueth, like as I doe not muche couet mine owne glory (howbeit in dede my glory is the glory of my father) so am I no reuẽger of mine owne rebuke or iniurie. But yet for al that thinke not that ye shall be without punishmente for that ye haue slaundered me. For there is he that both seketh my prayse and glory, and will reuenge my iniurie and contempte, excepte ye amende.

The texte. Uerely verely I ſay vnto you, if a man kepe my ſaying, he ſhall neuer ſee deathe. Then ſayed the Jewes vnto hym: Now knowe we that thou haſt the deuill. Abraham is deade and the Prophetes, and thou ſayeſt: If a man kepe my ſaying he ſhall neuer taſte of death. Arte thou greatter than our father Abraham whiche is deade? and the Prophetes are deade, who makeſt thou thy ſelf?

I ſeke not myne owne prayſe, &c. To glory in names as ye doe, profiteth nothyng, for in that ſorte neyther Abraham the originall beginnyng of your ſtocke, nor Moſes, nor the Prieſtes, nor the Phariſeys, ne God the father ſhall doe you any good. Be ye well aſſured hereof, if any man obey my woordes (as I haue ſayed ofte) he ſhall neuer ſee death, onely beleke is the way and entrie to immortalitie. Although the Jewes ought with this ſo caulme and gentle an aunſwer to haue been appeaſed, and with this ſo greate a rewarde to haue been allured vnto fayth, yet accordyng to theyr rudeneſſe, doe they interpretate that thyng whiche was ſpiritually ſpoken of lyke of the ſoule, to be ſpoke of bodely lyke: and that whiche was tolde them for theyr inſtruccion, they ſedicioully marre and frowardly turne into the reproche of the Patriarkes, ſtudiyng euery waye to procure ſum hatred againſt our Lord Jeſus, among the multitude. They aunſwere verily in this maner. We haue alſo of that thy ſaying more certain knowledge that thou art poſſeſſed with a deuill, woode and frantyke, whiche promiſeſt this thyng to them that kepe thy woorde, whiche maner of thing our Patriarkes men of moſt high prayſe neuer had, vnto whom God hymſelf ſpake. God ſpake vnto Abraham, as he did alſo to other Prophetes. They wer obedient to Goddes woorde, and neuertheles they be al deade, and thou promiſeſt perpetuall lyke to them that obſerue thoſe thynges whiche thou teacheſt. With what countenaunce or how dareſt thou be bolde to promiſe other ỳ thing whiche thou haſt not thy ſelf? Doeſt thou promiſe immortalitie to other, beyng mortall thy ſelf? Art thou greater then our father Abrahã whiche is deade? Yea and moreouer the Prophetes alſo bee all dead. They durſt promiſe no ſuche thyng to any man. How highly doeſt thou preſume of thy ſelfe? Whome makeſt thou thy ſelf? Thou preferreſt thy ſelf before the Prophetes and Abraham, and in promiſyng that thyng whiche is Goddes, thou makeſt thy ſelf God.

What makeſt thou thy ſelf?

The texte. Jeſus aunſwered, if I honour my ſelf, my honour is nothyng. It is my father that honoureth me, whiche ye ſay is your God, and yet ye haue not knowen hym, but I know hym. And if I ſay I knowe hym not, I ſhall be a lyar lyke vnto you, but I knowe him, and kepe his ſaying. Your father Abraham was glad to ſee my daye, and he ſawe it and reioyſed. Then ſayed the Jewes vnto hym: thou art not yet fiftie yere olde, & haſt thou ſeen Abraham? Jeſus ſayed vnto them: Uerely, verely, I ſaye vnto you, yer Abraham was borne, I am. Then tooke they vp ſtones to caſte at him. But Jeſus hid hym ſelfe and went out of the temple.

The Lorde Jeſus did ſo moderate his aunſwere vnto theſe fonde peuiſhe reproches, wherwith the Jewes taunted him, that becauſe they were not yet able to receyue ſo great a miſtery, he did of truthe ſum what by inſinuacion open that he was greatter then the Prophetes, & Abrahã himſelf to: and that he was one that might perfourme by Gods power that thyng whiche he did promes, yet he would not appeare arrogãt amonges theignorannt. But he tempered his ſayinges leaſt he ſhould kindle more wrathe in them that wer moued already, and ſayeth: I attribute nothing vntruely to my ſelf. For if I ſhould after the maner of men ſeke for prayſe at mannes hande, then wer my prayſe falſe and vayne. And in caſe I wer curiouſe to

ſeke

seke for prayse and glorye, it wer not nedefull to hunte for it amongest men. For it is my father from whom all true glorie cummeth that glorifieth me. He that is honoured of him, the rebukefull wordes of men do not dishonour the same. And if ye wil algates know him ỹ is my father it is very he whō ye boste to be both your God and father. Whose childzen if ye wer in dede, forsoth ye would recognise his embassador, & if ye wer true wurshippers of him, ye would fauour his glory, and not bryng him in contempte whom he sent into the world for your saluaciō. But as ye wurship him with false religion, so ye vntruely clayme vnto you the knowledge of him. He is spiritual and you sauiour and knowe nothyng els but carnall thynges. I who am his very sonne in dede, do verily knowe hym, whiche thing I do not of arroganey vntruely chalenge, but I say that whiche is true: & if I should say I knowe him not, I should be a lyar, and like vnto you that professe ỹ knowledge of God whom ye knowe not. I am sent from him & was with him before I came into the worlde. Therfore I know him, & what thyng soeuer he hath commaunded me, I doe it. But whosoeuer contemneth my worde cōtemneth God, in whose name I exercise the cōmission of his embassage, and that faithfully. And whosoeuer despiseth Gods word, he neyther knoweth God nor taketh him as God. Furthermore wheras ye neuer cease braggyng of your father Abraham, to whom ye be most farre vnlike and that ye procure hatred vnto me, for that I take my selfe to be Abrahās better, verily I do neither vainly boaste mine own greatnes, nor diminish his dignitie. This I wil now say vnto you, that Abraham whom you doe rather wonder at then folowe, how great a mā soeuer he was, yet was he glad and thought he should be happie yf it might be his lucke to se my day. And he saw that thyng whiche he desired, and that great mā greatly loyed to haue my day chaunce to hym, and yet you cōtemne me. Jesus did herein and by this straunge saying signifie, that whan Abrahā made himself ready to offre in sacrifice his sonne Isaac, he sawe by the spirite of prophecie ỹ our Lorde Jesus should be geuen of his father vnto the death of the crosse, for the saluacion of the worlde: and yet should not through that deathe vterlye perishe, but within three dayes after reuiue againe to an immortall lyfe. The Jewes not yet vnderstandyng this misterye doeth now agayne accordyng to theyr carnall iudgement fall in hand wt checkyng: supposing Jesus to be no nother thyng then man, nor that he had any beyng before he was borne of Marie. Thou arte not yet (saye they) fiftye yeres, olde and hast thou seene Abraham that dyed so many hundred yeres ago.

It is my father which honoreth me. &c.

Finally the Lorde Jesus as a man prouoked with theyr opprobrioufe wordes sumdeale openeth; and as it wer bretereth a litle sparke of his godhead through whiche he knoweth no time nor numbre of yeres, but was alway alone before al course of time, like as God the father beyng without ỹ limities of time alway is that he is. For thus he speaketh vnto Moses. I am that I am: signifiyng an eternalitie, & a nature that cānot chaunge. And in like maner the sonne vsing ỹ wordes of his father saith: This I do assuredly confirme vnto you (though as yet ye will not beleue it) or euer Abraham was borne, I am. At these wordes as playn blasphemous because he beyng a mortall manne semed to take vpon hym the eternalitie, a thyng for God onely cōuenient, they could not withhold theyr hādes, but

Then toke they vp stones to cast at him.

toke vp

toke vp ſtones, and went in hande to ouerthrow and preſſe him with ſtones. But Jeſus profeſſing himſelf to be God, to declare hymſelf to be a very man alſo, gaue place to theyr fury, not becauſe he feated theyr forcible violence whiche he had power to kepe of, but to teache vs by the way that when tyme requireth that the trueth of the goſpell ſhould be preached valiantlye and boldlye: and again, that when we had once executed our duetie the fury of euil men ſhould not cauſeleſſe and in vayne be prouoked and exaſperate: for our Lorde Jeſus knewe that it could not haue been beate into the heades, I wil not ſay of the groſſe and ignoraunt multitude, but not of his diſciples: and they to be brought to beleke therof, in caſe he had openly preached him ſelf to be bothe God and man, and the ſame to be al at once bothe mortall as touchyng his manhead, and alſo immortall as touchyng his deitie: and as perteyning to the fleſhe to be a man borne of a virgin in tyme, as touchyng diuine power to haue been alway before all tyme God of God. Surely this ſo ſecrete a myſterye was rather to be at tyme conuenient perſuaded to the worlde by myracles, death, reſurrection, aſcendyng to heauen, and by the inſpiracion of the holye goſt, then before due tyme to be brought in, and vttered in open playne wordes to them that would not beleue it. Therfore Jeſus withdrewe him ſelf from them geuing place to theyr fury, and went ſecretely forth of the temple: by that acte declaring before hand that afterwarde the light of the goſpell beyng repelled of the wicked and voluntary blynde Jewes, ſhould be put ouer to the Gentiles, and theyr houſe left to them deſolate, whiche onely thought them ſelfes the true ſeruauntes of God, & obſeruers of true religion. And ſo Jeſus whiche is the author of true godlynes, went to an other place.

The.ix. Chapter.

The texte. And as Jeſus paſſed by, he ſawe a man, whiche was blynde from his birth, and his diſciples aſked hym, ſaying: Maiſter, who did ſinne, this mā, or his father and mother, that he was borne blynde? Jeſus aunſwered: neyther hath this man ſinned, nor yet his father and mother, but that the workes of God ſhould be ſhewed.

Therfore our Lorde Jeſus did now for a while geue place to the furie of them, whome as yet he ſawe incurable, and falleth in hande with miracles to declare his godly power, whiche he could not all this while driue into theyr heades by any perſuaſion of wordes. And lo, there ſelf forthwith a matter in his way not vnlike thoſe thynges whiche wer doen in the temple. For of trueth muche a do was there with the blynde. But ſuche as wer blynde in ſoule, not in body, whiche is the moſte vnhappy kynde of blindneſſe: And ſo muche alſo the worſe, as that although they wer more then blind, yet they thought themſelfes quicke ſighted, ſo that they wer not onely miſerable, but alſo vnworthy to be cured. For ſomuche a miſer was not that blind man whom Jeſus ſaw as he paſſed by, which mā lacked onely bodily ſight, & was borne blind, ſo that it was a maladie aboue the Phiſicions cure, but yet could Chriſt heale it.

This

This man had an inwarde sight, and saw with yes of the soule: when Iesus therfore sawe the man, and had compassion on him, muche pitiyng his misery, the disciples whiche called to their remembraunce that Christe had sayed to the man that was healed of his palsey: Go, and herafter sinne no more, least sum wurse thyng cum vpon the, supposyng that euery blemish of the bodye had cum of sum faute of the soule, axed Christe of the blynde mā, and sayed, through whose sinne chaunced it that this mā should be borne blynde? for where as none could synne or he wer borne, whosoeuer is borne with any sickenes or impediment of body, is to be thought punished for sum other mans faulte, whiche thyng should yet seme against equitie, the disciples therfore sayed: Maister, whence came so great euill to this felow, that he should be borne blinde? Whether came it of his owne or of the synne of his parentes? Iesus aunswered: Neyther did this man through his owne synne deserue to be borne blynde, who could not synne when as yet he was not: nor his parentes. For as the lawe teacheth, God punisheth not the children for the faultes of theyr parentes, except the children folowe the sinnes of theyr parentes. But blindnesse chaunced to this man vpon a casualtie (and not through any mans synne) as in the course of mans lyfe, many thynges chaunce to many folke. This mans misery and lacke of sight was not prohibit, but suffered to chaunce vnto hym, because that by him the mightie power and goodnes of God, whō the blinde Iewes so obstinately crieth out vpō, should be declared to men. The more vncurable the disease is, the more famouse & commendable shal be the healyng of the same.

He saw a mā whyche was blind.

¶ I must worke the worke of hym that sent me, while it is daye. The nyght cummeth when no mā can worke. As long as I am in the world I am the light of the world. Allone as he had thus spoken, he spat on the ground, and made claye of the spetle & rubbed the claye on the yes of the blynde, and sayed vnto him: Go washe the in the poole of Siloe, which (by interpretacion) is as muche to saye as sent. He went his waye therfore and washed, and came agayne seyng.

The texte.

For this cause was I sent into the worlde euen to procure the glorie of God with suche deades, as should cause the vnfaithfull to beleue my wordes to be true, and to the entent also that those whiche will beleue, should be cured of theyr blyndnesse. I muste do this commaundement diligently while it is daye: for if men haue any worke in hande, they be wont to do it in the daye. The nyght (perdy) is vnhansome to worke in. Therfore in the meane tyme, while present daye giueth vs leaue to worke, we maye not cease. For the nyght shall cum when as men (all in vayne) woulde worke & can not. As long as I am in the world, I am the light of the worlde. If men make spede to finishe the worke, whiche they go about for sum commoditie of this life before nyght, how muche more behoueth it euery man to labour, that while they haue me with theym, they maye go thorow the businesse of the eternall saluacion. In fauour whereof, whatsoeuer (in the meane season) I do in this worlde, I do it for that thyng sake, and to further saluacion. For what other thyng do I, than that all folke shoulde through eyes of fayth see and acknowleage God and his sonne, whome he sent into the worlde: I shall within a while departe hence, than shall those that haue now had no will to woorke, desyre lyght in vayne. The Lorde Iesus did with this saying couertly notyse vnto theym that were

I am ꝓ light of the worlde.

present

present, that (all infidelitie set aparte) they shoulde quickely go about to beleue the sonne of God, whome they coulde not long after see bodely.

Moreouer, he did insinuate therwithall that those whiche otherwyse could not bee brought to beleue than by hearyng hym speake, and seeyng hym worke miracles, should to none effect desyre to haue hym made away, whome they dispised beyng present. And as whose light, beyng obiecte to all mens sight, they shut theyr eyes. Furthermore, he signified lykewyse: that all suche as of obstinate minde did persiste in wilfull blyndenesse of mynde, should, when tyme wer, as men vnrecouerable and without hope to be amended, be left to theyr owne follye vnto eternall destruction, euen when aduersante miserie is imminente and redye to inuade them, whiche calamitie will rather cause them perishe, than heale them. And ouer al this he did ensigne them in tyme to cum, a terrible iudgemente, at what season the wicked shall come to labour about businesse of theyr saluacion: And it shal not be lefull, for that ỹ night will not suffer it, for as muche as they neglected the daye in whiche they might haue wrought, yet for al this, euery one while he is in state of this bodely life, and also after Christes ascension into heauen, hath this dayes light of the Apostles, and of holy scripture, whiche geueth habilitie to do the thyng that appertayneth to our saluacion: But after the body be once deade than is his daye awaye from hym, nor it can not worke any thyng more: but the rewarde of his foredone dedes is to be hoped vpon and loked for. These diuerse sayinges our Lorde Jesus than had, to quicken and prycke forwarde with feare of the thyng to cum, men that wer slowe to beleue. But now, while the disciples loked for a miracle, Jesus spat on the grounde, and of his spattle and duste mired together, he made claye, and he anoynted the blynde mans eyes with the claye, euen therby resemblyng his fathers, or rather his owne worke, wherin he made the firste man of hard claye, mollified with licoure. And to restore ỹ whiche was loste, perteyneth to the same author, whiche firste made the same thynges of nought. And to purifie or make hole agayne, a thing that is corrupted, is of more power and strength than to beget a thyng that is not borne. Well, but in the meane tyme, the noueltie of this plaister made all theyr myndes attentiue and quietly to geue hede, and well to consider the miracle that shoulde be wrought, and it also proued a stedfast fayth in the blynde man, whiche murmured nothyng at hym that anoynted hym, but simplye obeyeth hym that doeth what him selfliste, doubtyng nothing at all of the benefite, what waye so euer it should be geuen. The blinde did not furthwith receyue his sight, but as sone as he was anoynted with the claye, he is commaunded to go to the poole Siloe, & there to washe awaye the claye, wherwith his eyes wer imbrued, to thintent that both the blinde mannes faythfull affiaunce shoulde be of greater fame, for that he made no refusall to do that he was commaunded, and that the noueltie of ỹ straũge sight & also the delaye whiche was through length of the Journey, should bryng furth mo recordes of the myracle: for the blynde man sat not far of from the temple beggyng by the waye syde. And the well Siloe wherof riseth the poole, is at the foote of the mounte Syon: of whithe water Esaie speaketh to, and complayneth that that water was cõtemned, not that the water geueth to any man health, but bicause it beareth the figure of

Goe washe ỹ in the poole of Siloe.

holy

holy scripture. Whiche scriptures of God, when as without blusteryng of worldly eloquence they issue forth caulmlye and smoothly, yet because they bubble out of the priuye hyd caues of godlye wisdome, they haue heauenly violence to remoue the blyndenesse of mannes mynde: how long so euerit hath continewed: and to open those yes wherwith god is seene, whō to haue seene is felicitie. For Siloe in the Syrians toungue signyfieth sent. For one there is euen specially sent from the father, whiche onelye geueth light to mennes myndes, for he is the fountayn. It did represent Christ hymselfe, who euen at this present also beyng as it were with a secrete power enclosed in holye scripture, openeth the yes of the blynde: if so be that they will acknowledge their blyndenesse. He must be made more then blind that will receiue light of Christ. He that is wyse to the worlde, is very farre from hope of heauenly wisdome: he that thinketh hymselfe well lighted, nor dare suffer to haue his yes closed vp with the clay of Iesus, there is no cause why he should hope for the light of the ghospell.

Now than whan the blynde felowe, a notable knowen manne for his beggyng, and knowen also to be borne blynde, went thither as he was commaunded, no doubte but a great croude of people folowed hym as he went, not without laughyng, to see his yes blurred with clay: and so twyse blynde goyng to a water whiche was of no name through any miracle that euer was doen therein: when they wer cum to the water, he washeth away the clay from his yes and returneth home with open yes and cleare light

The texte. (So the neyghbours and they that had seene hym before (how that he was a beggar) sayde: is not this he that sate and begged? Sum sayde, this is he: Agayne, other sayed: no, but he is lyke hym. He hymselfe sayed I am euen he. Therfore sayed they vnto hym: how are thyne yes opened? He answered and sayde: A man that is called Iesus, made clay, and anoynted myne yes, and sayd vnto me. Goe to the poole Siloe & washe. And whan I went and washed, I receiued my syght. Then sayd they vnto him where is he? He sayde, I cannot tel. They brought to the Pharisees, hym that a litle before was blynde, and it was the Sabbeth day, when Iesus made the clay and opened his yes.

Neighbours therfore and other whiche had knowen hym before (nether could he but be wel knowen to many, considering he was a cōmon beggar) whē they knew his face: but as for his yes they sawe altered, they sayd: Is not this he whō we saw sitting before the temple, a begged by the waiside? Sum said: It is he. Other contrary, it is not he, but it is an other lyke him, while they disagreed among thēselfes, the blynd himself said: Yes verely I am the same beggar, and he that was borne blynde, whō ye haue often seen. And he thus said, that his voyce also beyng knowen, should cause the miracle be the better beleued. But we (say they) saw the blynd: now see we the see with open yes. How chaunsed it that thyne yes wer shut, and now ar opē. The man (saieth he) that is called Iesus, made clay: and therewith annointed mine yes, and that doen he sayde: goe thy way to the poole Siloe, and there washe thyne yes. I went my waye. I washed me, and now I se. They than seking occasion to picke a quarell to the Lorde Iesus, to putte hym to rebuke, because in temperyng the clay and annoyntyng the yes therwith, he sumwhat laboured on the holy daye, they enquyre where he was that dyd this dede. When the beggar had answered that he knewe not who it was, for he had not knowen Iesus by sight, but onely by name,

they bryng hym, whiche of a blynd man was brought to his sight, vnto the Pharisees, that by shewyng the thyng plainly before them, he should detecte Jesus that he had broken the Sabboth day. For it was the Sabboth daye whan Jesus opened the blynd mans eyes.

The texte. Then agayne the Pharisees also asked hym, how he had receyued his syghte. He sayde vnto them: he put claye vpon my eyes and I washed, and do se. Therfore sayde sum of the Pharisees: this man is not of god because he kepeth not the Sabboth day: other said, how can a man that is a synner, do suche miracles? And there was a stryfe among theym. They speake to the blynde man againe: what sayest thou of hym, because he hath opened thyne eyes? he said: he is a prophete.

There the pharisees enquire of the man once again how he came from beyng blynde to haue syght. He casteyng no perils, shewed plainly how ỹ matter was, and sayde: he annoynted myne eyes with claye that was tempered with spattle. And vpon his commaundement, I washed me in Siloe, & that doen I receyued my syghte. Certain of the pharyseis when they hearde this sayed: this Jesus is not of god, though he speake of god the father: for yf he toke god for his auctour, he would not by doyng suche miracles violate the Sabboth whiche god commaunded to be kepte. It is a detestable thyng to breake the holy Sabboth day. God medleth not with suche a one. So those maliciously saythles because they could not deny so manifeste a dede, nor reproue so beneficial a dede, they borowe and make shyfte to haue a quarell against hym at the holynes of ỹ day, other again that wer more curable, sayeth: if this man wer not beloued of God, or detestable before hym for breakyng the Sabboth, how could he worke these miracles? The matter it selfe sheweth that these thynges are doen by the ayd of god: For this is not now the first miracle that he hath wrought. After this sorte was alteracion and sundry opinions amõg them touchyng Jesus. Therfore the pharisees, whi the by all assayes, toke occasion to reproue hym, spake yet again to ỹ blynd: what thynkest thou (say they) of hym that opened thyne eyes? The thyng that they hũted for was this: that in case he had spoken euil of Jesus (whi the thyng the blynde man knewe was their mynde) they myght haue matter to lay against those whiche had metely good opinion of Jesus: but and he had reported well by hym, they would haue been fyerce against the blind man selfe, and haue cast hym out of the Synagogue. The beggar of trueth symplie and without dread spake out what he thought of Jesus. I take him (sayth he) to be a prophet, meaning by that same sum great and notable mã, of whom he had bothe heard great fame, and had also experience of his power and strength in hymselfe.

The texte. But the Jewes did not beleue of the man (how that he had been blynde and receyued his sight) vntyll they called the father and mother of hym that had receiued his syghte. And they asked theym, saying: Is this your sonne, whom ye say was borne blynde? How doeth he now see then? His father and mother answered them, and said: we knowe that this is our sonne, and that he was borne blynde: By what meanes he now seeth we cãnot tel, or who hath opened his eyes, cannot we tell: he is olde inough, aske hym: let hym answer for himselfe. Suche wordes spake his father & mother, because they feared ỹ Jewes. For the Jewes had conspired already, that if any man dyd confesse that he was Christ, he should be excommunicate out of the Synagogue. Therfore sayd his father and mother: he is olde inough, aske hym.

There wer many Jewes therfore, which could not be brought in beleue, that this was the same whiche late before sate beggyng at the doore of the temple, beyng borne blinde, for so muche as it dyd euidently appeare that he

now

now had cleare sight and open yes. Therfore his father and mother was called for, whiche could knowe their sonne euen by sum special marke. And here now the malicious curiositie of the pharisei̇s set forwarde the belefe & also the commendacion of the thyng that was doen. Therfore they saye to his parentes. Is this your sonne whom ye were wounte to say was borne blynde? And how chaunced it that now he seeth? They (as in dede suche bee timorous as haue small substaunce at home) aunswere warely: The thyng (say they) whiche we certainly knowe, we can testifie. We knowe that this is our sonne, and that he was borne blynde. But of the syght that is geuen hym, we neyther knowe how it came, nor from whom, hymself shall testifye this thyng more assuredly than we can. He is olde inough, aske hym rather then vs, let hym speake for hymself that he knoweth. His parentes had these sayinges not as ignorannt what had befallen vpon their chylde, but they had leauer that he alone should cum in daunger than they to endaungier themselfes with hym: for the Jewes had already conspired, that yf any man durste profesſe Jesus to be Messias, he shoulde be excommunicate and caste out of the Synagogue, whiche was taken for a matter among ỹ Jewes of great reprochе: wherof it cummeth that euen among the profes̄ers of the ghospel the sharpest kynde of punishment is, that if a mā swarue from his profession and fall into an heynouse cryme, he be remoued frō the felowshyp of other, to thintent that he, whiche cannot be reformed by holsome information, beyng eschewed of other, should be better aduised, and for very shame amende. But this example of gentle fiercenes, whiche was fit to be exhibit vpon them onely, whiche through their enormities should make themselfes detestable and pestilent, the Jewes nowe turne to the establishement of their tyranny: lyke as they did also abuse all other good ordinaūces to their owne gayne and pompe. The dart whiche ought to haue been hurled at the euill sorte, to haue healed them thereby, rather thā to haue destroied them, they turne the same weapon against them, whiche profesſe Christe. The blynde mans parentes fearyng this thyng, layeth vpon their soonnes backe the enuie that should rise of testifiyng the truth: he is (say they) of sufficient age, ye may aske hym.

Is this your sonne &c.

Then agayne call they the man that was blynde, and sayd vnto hym: Geue god prayse, we know that this man is a synner. He answered. Whether he be a synner or no, I cannot tell: one thyng I am sure of: that where I was blynde, I now se. Then sayde they to hym agayne, what dyd he to the? how opened he thyne yes? he answered them: I tolde you yerwhile, and ye dyd heare, wherfore would ye heare it agayne? wyll ye also be his disciples.

The texte.

Than he that had been blynd, was called for agayn, to be his owne witnesse and aduocate, and to be also a publisher of Christes renoume, for it was Christes vse to reuerse and turne the malice of the pharisei̇s vnto gods glory. For though the deede was more euident, partely by the record of the parentes, and partly by the acte selfe, than that it could be cloked or denyed, yet to turne away the prayse of that deede from Christ, whom they hated, they saye: That thou hast syght where before thou wast blinde, do not ascribe it to Jesus: vnto whom thou arte nothyng beholden, but prayse god for this benefite. For we know that this felowe Jesus is a synner, who hath no aquayntaunce with god. The pharisei̇s did their endeuour to deuide in sūdre that whiche coulde not be separate, that is to wete, the glorye of the father

Geue god prayse. &c.

from the glory of the sōne: and they spake colourably, to hide their own iniquitie with the pretence of hye godlynesse, as though they tooke great care lest gods honour should decay, when as in very dede they sought their own prayse in all thynges, and regarded not the prayse of god. The blynde man answeryng vnto these sayinges, both boldly and aduisedly, sayeth: whether he be a synner or no, let other men iudge, it is not my parte to geue sentence therein, one thyng I can truely testifie, I found in very dede that I was before blynde, and I now see: here nowe, when as no sufficient occasion was geuen to the Pharisees eyther to rebuke Iesus, or to be cruell against the man, whiche had spoken warely and with good aduisemente, they wer turned backe agayne to their former interrogatories, driuyng drifftes on euery syde how to beryue Christ of his praise: what did he to the (saye they) or by what meanes did he open thyne eyes? hopyng that by a newe maner of framyng his tale, they myghte picke out sumwhat whereby they shoulde perswade that this prayse was not due to Christ. Against this impudente and shameleſſe malice of the Pharisees, the beggar beyng now well bouldened, maketh this aunswere: I toulde you yerwhyle plainly as the thyng was dooen in deede, once ye haue heard it. To what purpose is it, to repeate the same agayn? If ye do enquire of a pure symple mynde, well, I haue already opened the matter: and with my recorde, I haue satisfyed that whiche was demaunded of me: and if ye do not so aske, it wer not indifferently dooen, eft sones to tell the same. Do ye therfore so diligently enquire the maner of the dede, that after the matter be throughly knowen, ye also will becum his disciples, by whom God worketh so great thinges, lyke as I (vpon experience of his power) and many other mo are his disciples.

The texte. Then rated they hym and sayd: be thou his disciple, we are Moses disciples, we are sure that god spake vnto Moses: As for this felowe, we knowe not from whence he is: the man answered and said vnto them: this is a maruailous thing that ye wote not whence he is, and yet he hath opened myne eyes. For we ar sure that god heareth no synners, but if any man be a worshipper of god, & obedient vnto his wil, him heareth he. Synce ye worlde beganne was it not heard, that any man opened the eyes of one, that was borne blynde, If this man were not of god, he could haue done nothyng. They answered and sayed vnto hym, thou art altogether borne in sinne, & dost thou teach vs? And they cast him out.

The phariseis beyng sore prouoked with the beggars great affiaūce, made no answer, but all to rated hym: wishyng that thyng to the man as an extreme euill, whereby themselues myght be made blessed: & through abomination puttyng backe from theym that thyng whiche oughte to haue beene most hertely desired, sauyng for that they wer as blynd in soule as the begger beyng nowe an Euangelist, was before in body: the Pharisees (I saye) saye vnto hym: O thou vngracious wretche, be thou that naughtye felowes disciple. We that are the disciples of Moyses, with whome this Iesus is not to be compared, doe detest and abhorre suche a maister. For we be certayne that God spake to Moyses, and that whatsoeuer he teacheth vs, he hath it at gods hand to teache. But why should we geue eare to this Iesus, seyng we knowe not frō whence he came? let hym teache and proue vnto vs his auctoritie, and perchance we wil beleue him. The beggars courage and boldnes dyd in the tyme of their reasoning, grow and encrease: And though he perceiued that they by all subtell meanes went about to destroye Iesus, yet did he stoutly (settyng aside all perils) pleade Iesus cause: gatheryng

We are Moses disciples.

and

and well prouyng by the miracle ẏ was wrought in geuing him his syght, that it was cleare inough from whence Jesus came: I meruail (sayeth he) why ye saye ye knowe not whence Jesus is, when as it can not be denayed but that by hym myne yes be open: with whiche (beyng shut and without syght) I was borne. Certes this is a thyng without controuersie, neyther do ye thinke the contrary, that God heareth not the desyres of synners: But if a man worshyp hym deuoutely, and obeyeth his wyll, whom he religiously serueth, hym doeth God heare. But if god by Jesus haue taken from me my blindnesse, albeit the cheke prayse is to be geuen to God, yet neuertheles it must nedes be, that he is a reuerent worshypper of God, and one that loueth god, at whose delire and prayer god gaue vnto me so notable a benefit. For it is no common or meane miracle whiche ye se wrought in me. Many wonderouse thynges are tolde of, whiche god long agoe did by our elders, but suche as were holy and not sinners. But if we should rehearse thynges from the beginnyng of the worlde, who hath euer heard that euer there was any man, whiche did open his yes that was borne blynde. And (perpetuall blyndnesse beyng put away) gaue hym sight. But except this Jesus wer cũ from god, except the power of god wer present with hym, he coulde of hymself do nothyng at al. It is not of mans strength whiche yet we se doen. The Phariseis beyng made extreme woode with this courage and boldnes that the beggar was of (and when there was no hope to be had, that the pore felowe would eyther be corrupted, or with feare astonished, and so cease of trō preachyng Christ,) fall to extremitie, and to say the vttermost they coulde. They vpbrayed him with his old blindnesse, they caste him in the teeth with his beggarlynesse, as though God had punished hym therewithall for his synnes, and as though he wer borne wicked and vngracious, that cũmeth into the worlde poore or blynde, or otherwyse bleamyshed in bodye. Thou (say they) arte altogether borne in sinne, and teachest thou vs that knowe how to defende religion, and vpholde the profession of the lawe: darest thou here in the presence of so great men teache diuinitie, whiche but a whyle ago asked almes: neyther did they suffer hym to speake any longar. And beeyng ashamed to be so put to sylence, and haue their mouthes stopped, by a poore ignorant person: they thrust him out of the Synagogue as a leude masters leude disciple.

The texte. Jesus hearde that they had excommunicated him: and when he had founde hym, he sayde vnto hym: doest thou beleue on the sonne of god? He answered and sayde: who is it lord that I myght beleue on hym? And Jesus sayd vnto hym, thou hast seene hym, and he it is that talketh with the. And he sayd: Lord, I beleue, and he worshipped hym.

But whom pharisaicall fiercenesse thrusteth out of the Synagogue, them doeth Christ receyue into his churche. For to be disseuered from the communion of the wicked, is to be coupled to Christ. And to be disalowed of them, that stablishing their own right vouslnes, speke against the rightvouslnes of God, is to be approued and alowed: and of them to be rebuked, that seking their own praise, go about to darken the prayse of Jesus, is most hie praise: & to be detestable to thē that ar to be detested, is to be derely beloued of god. Therfore relacion was made vnto Jesus how boldly the man that so much setfoorth his prayse, behaued hymself towardes the Phariseis. For it was alreadye bruted abrode by the people, that he was caste of and reiecte. Therfore as soone as Jesus had mette with hym (to make this mannes fayth

more knowen to all men) he sayeth vnto hym: how sayest thou fellow. Beleuest thou on the sonne of god? For he had alredy confessed before the Pharisees, that he whiche dyd so great a thyng, came plainly from God. Nor Jesus was ignorant thereof, but he gate out the mannes open confession therof, for other mens sakes, procuryng thereby a good exaumple for other. But though he that had been blynd, as yet knew not Jesus by sight, yet hauing great affection to know that mans face, whom Jesus named the sonne of god, saieth: lord who is he that when I knowe him, I may beleue on him? The man had beleued on Jesus, yea yer he sawe hym: nor this was not the voice of a faithlesse man, but of one that vehemently desired to see thautour of so great a benefite. Jesus therfore with humble wordes, signifiyng him selfe to be the person he spake of, saith vnto him: thou hast already seene hym, whom thou desirest to se, and he it is that talketh with the, on whom it behoueth the to beleue. The man vpon these wordes, without any staying at all, confesseth with great promptnes of mynde that he doth beleue: & euen with that saying, he fell downe at Jesus kne, & worshipped hym, and so his dede declared what he thought of Jesus.

The texte. ¶ And Jesus sayde vnto hym, I am cum vnto iudgement into this worlde, that they whiche se not, myght se, and that they whiche se myght be made blynde. And sum of the Pharisees whiche were with hym, heard these wordes and sayde vnto hym: are we blind also? Jesus sayd vnto them. If ye were blynd ye should haue no sinne. But nowe ye saye we se, therfore your sinne remaineth.

Now than, Jesus (to thentent that by exaumple of this man he myght the more prouoke other mens myndes that wer present) sayeth: I that am the light of the worlde, therfore came vnto the worlde, that the course of thynges myght be turned vp so doun: as muche to say, that ỹ similitude & sleight of vntrue holynesse and forged knoweledge, beeyng disclosed, these whiche hertofore sawe not, myght see: and that they which se myght be made blind. With this saying, Jesus noted the naughtie peruerse iudgemēt of ỹ pharisees, whiche, though they thought that onely they knew what was religiō, what was lawe, and what was rightuousnesse, yet were they more fowle ouerseen, than any of the meane sort of people, by reason that worldly couetousnes had darkened the iudgement of theyr mynde, whē as that sely pore blynd fellow, symple & vnlearned, likewise as he had bodily syght freely geuen him, so did he inwardely se so muche in the soule, ỹ in knowlage of truth he excelled euen ỹ very pharisees. Neither did these bityng wordes so skape al the Pharisees (which followed Jesus of no good mynd, but rather to seke on euery syde, occasion to reproue hym) but that the styng of this sayinge caused sum of them to marke it, so that those wer not begyled therwith.

I am cum in iudgement, &c

These, beyng nothyng altered from their malipert presumpcion, to thintent that they myght either force the lord to testifie honorably of them, or to haue sum matter to accuse hym of vnto thē that were of the pharisees ordre, saye vnto hym: are we than blynde also? But Jesus doeth so aunswere vnto this questiō, whiche was very wylie, captiouse & also presumptuouse, ỹ he declareth thē, which thought themselfes men of great sight, to be more thā blind: not in bodye but in soule, and to be the more vncurablye blynde, because they thought themselfes quicke sighted. Verely (sayeth Jesus) if ye were blynde, and would knowledge how ignoraunt in soule ye be, your symplicitie should be pardoned. But now, for as muche as ye be blynde in deede, and

yet ye

yet ye would be prayſed among the people for lerned mē, ye ar ſo very ſtarke blynd that ye cānot be healed. As this blind mā hath obteined ſight because he knowledged ẏ deformitie of his body, euē ſo you, because ye be volūtarie blynd, as men blinded thrꝛough luſtes of your fleſh, cannot be cured, but cōtinue in the ſinne of infidelitie: where as the vnlearned whiche firſt wer ignorant of the truth, vpō the ſight of miracles, & by hearyng me preache (all darkenes taken away) enbraceth the light of ẏ truthe. He that preſumptuouſly taketh vpon him to know the law, & ſpeaketh againſt him ẏ is ẏ principal point & cōcluſion of the law, is more thā blynd, & altogether out of the way. Al men haue liued heretofore vnder ſhadowes, nor any way lieth opē to the lightward, but by faith of the goſpel. Therfore the cōmon & vulgare people ſoner receiue ſight, becauſe they do not very muche thinke theymſelfes well ſighted: and if they be any whit ouerſeen, it is rather thrꝛough rude ignorāce than malice. But they that whan themſelfes be twyſe blind, yet they profeſſe themſelfes teachers of the people, that is, gyders of the blynde: ſuche I ſaye be ſtarke blynde, and moſt daungerouſly without recouery. For neyther they themſelfes cum to the light, and yet thrꝛough falſe opinion and pretēſe of lernyng and holyneſſe, they ſeduce and brꝛyng other into errour.

If ye wer blinde ye ſhuld haue no ſinne.

The tenth chapter.

Verely verely I ſay vnto you, he ẏ entreth not in by the dore into the ſhepfold but clymmeth vp ſum other way, the ſame is a theefe & murderer. But he ẏ entreth in by the dore is the ſhepherd of the ſhepe, to hym the porter openeth and the ſhepe heare his voice, and he calleth his own ſhepe by name, & leadeth thē out. And whā he hath ſet forth his own ſhepe he goeth before them, and the ſhepe folowe hym: for they knowe his voyce. A ſtraungyer will they not folowe, but will flie from hym, for they knowe not the voyce of ſtraungers.

The terte.

AND albeit they wer ſuch, yet did they diſdain & enuy the Lord Jeſus, becauſe he did allure the people vnto him and wdrewe them from the obedience of the Phariſeis and preſtes, whiche ſaid perſons, becauſe they could no longer defend their auctoritie by honeſt meanes, they doe their endeuour to maintayne their tiranny with diſceites, frayinges, wyles, traynes, thretnynges and wicked conſpiracies, not attendyng the peoples commoditie as it had been fitte they ſhould haue doen, conſideryng they profeſſed theymſelues teachers, guydes, and ſhepeherdes of the people, but with the peoples diſcommoditie ſought their own commoditie: Jeſus therefore, who had before tyme by many and diuerſe ſimilitudes inuited all men vnto hym, ſum whyle calling himſelf heauēly bread, wherof he ẏ did eat ſhould liue eternally: ſūtime namyng himſelf liuely water: wherof who ſo did drinke, ſhould conceiue in himſelf a ſpryng of water ẏ would guſhout & runne into euerlaſtyng life: ſūtime the light of the world ẏ lightneth al menns myndes: another time the ſōne & ambaſſadour of god the father, on whō he ẏ dyd beleue ſhould obtain eternal ſaluatiō: In this place, he doth the ſame thyng by an other parable, intēding that that thing ſhould more depely ſettle in al mens myndes, whiche is the chefe & head point of mans whole ſaluation, that is to wit, that no mā can be a directour or ſhepherd of people vnles himſelf be firſt a ſhepe of Chriſt, that true ſhepherd of al the ſhepe that are to be placed on the right hand in the laſt day. But ſurely he is not Chriſtes ſhepe, that is not a mēbre of Chriſt: & he is no mēbre of Chriſt, ẏ doth prefer this world or his own honour before Chriſtes glory. But ẏ phariſeis, becauſe they would

be shepherds without Christ, they wer therfore robbers and theues and no shepherds though they chalenged as due to thēselues, the name, the hie loke, and solemne grauitie of shepherdes. Jesus therfore notyng thē, sayeth: one thing I assure of, whosoeuer entereth into the shepefold not by the doore, but entreth with force an other way, as eyther by climyng ouer the enclosures, or by diggyng through the walles, the same is no shepherd, but a theefe, and a murtherer. A theefe to catche sumwhat by fraude and stealth, a murtherer to kill by violence. But who so entereth in by the doore, because he deuyseth no gyle against the shepe, he is a shepherd: and to hym hauyng mynde to entre in by the doore, shall he open the doore, whiche onely hath the right to let in. Though the shepe be afeard at the vnknowen voice of the theefe and murderer, yet do they acknowledge and heare this mans voice: because it is ỳ true shepeheardes boyce. For albeit the shepe be a seely symple beast, and dependeth of the ayde of other, yet shepe do knowe the boyce of the shepehearde of whom they perceiue releefe: and they quake for feare at the boyce of woulfes: by whom they be put in feare of death. Therfore the shepherd goyng into ỳ shepefold by the doore, maketh not the shepe afeard, but is wel inough knowen, and on his behalf knoweth his shepe, so that he can also name euery one of them, and they beyng called do obey his boyce. For they be called to their fodder and meate, and not to the flesche shambles to be kylled. And they be called with a frendely and with a knowen boyce: they be not thrust out with violence: and the shepehearde conducteth theym, beyng readye and towardes at his call, to pastures: and when they be once brought out of the folde, (wherein they wer enclosed,) and are cum abrode into the cōmon fieldes, lest they should runne astraye, the true and knowen shepeheard goeth before his flocke: & the flocke foloweth hym. For he goeth not al hucht & dum before them, but ekfsones entiseth them to folow hym: and calleth the shepe backe agayne in case they be wandered and strayed asyde. And they knowe theyr shepheardes voice, and thereat cum in order. But they doe not folowe the shepherd of a nother flocke: but loeth him, and flee frō hym as vnknowē because they knowe no nother shepeherds boyce but their own.

The texte. ¶ This prouerbe spake Jesus vnto them but they vnderstode not what thinges they were whiche he spake vnto them. Thē sayed Jesus vnto thē agayn: verily verily I saye vnto you: I am the doore of the shepe, all (euen as many as cam before me) are theues and murtherers, but the shepe did not heare them. I am the doore, by me if any man enter in he shalbe safe and shal go in & out, and finde pasture.

With this parable our Lord Jesꝰ did sore reproue the pharisees, ỳ scribes, the priestes, and head men of the people: which had indignacion & disdained that there should be so manye whiche had leauer cleaue vnto Jesus than to them: that toke thēselues to be guydes of the people. Moreouer they ỳ wer very swyne & goates, gaue ear to those mēs voices. But they that wer truly shepe, without fraude, simple, & that doth no harme, did knowledge ỳ boice of the lord Jesus: who was the true shepherd, to whom ỳ father beyng porter, opened the doore, that he myght lede his obediente shepe into ỳ pastures of euerlastyng life. But forasmuch as ỳ pharisees dyd not vnderstande what this parable mente, Jesus did vouchsafe to make playne the thinges which he had spoken darkly, for two skylles, thone, to make theym more attentiue, the other that the matter whiche he uttered by a parable, myghte take roote deper in theyr heartes that heard hym, he sayeth vnto them: I doe affirme

vnto

vnto you a moste true thyng. I am the very doore whereof I haue spoken, by whiche doore the shepe that wil be saued, must go in & out. By this doore it behoueth hym to go in, that wil entre to the office of a shepherd, & exercise that function, for it is not inough, at all aduentures (not regardyng what waye) to haue entered forceably within the limits, enclosure, and shepefold of the churche. It is not sufficient to haue atteined the name and dignitie of a shepheard, not forcyng how. How many soeuer hath been suche, that by euil meanes haue rashly runne into the shepfold of gods people, not of any mynde to fede, but to spoile, because they haue not entred by me ỹ am ỹ doore they be no shepherds, but theues and murderers, forasmuche as they be gredy of lucre, and in crueltie rigorouse, & very tirauntes. But yet those swine and gotes that loue this worlde haue geuen eare to all these manner of voyces. But shepe limitted & predestinate to the pastures of eternall lyfe, & that are desirouse of fode of the gospel, haue not heard the voice of these, nor knowen in thē any gospellars voyce, because they wer not true shepherds, For their voice sounded nothyng shepherd like. But more like the voice of a robber & of a rauenour wulfe. I am (I tell you) the doore. There is no helthful entryng into the churche and kyngdom of heauen but by me, whether ỹ wylte be shepherd or shepe. If any entre in by me, he shall attain eternal helth: and shalbe without al daunger of theues and murderers, but through this shepherd shal go into the shepefold safe, and take the fruicion of the blessed quietnes of contemplacion, and shall again go out into the pastures, to practise and put in vre thoffices of charitie. And there shal no where lacke pastours, but in all places shall be matter to doe good vpon, to thentente he may both profit other, & he himself through good dedes repaire home again to ỹ shepfold more fatter and better liking. Thus now, ye haue one tokē, wherby ye may discerne a shepe from a gote, a true shepherd frō a false. He that beleueth not on me: & yet maketh himself a shepeherd of the people, of him ought men to beware. And his voyce shall than disclose what maner one he is, yf his woordes haue no taste of Gods glory, if they sauor not of ỹ peoples health: but of his owne prayse, of gayne, of worldly subtiltie, and of tirānie, let the shepe take hede to theymselfes and beware of him: for he is a theefe & a murtherer, he is no shepeherd: And he is the more daungerouse, because he fayneth himself to be a shepherd. And in case the voice be not a sufficient proofe, take hede to their dedes.

I am ỹ doore of ỹ shepe, &c.

I am ỹ bread.

The texte. A theefe cummeth not but for to steale, kil, and to destroye, I am cum that they might haue life, and that they might haue it more aboundauntely. I am the good shepeheard. A good shepherd geueth his life for his shepe, an hyred seruaunte, and he whiche is not the shepeherd (neyther the shepe are his own) seeth the wolfe cummyng and leueth the shepe, and flieth, and the wulfe catcheth and scatereth the shepe. The hyred seruaūt flieth, because he is an hired seruaunt, and careth not for the shepe. I am the good shepeherd, and know my shepe, and am knowen of myne.

The theefe cūmeth for none other purpose but to steale, & to get himself byle & filthie gayn of ỹ harmes of an other mās flocke. The murderer cūmeth not but to worry and destroy, and to practise tiranny vpon the flocke, vnto ỹ whiche to haue doen good, had been his part & duety. Thre wayes therfore it shalbe leful to decerne the true shepherd from the theefe or prayecatcher: If he entre

he entre not in by the doze, that is to say, if he do not acknowlage me by whō onely there is hope of eternal health: If he speake not those thynges which agreeth with the doctrine of god: thirdly if his intent be directed any other way than to those thynges that appertain to gods glozy, and saluaciō of the people. If none of these faultes can be founde in me, but if rather the father of heauen haue opened the doze, If I speake those thinges whiche accozdeth with the meanyng of the lawe, and whiche are agreable to the wyll of ỹ father of heauen, If I do no where hunte foz lucre oz myne owne prayse, but obeying my fathers pleasure, thirst after nothyng els, but al folkes healthe, than vnderstand ye that I am the true shepeherd & acknowledge ye my foūder, my voice, my desyre and studie. They that auaunt themselfes to be shepheardes, goe about this, verely euen to get themselfes commoditie of youre discommodities, who than fare beste whan the flocke fareth wurst.

I am ỹ good shepeheard. &c

I that haue entered in by the dooze, came foz none other thyng, but that the diseased shepe should be healed, the dead should liue, and the quicke should be fatted with all kynde of vertues. He is taken foz a good shepeheard whiche liueth in dede of the reuenewes and yerely profittes that cum of his shepe, whiche purloyneth nothyng, oz nothyng deuoureth. But an euangelycall shepeherd farre passeth this vpryght dealyng. Foz he dooeth not onely not spoyle as the these doeth, not onely not teare in pieces as the praye catcher doeth, but also bestoweth his owne lyfe foz to defende his sheepe, so farre of it is that he would foz any gayn sake, hurte the flocke that he is put in trust withal, oz lose that whiche he hath taken on hande to kepe. Therfoze the other sozt, that bragged vpon theyz beyng shepeherdes, are woulfes & no shepherdes. But yf ye demaunde an exaumple, and a proofe of a good shepeheard it is I that am a good shepherd, which do not only my selfe not seke my commoditie of the flockes harme, but I also do frely geue of myne own goodes yea and my lyfe to: to resist them that cum against the flocke to endammage oz greue it. I do that foz my shepe, ỹ one frende will not do foz an other. He cannot be a true shepeheard, vnles he be pure from al synguler profitte and priuate commoditie, except also he set euen his own lyfe at naughte, whan at any tyme the flocke standeth in ieopardye. Foz there be many thynges ỹ make incurcion against the healthe of the flocke. Therfoze he that is a true shepeherd, and in his hert careth foz the flocke, foz none other skyll, but bycause he loueth the flocke, ready to do his commaundement that gaue hym that flocke to be kept safe, and not to be nye shozne, spoyled, slayne, oz wozried, he defendeth the healthe of his shepe, euen with the losse of his own life.

An hyred seruaunt, &c. Leaueth his shepe and flyeth, &c.

But contrarye, he that is an hirelyng, and hath taken the ouer syghte of the flocke foz his own aduauntage, yet although he do rightly gouerne & rule ỹ flocke whyles all thynges be caulme and quiete, yet yf there hang any ieoperdye of lyfe there vpon, that is to wete, yf he se the woulfe preasse vpon him furiously, he betrayeth the shepe, and leaueth the flocke to the woulfe to bee scattered abzode, and so piece meale to be wearyed, and saueth his own lyfe by rnnnyng away. And what is the cause? Nothyng els but because he is an hyred seruaunte, and no shepeheard. True charitie hath no respect to the rewarde. Where as consideracion of the rewarde hath place: there is eyther no charitie, oz vnperfytte charitie. And yf there bee any dewtie dooen, it is not dooen with that good wyll that a trewe shepehearde would do it withall.

withall. But where the thyng most requireth the very true natural sheapeheard, there than is the flocke deceitefully betrayed: whyles the hyred shepe heard runneth away. And why is that? Because, when that he hath considered the matter after worldely iudgemente, he coũteth it better that an other mans flocke do perishe, than hymself to cum in peryl of lyfe. And yet is this manner of man cum deale better than they, whiche playe the woulfes themselues, against the flocke: vnder the false tytle of sheapeheardes. For there be they, whiche in tyme of prosperitie doeth right faythfully take hede to their flocke, but yet when there is a great daunger, they leaue trayterously the flocke to the woulfe to be dispersed abrode, and torne in pieces: for he fantasieth thus: In case they go to wracke, what than? I haue no losse thereby. My wage is safe, and though I loose cum deale therof, I had rather lose it, than to rope and fyghte with the woulfe, for an other mans catteli. There shall an other flocke be founde out, whiche I shall be hyred to haue the ouersyght of: though the matter of this flocke loose it. Neyther doeth that death of the flocke grieue the hyered mannes mynde. So it happeneth that bothe the owner hath losse of that thyng whiche he entierly loueth, and the flocke cummeth to destruction, whiche myght haue been saued. It is therefore no marualll, though euangelike shepe knewe not the voyce of suche like shepeheardes. The shepe be not in faulte, but the lewde shepeheardes are to blame. Nor it is not to be disdained at, if they, whom my father so drayeth do folowe me, forsakyng the hired sheapeherdes that are but very theues & murderers. For they see and perceiue that I am al maner of wayes a good shepeheard, euen to spende my life therfore. I know my shepe as committed to me of my father, al whose goodes are mine: & on the other syde, the shepe that are drawē by the inspiracion of the father, acknowledgeth their shepeheard, loueth hym and folowyth hym, knowyng right well that there is no hope of saluacion but by me.

Cas my father knoweth me, euen so knowe I also my father, and I geue my life for the shepe, and other shepe I haue whiche are not of this fold. Them also must I bryng & they shal heare my voice, and there shalbe one folde and one shepeheard. Therfore doeth my father loue me, because I put my lyfe from me, that I might take it again. No man taketh it from me, but I put it away of my selfe. I haue power to put it from me, and I haue power to take it again, this commaundement haue I receiued of my father. The terte.

The father knoweth me as his own naturall sonne, obeying his wyll in all thynges: and agayne, I knowe the father, who desyreth that all menne should be saued. At his commaundement I bestowe my lyfe for the saketye of my shepe, whiche he hath geuen me to haue thē saued: nor any thyng will I so doe, that this worlde (whyle I am the shepeheard) shall haue power to harme thē, nor yet the prince of this worlde the deiuill: but to kepe my shepe hole and founde, I wyll geue my selfe to death, by that meanes to abate the woulues violence: and to delyuer my obedient shepe out of his chawes.
Nor it doth not fully content the fathers wyll and my charitie, if I shoulde saue these shepe alone, whiche beyng of the people of Israel, he hath geuen to me to be saued first, but my cure reacheth further than so. There bee also in other nacions shepe scattered and in daunger of snares, of woulfes, theues, and murderers: neyther wil I rest vntill I bryng these also into the cōmen shepfold. And although they heare not the voyce of Moses or of the prophetes, yet shal they knowe and geue eare to my voice, I meane suche as bee ordeyned

deined to saluacion. For the countrey doth not exclude frō saluacion. Who-soeuer heareth the voice of the sonne of god, (who is the very true shepherd) shalbe saued. Hitherto the flocke of god hath been scattered through ꝑ multitude of false shepeherdes. All doeth promise saluacion, and euery one hath his voyce, and one calleth this way and an other the other way. In the meane whyle: the flocke beyng destitute, is scattered here and there, and diuerse wayes perisheth. But so soone as they shall heare me, all they wyll knowe the voyce of the true shepeheard, and they shall cum together oute of all partes of the worlde. And so shal be made one folde of all: & no mo shepeherdes but one. He that is without this folde cannot be saued. He that doeth not acknowledge this shepeherd shall go to perdicion. But least that should happe through my faut, I so throughly play the good shepeheard that I lose my life clerely. There is no decay in my father, though all thyng that be create do perish, for he hath nede of nothyng, but of mere charitie towards mākynde, he sent his sonne to saue al men if it could be. And because I am of ꝑ same mynd that my father is of, therfore he doeth dearely loue me, as his owne sonne, and no hyred man, because of myne owne good wyll, I bestow my lyfe for the health of my fathers flocke, it is so much more vnlyke that I would to hurte the flocke withall, seke out mine own commoditie. Amongest men it is a great loue, if one, when there is ieopardy towardes, & daunger imminent, do not priuily steale away. I do more, who with a free good will geue my self to death. There be that lyeth in wayte to haue my life, wel their malice could not preuaile against me, except I wer determined of mine owne free wyll, to dye for the saluacion of myne. These folke of trueth are in mynde to murther, yet could they not kyll me vnles I would my self. Therfore they shall not take from me my lyfe, but I wyll willyngly yelde it vp to redeme my shepe with my death to euerlastyng lyfe. Do not beleue that I shall willyngly geue my self vnto death, except I take again that willingly lefte lyfe, euen of myne owne power when I will. Herein consysteth the prayse of a true shepeheard, that of his free will he offereth himself to deathe for the flockes healthe, when it lyeth in his owne power to eschew death if he list. No mans power could take my lyfe from me against my wyll, but I geue it willyngly to the flockes saluacīō. Other die whē as they would not, & beyng dead they reuiue not. And though a mā may wickedly kill hymself, yet cannot reuiue his body againe: with the lyfe that is once gone. I haue power to do bothe, bothe to sende furth this lyfe out of the bodye, and to cal agayn the same into the bery selfsayd bodye. In case it seme a thyng incredible vnto you, that any man shoulde willyngly redeme an other mans lyfe with his owne deathe, no more to say, but it is so thought to my father that sente me into this worlde, by this way to worke the feat of mans saluacion. I willyngly and gladly do obey his commaundement, whose wil and mine are all one, and who hath geuen me power to perfourme my wyll.

I geue my life for ꝑ shepe.

I put my life from me that I might take it again.

The texte.

¶ There was a discension therfore again emong the Iewes for these sayinges, & many of them sayed: He hath the deuill and is madde, why heare ye hym. Others sayde, these are not the woordes of him that hath the deuil. Can the deuil open the eyes of the blynde? And it was at Ierusalem the feast of the dedicacion, & it was winter. And Iesus walked in the temple, euen in Salomons porche. Than came the Iewes round about hym, & sayed vnto him. How long doest thou make vs doubte. If thou be Christ tell vs plainly.

When Iesus had tolde a long tale of these thynges that were straunge,

vnherdof,

vnherdof and far aboue the common capacitie of moste men, there fel a new iar in opinions among the people. for sum sayed that which they had alreadi many times sayed, when so euer he disclosed theyr secret conspiracies, or if he spake or did any thing aboue the power of man: he hath the deuill (say they) and is madde. For the woordes which he spake, lacketh commō sence. What pleasure is it to heare this felow? Again, sum folke els sayed: these be no suche mans woordes, as is in the deuils daunger. For his woordes smelleth of the power of God, specially forasmuche as his dedes be agreable to his woordes. As his woordes be, suche be his dedes. He speaketh thinges far passing mans wit, but the same doeth thinges, whiche far exCan the deuil open the yes of the blinde?
cede mans power. Can a mad man, and he that is possessed with a deuill open blind mens yes? It is the propertie of deuils to put out ones yes that seeth, but to geue sight to him that is borne blind, cōmeth of the power of God. For asmuche than as it is euidēt that that thing is doen by him, his talke cannot procede of a noysome deuil, whose dedes apereth plain to cum from a beneficial God. The lord Jesus maketh no aunswer to this altercation, teachyng vs by the waye, that the wicked are not alway to be striuē with in woordes: and that by dedes it is rather to be declared what we can do, than by woordes: and sumtymes place is to be geuen to the furie of the euill forte, nor the moderate temperaunce of the gospell is at any time to be forgotten. After all this the feastfull daye ministred newe matter to set in hande and dispute with him againe. That solemne feast was than, whiche they call the dedicacion of the temple, for bicause the temple was reedefied & repaired after the exile that was made at Hierusalē by the Persiās. Neyther was Jesus absent at this feastfull daye, a new maker of the law, & of a new temple, that is to saye the churche, chefe deuiser and maister of the woorkes. And it was winter: A ful very mete time for their mindes, which through loue of the colde law, did not burne in the loue of ỹ gospell. Therfore Jesus was not now in the innar part of the temple, but walked in the porche whiche toyneth to the tēple, that is called Salomons temple, to the intent ỹ the very place should declare that peacemaker to be present which should reconcile all thinges in heauen and earth. There walked truly the author of the law of the ghospell, Moyses lawe beyng now at a poynte to cease. The Jewes therfore, least he should escape theyr handes, came roūd about him, while he was walking there, fore moued with many of his sayinges and doynges: neyther did they well agree among them selues, sum maliciously findyng faulte with all thing, sum gathering of his dedes and woordes, a certain thyng to be honored in him, aboue mans power. And they set vpon hym with these woordes: How long wilt thou kepe vs in a doubtfull minde, and therwith set the people on a rore? If thou be that very Messias, whom we looke for, tell it vs openly without all cullour.
If thou be Christ tell vs plainly.

Jesus aunswered them: I told you, and ye beleue not. The woorkes that I do in my fathers name, they beare witnes of me, but ye beleue not because ye are not of my shepe, as I sayed vnto you: My shepe heare my voice, and I know them, and they folow me, & I geue vnto them eternall life, and they shall neuer perishe, neyther shall any mā plucke them out of my hande. My father whiche gaue them me, is greater than all, and no man is able to take them out of my fathers hande. I and my father are one.
The texte.

But although Jesus was not ignorant that they did demaunde of a per-

uerse minde, this thing whiche they had bothe often tymes heard, & myght also haue perceyued the same by his doynges, yet he maketh them a gentle aũswere more desirous to enstruct them, then to angre them. What nedeth it me (sayeth he) so often to speake of my self, and tell who I am: namely for asmuche as if I do openly testifie the trueth, ye call the recorde therof arrogancie. I haue already tolde you (if ye would beleue me) who I am: yea though ye do not credit my woordes, yet ye can not be ignorant of the thing whiche ye desire to knowe of me. There is no surer proofe than dedes. ye se my doynges, whiche your selues do witnesse, I do at my fathers will and not the deuils, as sum doe misreporte. If my actes be worthie to be imputed to God, beleue that I am sent of God. But ye do neyther beleue my dedes nor my woordes: wherof I am not the cause, but your owne corrupte and suspicious mynde. They that mean well and plainly, and be not polluted with the noughtynesse of this worlde, beleue my woordes, and lyke good shepe knowe the voice of a good shepeherd: and semblably I knowleage them for my shepe, though after the worlde they be poore selly thynges. But ye therfore do not knowlege my voice, bicause ye are not of the numbre of my shepe, whose simplicitie is lightely taught, when as youre myndes be swollen with ambicion, leuened with malice, with enuye corrupted, infected with couetousnes, and with sundrye affections of thys worlde defiled, from whiche vices, if ye would purge your myndes, verely euen you also should heare my voice: neyther shoulde you so do without benefite. For first of all, ye should thereby auoyde death, whiche hangeth ouer all rebels against the sonne of God, moreouer ye shall obteyne therby euerlasting life. For of trueth, those my shepe (how simple and vnlerned so euer they be after the iudgement of the world) as long as they do knowleage me the shepeherde, and al the while they folowe me as gide, doe through my liberalitie, get euerlasting life: whē as other that are take in the world for men of great felicitie, goe to euerlasting deathe. They be simple shepe, harmelesse, weake, lackyng all worldly socoure. The world ryseth against these with all his engines and force. But the aduersarye shall not haue so great power, that he shal be able to take them out of my hãdes. The world hath auctoritie of Pharisees, dignitie of Priestes, it hath armed kinges, the magistrates, iudges, places of iudgement, prisones, cheines, roddes, axes, broddes to pricke, with exile, deathes, and whatsoeuer is wounte to bryng feare, yea euen to stedfast mindes. On the other side, it hath riches, pleasures, dignities, honours, and whatsoeuer is wunte to corrupt moste vncorrupte mindes. The worlde vseth all these engynes to plucke my shepe out of my handes, but I beyng theyr protector and gouernour, no man shall be able to take them awaye from me. What thyng so euer the world shall go aboute, the same shal be commodious to the shepe, and turne to my fathers glorye. We will not fight again with wepons, nor with poyson, we wil not counter with them and geue rebuke for rebuke, but without suche defense, we shall yet by a new waye, haue the victorye.

My father. is greater thã all. is.

That defense alone, whiche my father hath genē me to defende my shepe withall, is greater and of more force than al the wepons, wherewithal the worlde shall rise against me and myne. Neyther will my father forsake me, nor I my shepe. The same thyng that lyeth in me to do, lyeth also in my fa-

ther

ther to do. And bicause there is no power of the worlde that can force any thyng out of his handes, whiche can do all thynges with a nodde, neyther can any thyng pul that out of my handes whiche he hath taken me to kepe: As there is an exacte companyonship of power betwene my father and me: so there is a full consent of will. We be throughly one, all one in power, all one in will and nill.

Then the Jewes agayn toke vp stones to stone him withall. Jesus aunswered them, many good workes haue I shewed you from my father, for whiche of theim do ye stone me? The Jewes aunswered him saying: For thy good workes sake we stone the not, but for thy blasphemy, and because that thou beyng a man, makest thy self God. The texte.

The Jewes beyng sore moued with these sayinges, not content with so often namyng hys father, by whose defence he promysed so great thynges, tooke vp stones again to stone Jesus. But yet no mã set vpon him, bicause his tyme was not as yet cum, in whiche he had determined to dye for the saluacion of mankynde, but he assayeth to assuage and mitigate their furye with gentle woordes. The people are accustomed to take vp stones in theyr handes (sayeth he) and so openly to punische euill doers and common malefactours. I haue doen nought els but bestowed benefites on you of my fathers liberalitie: I haue better enstructe them that erred, I haue comforted them that were in affliccion, I haue fedde the hungrie, I haue restored the one handed to both. I haue made cleane the leyprouse, I haue healed the sicke, I haue dryuen awaye deuils from men, I haue set theym on foote that wer diseased of the palsey, and suche as had their sinewes shrounken, I haue put awaye feuers, and all kynde of diseases and maladies: I haue called the dead to life againe, & the whole power and autoritie whiche my father hath geuen me, hath been bestowed to succour you, and it hath been freely employed to your commoditie. In all these thynges now, whiche is that one thyng that ye thinke worthy stonyng? If he that is good and liberall be stoned, what is to be doen to naughty folke, and to them ỹ be harmfull. The Jewes beyng brought in conclusion to this poynte, that eyther they must bryng furth sum faulte against hym, or els acknowledge theyr owne folye, least they shoulde haue no pretext to hide their fury withal: we (say they) are not wount to stone any man for his good workes sake, but we count thee worthy to be stoned for an horrible cryme, of al other most great, euen blasphemie: And in this thyng we folowe the auctoritie of the lawe, whiche commaundeth suche should be ouerthrowen with stones. Who can suffer any longer, that thou beyng a man makest thy self God, hauyng eftsones God thy father in thy mouth, as though we all were not the childre of God, and as though thou were by sum newe and peculiar waye, Gods sonne: that thou and thy father may be partners in all thynges? Is not this to take a certain godhead vpon thee? But forasmuche as there is but one God, what man so euer (therfore) taketh vpon hym to be felowe with God in power: is iniurious to Gods maiestie, and a rebel. For whiche of the doe ye stone me? &c.

Jesus aunswered them, is it not written in your law, I sayd ye are Gods, if ye calle them Gods, vnto whom the worde of God was spoken, and the scripture cãot be broke concerning hym, whom the father hath sanctified, and sent vnto the worlde, doe ye say that I blaspheme, because I sayd, I am the sonne of God? If I do not the workes of my father, beleue me not: but if I doe, and if ye beleue not me, beleue the workes: that ye may knowe and beleue, that the father is in me, and I in hym. The texte.

The Lorde Jesus doeth with suche moderacion make aunswere vnto this faulte whiche was layed to his charge, that he clearely auoyded from him the sinne of blasphemie, and that also he did not, with any terrible woordes, more engrieue theyr frowardnes, and yet he did with great sobrietie defend that his due, which he ought not to denye, because he would not haue it vnknowen to vs: you (sayeth he) lay blasphemye to my charge, because I name God to be my father. Is there not a greatter thyng thā ỹ writen in your lawe, euen in the Psalmes: I haue sayd ye are all Gods, & sonnes of hym that is hye. If God himselfe geue prayse of the dignitie of his name to them, vnto whome the woorde of God was spoken, not onely callyng them the children of God, but Gods to, and yet was not the maiestie of one God harmed, nor that thing can be vntrue whiche is declared in holy scripture, how canne ye stretche to me the faulte of blasphemie, that do say I am the sonne of God, whom the father hath onely sanctified & sente vnto the worlde, that by the sonne all should obtayne holynesse: If cōmunicacion had betwene God and man, make of men Gods, and the childrē of God, is it not a thyng to be borne with, if I saye that I am Gods sonne, whiche am the woorde of God it selfe, and who was with God before I came into the worlde, and am he that hath company with hym in all thinges: It is no presumptuouse thing that I take vpon me in my woordes, a thyng verily that beseemeth many other, by ỹ auctoritie of scripture. But it were more conuenient to iudge by the selfe dedes, what name I ought to haue. If my dedes do not proue me to be aboue a man, if they haue not the proofe of godly power, beleue not that I am the sonne of God, & that God and I agree throughly in all poyntes. But if ye see God the father shewe furth his power in me, though algates ye wil geue no faith to my woordes, yet at leste beleue the dedes that ye see with your eyes, and take me for arrogant if I do not perfourme more in dedes, than I take vpon me in woordes. If ye would cōsider those thynges with pure simple myndes, it should cum to passe, that ye would geue faythe to my woordes to, and doubte no more, but that the father is in me, and I in the father, that bothe we, the one and the other are sociate and adherent together naturally and vnseparable, whiles he woorketh by me, whatsoeuer he will, and I do no where swarue or alter from his exaumple and commaundement: In so muche, that he whiche beleueth on him, beleueth on me, and who speaketh against him, speaketh against me.

The texte. Again they went about to take hym, and he escaped out of their handes, and went awaye again beyond Iordane into the place where Iohn before had baptysed, and there he abode. And many resorted vnto hym, and sayed. Iohn did no miracle, but all thynges that Iohn spake of this man, were true. And many beleued on hym there.

Whē the Iewes had heard these sayinges, beyng therwith more an angred, wherwith in dede they ought to haue been reformed, they goe about to lay handes on him, & so to accomplishe that thing which they had already often attempted in vain. But Iesus escaped out of theyr handes, declaryng thereby, that he was well willing to suffer, when tyme shoulde cum. Therfore when Iesus had taught there sufficiently, he geueth place for a tyme to their vncurable furye, and went ouer again beyond Iordane to the very place where Iohn begun first to baptise, (for as we haue sayed, he afterward

terward chaunged his place, and baptised at the water of Sichem) Here now Jesus abode in the deserte, as one that had lothed or extremely hated the sinfull wickednes of the cities. And many came also thither vnto hym, out of places that toyned nye there vnto, whose myndes the fame that was dyuted of Jesus, the sermons and miracles that wer heard and seene: did inflame. And of trueth, the very place brought them furthwith in mynde to compare Jesus, who had already shewed sum trial and proufe of him self, with Johu whom they had known before. And whan they remembred that John had been in high auctoritie, and yet had doen nothyng els but preached the baptisme of penaunce, and without doyng any miracles had gotten hymself so great estimacion amōg the multitude, that he was thought to be Christ: And on the other syde, whan Jesus had by shewing furth so many miracles, declared a power greatter then mans strength, that he had so often put the Scribes and Pharisets to silence, with his prudent and pithythe aunswers: Finally, that John hymselfe had so often testified so highly of Jesus, confessing openly that hymselfe was not worthy to lewse the latchet of his shoe: The Jewes (I say) considering all these thynges, had this saying among them selfes. John (say they) when as he wrought no miracle, was in credite with the Jewes. Muche more therfore ought fayth to be geuen to this man, that with so wonderfull seldome seen miracles gathereth or winneth faith to his wordes. And albeit Johns record of this man wer heretofore litle beleued, yet now the matter self declareth that his record was true, for so muche as this sayde Jesus hath accomplished mo thynges than John promised of the mans behalfe. And so now therfore, partely for Johns relacions sake, (whose reporte had no slender auctoritie among the Jewes,) partely through his owne wordes that wer full of godly wisdome, and partely for his dedes sake, whiche did beare witnesse of his diuine power, many beleued that Jesus was very Messias, whiles yet the Pharisets, the Scribes, and the Priestes, did still continue and persiste in their froward malice.

The. xi. Chapter.

The texte.

CA certein man was sicke named Lazarus of Bethania, the towne of Mari & his sister Martha: It was that Mari whiche anoynted Jesus fete with oyntment, & wypped his fete with hir heare, whose brother Lazarus was sicke. Therfore his sisters sent vnto him, saying: Lord beholde, he whō thou louest is sicke. Whan Jesus heard that, he said, this infirmitie is not vnto death, but for the praise of god, that the sonne of god might be praised by reason of it.

AND furthwith occasion is offered, whereby Christes glorye and his fathers should highly be renowmed, and withall the malice of the Pharisets shoulde be prouoked to murther. For while he made his abode at Jordane, it chaunsed that a certaine man called Lazarus, lay sicke in ỹ towne Bethania. This was bothe the sicke mans and the two sisters Mary and Marthaes countrey. Furthermore, Mary was she, that (to the notable proufe of loue towardes Jesus)

with a precious oynctement anointed his head sitting at a feast, and with hir heare wiped his feete, which she had washed with teares. Wherof cam a great amitie betwene the Lorde Jesus and this familie. Therfore when Lazarus was through grieuous sickenesse in perill, his sisters (trusting vpon the acquaintaunce that they had with Jesus) sendeth to shewe him of his frendes disease, doubting not, but that he woulde of his maruailous gentlenesse towardes al folke, helpe his freinde being in daunger. Behold (say they) he whom thou louest is sicke. For they thought it enough to signifie the thing to him that loued the man, and therfore they made not further intercessiō. To whom Jesus made answere, this sickenes is not vnto death, God hath suffered it to fall vpō him, ꝑ by ꝑ occasion, God & his sonne should be glorified with putting away ꝑ sickenesse by their godly power.

The texte. ¶ Jesus loued Martha and hir sister and Lazarus, when he heard therfore that he was sicke, he abode two dayes still in the same place where he was, then after that he sayed to his disciples: Let vs go into Jewrie again. His disciples sayed vnto him: Maister, ꝑ Jewes lately sought to stone thee, and wilt thou goe thither again? Jesus answered: Are there not twelue houres of the day? If a mā walke in the day he stumbleth not, because he seeth the light of this worlde, but if a man walke in the night, he stumbleth because there is no light in him.

Jesus verily loued Martha and Marie, and their brother Lazarus to, and yet suffered he him to fall into sickenes, and also to dye: least we should thynke it an vnsemely thyng, if at any tyme good folke and rycht holy men be punished with miseries of this worlde: God, as it were dissembling, eyther bicause so it is expedient for them that suffer, or els bicause it so healpeth to set forth the glory of God, not that God doeth through mās harme procure his owne glory, but that for mānes sake, he is wont to turne the euils which chaunceth vs after the law of mannes state and condicion, or by casualtie, to our saluacion, or to his owne glory. He knew right well hys frendes sickenesse: yea, before it was tolde him. But yet was it fit, that his disciples mindes should be prepared and made ready for the great myracle that was to cum. Therfore, after reporte was made to Jesus of his frēdes disease, he dyd not furthwith go thence, but taryed styll two dayes in that same place, verely not neglecting the daunger of his frendes, but lookyng for a more large matter to worke a miracle of, wherwithal he him self, who should soone after dye, might lifte vp the mindes of his disciples, weake & feble as yet, to the hope of resurrection. But his disciples keping silence for feare, because he of late escapyng the hādes of the Jewes, was thought to be more safe in the deserte, Jesus sayed vnto them: Let vs go into Jewrie again. When the disciples heard Jewry named, remembring how vengeable and cruell the Phariseis hatred was towardes him, and how oftē they had taken vp stones to cast at him, how often they endeuoured them selfes to apprehend him: The disciples (I say) stoode in dreade not onely of their maisters harme, but also of theyr owne. For as yet they had not receyued the holy ghost, and bare a certain worldly affection towardes Jesus, them selfes lykewise through feblenesse lothing death. Therfore dissuading him from goyng againe into Jewrie, they say: Sir, haue you forgotten how that there a while ago the Jewes woulde haue stoned you, vnlesse ye had secretely withdrawen your selfe? And will you go thither agayne puttyng your self in open daunger? But Jesus did counforte theyr fearefulnesse by

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a parable, signifiyng that nothyng is to be dredde of them that cleaue to Chriſt: who is the light of the woꝛld. Foꝛ the night hath bayn feares. The daye knoweth no ſuch terrours. Hath not ỹ day (ſaieth Chriſt) twelue houres. The night ſhal not cum beſoꝛe his time. In the meane time, whoſoeuer walketh in the daye, ſtumbleth not: foꝛ why, the ſunne maketh hym to ſee & to eſchewe ſtumbling. But the ſunne beyng taken awaye, whoſoeuer walketh in the night, ſtumbleth, becauſe he lacketh light. I am the light of the woꝛlde, it is right mete that you be guided by me, and folowe my conducting, and not to goe beſoꝛe the lighte. Be not afraied beſoꝛe the tyme. So long as I geue light vnto you, there is no ieopardie. The night ſhall cum, when you beyng diſſeuered from me, ſhal be troubled.

The texte.

This ſayd he, and after he ſayed vnto them: oure frende Lazarus ſleapeth, but I go to wake hym out of ſlepe. Then ſayd his diſciples: Loꝛde if he ſlepe he ſhal do well inough. Howbeit Ieſus ſpake of his death, but they thought that he had ſpoken of the naturall ſlepe. Then ſayed Ieſus vnto them plainly: Lazarus is dead, and I am glad foꝛ your ſakes, that I was not there, becauſe ye may beleue: neuertheles, let vs goe vnto hym.

When Ieſus had with this ſaying mitigate the Apoſtles feare, he ſheweth the cauſe of his goyng furth on his iourney, ſaiyng: Our frende Lazarus ſleapeth, I therfoꝛe go hence to wake him. Whē as the diſciples that wer troubled with feare ſuppoſed that Ieſus did not ſpeake of bery death, but of the cōmon ſlepe, they aunſwere: Sir if he ſlepe, there is no cauſe why you ſhould goe thither, foꝛ ſlepe in ſicke folke is wount to be a token of recouery of health. The diſciples wer loth to go into Iewry again, & therfoꝛe to the vttermoſt of their power, they do auoyde the cauſes of goyng thither. But Ieſus did by little & little pꝛepare the mindes of his, earneſtly to cōſider & behold the miracle to cum. Foꝛ he had therfoꝛe leauer ſay firſt he was a ſleape then dead, to the entente he might after the vſage of holy ſcripture ſhewe the hope of the reſurrection. Foꝛ they be rather aſleape than deade, whiche reſte to liue again. Neyther is it ſo eaſy foꝛ any of vs to awake him that ſleapeth, as it is foꝛ the Loꝛde to call the dead to life. Therfoꝛe the diſciples not vnderſtāding the thing that he ſpake of ſleape, and waking out of ſlepe, to let them know that no hidde thing was vnknowē to him, he ſayeth vnto them moꝛe plainly: Lazarus is dead, noꝛ he added not the thyng that was than moꝛe ſtoute to be ſpoken, as conteꝛnyng the rayſing hym vp again. Foꝛ he would rather that to be ſignified than expꝛeſſed, & his mynde was rather to doe the thyng, than pꝛomyſe it, euery where makyng ready foꝛ vs an exaumple of modeſtie and temperaunce. And becauſe he aunſwered them that tolde hym his frende was ſicke that that ſickenes was not deadely, but chaunced to the entent that Goddes gloꝛy and his ſonnes alſo ſhould be ſetfurth by it: A lyke thyng ſheweth he to his diſciples, ſaying: I am glad that I was not there whyle my frende was ſicke and dyed, & foꝛ your cauſe I reioyſe that your truſte which I perceyue to be weake as yet, may be ſtrengthed and confirmed with a moꝛe euident myꝛacle. Foꝛ if the ſicke man had mended and recouered health (I being pꝛeſent) it might haue been thought a caſualtie, in caſe I had at his ſiſters requeſtes rayſed hym that had been newely deade: the Phariſeys whiche fynde faulte with all thynges, myght haue layed foꝛ them that it had been a lackyng of ſenſes oꝛ but a ſwounyng, and no deathe, foꝛ that ſumtymes happeth in ſum

Lazarus is dead and I am glad, &c.

diseales, that the bodies lyng a long tyme in swoune cumme to life againe. Now forasmuche as it is a very death in dede, there shall be a more plenteouse matter of beleke. Therfore let vs go to hym. The going thither pleased not the disciples for feare of the Iewes, whiche feare stacke sore in their myndes, and yet couldе they not impugne the godly and weighty cause of that iourney. And albeit Iesus was not ignorant what thyng troubled the myndes of his disciples, and though also he swaged their dreade by reason that he sayed he should goe to Bethania and not to Hierusalem, yet neuertheleſſe the nyenesse of the place that they feared, made also their timorouse myndes afrayed.

let vs go vnto hym.

The texte. ¶ Then sayed Thomas whiche is called Didimus, vnto the disciples: let vs also go that we may dye with hym, then wente Iesus, and founde that he had lyen in his graue fower dayes already. Bethanie was nye vnto Hierusalem, about fiftene furlonges of, and many of the Iewes came to Martha and Mary, to coumforte theym ouer their brother.

The disciples beyng carefull and penſyke, (and yet durſte they not refuse to do their maisters commaundement,) Thomas whome the Grekes call Didimus, (in Latin is named geminus (a twinne) beyng more timorouse than the reſt, sayeth vnto his felowes, let vs also go, (if it be certainly thus) to dye with hym, forasmuche as his determinate mynde is to bryng bothe hymselfe and his into a manifeſte perill of lyfe, whereas he maye so deuyse that bothe shall be in safetie. Iesus than went furth with his disciples to Bethania, and founde that Lazarus had lyen in his graue fower dayes alreadye. Verely Bethania was about fiftene furlonges of from Hierusalē, and thereof came the disciples feare, and therevpon also arose occasion that causeth the miracle haue mo witneſſes and lokers vpon. For the nighnes of the place causeth many to cum thither out of Hierusalē, euen of fauour they beare to Mary and Martha, and of neighbourly dutie to cumfort them in the death of their brother. Whiche kynde of office and duetie was wount to bee doen to riche folke, euen for honour sake.

The texte. Martha allone as she hearde that Iesus was cummyng, went and met hym: but Marie sat still in the house. Then sayd Martha vnto Iesus: Lorde if thou haddeſt been here my brother had not dyed, neuertheleſſe now I knowe that whatsoeuer thou askeſt of God, God will geue it the. Iesus sayeth vnto hir: thy brother shall ryse agayne. Martha sayth vnto hym, I knowe that he shall ryse againe in the reſurrection at the last day.

Martha ỹ diligently beſtirred hir went about al thinges with diligēce, when one had tolde hir that Iesus was cum nigh at hande, she with spede went out to mete hym. Mary kept stil the house: Martha therefore, when she was within the sight of Iesus (vpon right good hope that she had conceyued of hir brother to be called to life again) with a doleful voice she said vnto hym: Lorde, if thou haddeſt been here, my brother had not been dead, for thou couldeſt soone haue healed him with a worde. Although in dede, ỹ thing is not yet euen at this present vtterly without hope. For I know that what thyng soeuer thou askeſt of god, he will deny thee nothing although thou wouldeſt aske lyfe in him that is deade and buryed. These sayinges were spoken of Martha with a mynde that neyther did vtterly despaire nor yet fully beleue. Therfore to confirme hir beleke, Iesus sayed vnto hir: be of good coumforte, thy brother shal rise again. Neither did this promise satisfie Marthaes mynde, who (because she had but a litlie piteouse hope of hir brothers rising again) could not but feare the matter. She was afrayd be-

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tily, that lyke as he aunswered the messengers, saying that the sickenes was not deathlyke, and with that doubtefull aunswere beguiled them, so was there now lykewyse sum mistery in his wordes that should disapoint and deceyue hir hope: I knowe (sayeth she) that my brother shall ryse agayne: but that shall be in the last daye when we shall ryse againe, for sum Jewes, namely they that were of the Phariseys secte, beleued that there should be a generall resurreccion.

The texte. Jesus sayeth vnto hir: I am the resurreccion and the life, he that beleueth on me, yea though he were deade, yet shall he liue, and whosoeuer liueth and beleueth on me, shall neuer die. Beleuest thou this? She sayed vnto him: Ye lord I beleue that thou art Christ, the sonne of God, whiche should cum into this worlde.

Jesus therefore to further the womans affiaunce and opinion of hym, by litle and litle to greater thynges, and that he might declare himself to be very he, that not onely could obtayne by prayer of God, lyfe to the dead (a thing that is redde oft to be doen of other holy mē) but to be the very fountayne selfe and aucthor of lyfe, bothe alreadye geuen and to be geuen to all thynges, nor that any deathe is to bee feared of them, that putteth theyr cōfidence and hope in him, forasmuche as though death chaunce, it cā nothing harte hym that cleaueth fast to the fountaine of al life: Jesus (I say) vpon these consideracions, aunswereth Martha on this wyse: Thou beleuest Martha that with my prayers I may obtaine of my father, life for thy brother, whiche is deade, thou beleuest that thy brother shal be restored to life agayne (as other shall be) in the last daye. Ye but thou must beleue this also: that they whiche shall rise in the last day, shall haue life by me, nor that any man hath life at all, but by my gifte, neyther is any restored to lyfe again but by me, not onely touching death of bodye, whiche is not muche to be feared, but as concerning the death of the soule also, whiche is most of al to be feared. And the soule that liueth, liueth by me. And the reuiuing soule, reuiueth by me, for I am the very fountayne of resurrecciō and life. He that cleueth to me by fayth, although he be dead in body, yet shall he lyue. And take not this saying to be onely spoken of thy brother, but generally, what man or woman so euer hath faythfull affiaunce in me, he shall not dye euerlastingly, although his body liueles lye at rest for a tyme. Martha, beleuest thou the thyng that I saye? Martha beyng at this tyme altogether mindfull to haue hir brother reuiued agayne, geueth no very apte aunswer to Jesus saying, but yet she did confesse generallye how hiely she iudged of hym, saying: Lorde I do beleue. I beleue that thou art Messias, the sonne of the lyuing God, who beyng promysed of the Prophetes, and many hundreth yeres loked for, art cum into the worlde.

The texte. And assone as he had so sayd, she went her waye and called Marye hir sister secretely saying: The maister is cum & calleth for the: assone as she heard that, she arose quickely and came vnto hym. Jesus was not yet cum in to the towne, but was in that place where Martha mette hym. The Jewes then whiche were with her in the house, and cōforted her when they saw Mary that she rose vp hastily, went out and folowed hir saying: She goeth vnto the graue to wepe there.

Martha vpon these woordes beyng commaunded to returne home agayne, and to call hir sister Marie, (hir lamentable mournyng all redye alwaged) doeth now leaue Jesus, and goeth all chearfull and ful of good hope home to hir sister: and calleth hir secretely out of the thyrong of suche as were

as were set round aboute hir, and priuely telleth hir in hir ear the ioyfull thyng, saying: The master is cum and calleth for the. Assone as Mary knewe that Jesus was cum, and sawe hir sister chearfull and of good comforte, she hirself also conceyued sum good hope, although Jesus semed to haue cum allredy to late, of whom therfore they did not often call by messenger, bicause they thought it inough if he once knewe his frendes perill, committyng all other thynges to his arbytrement. And so, Mary supposyng that his cummyng was not for nought, without delaye rose vp to go mete hym before he should entre into the house. And so it was expediēt for the better bestowing of that miracle that was to be shewed. For fit it was that many Phariseis shoulde be present, whiche although they came of very duetie for priuate frendship sake to se Marye, yet did they hate Jesus. These surely would not haue folowed Mary, in case they had knowē how that she went to mete Jesus. But therfore the Jewes that wer with Mary in the house to comforte hir, when they sawe that with so great haste she arose vp and went furth of the house, they folowed hir: suspectyng that vpon a soden pangue and brunte of heuynesse she woulde haue goen to the graue: and there to wepe hir belly full, to saciate hir sorowfull harte with teares.

The texte. ¶ Then when Mary was cum where Jesus was, and sawe hym, she cummeth nye vnto his fete, and sayth vnto hym: Lord if thou haddest ben here, my brother had not ben deade. When Jesus therfore saw her wepe, and the Jewes also weppyng whiche came with hir, he groned in the spirite, and was troubled in hymself, and sayd: where haue ye layd hym? They sayd vnto hym: Lorde cum and see. And Jesus wepte, then sayed the Jewes, beholde how he loued hym. And sum of them sayed: Could not he whiche opened the yes of the blynde, haue made also that this man should not haue dyed?

So than Mari went furth and founde Jesus as yet vnentred within the walles of the towne: but abode in that place where as Martha had late before met hym. For he tarryed there for Mary whome he commaunded to be called to hym, chosyng a place fitte to woorke the myracle in: bicause the graue was not far from that place, as the maner was than to make the dead mens sepulchres nye the hye wayes. When Mary was cum thither, assone as euer she sawe Jesus (as in dede she was very wofull) she fell downe at his feete, and spake weppyng, the same thyng that hir sister had sayed: Lorde (sayth she) if thou haddest ben here in due tyme, my brother had not bene deade, and we had ben without this myserable weping and waylyng. But Jesus, seyng Mary altogether in heuynesse, and the Jewes lykewise that folowed hir weppyng withall, he did not reason and stande in disputacion with hir: as he did with her sister Martha, with whome he talked aparte (the people beyng remoued aside) neyther doeth he promyse any thyng, when as now was place and tyme to performe in dede, that whiche he had promysed Martha: but Jesus (I saye) fierce of all groned in the spirite, and was troubled in hym selfe: euen to shewe the trueth of his manhoode redy anon after to bryng furthe a signe of his dyuine power and godhead. They wer no fayned affections, that he was of so lothsome a mynde, and in hymselfe so troubled, but there was good skyll why he tooke vnto hym those motions of mynde, whiche came not of the infirmytie of nature, but by the consente of reason: neyther was it all one cause why other wept and why Jesus was troubled. They bewayled

the death

the death of the bodye of a certain worldly and naturall affeccion, Jesus rather misliked and lothed mennes sinnes wherby so many soules shoulde perishe: he was disquieted through the invincible diffidence of the Jewes, who wept for theyr frendes bodely death, whē as themselues (as touching the soule) were subiecte to eternal death, and yet did they not wepe for themselues. Jesus desyred that al men should revive from this death, and had indignacion that his doctrine, miracles & death, should be loste in many one. Therfore, after that by horriblenes of spirite, and by trouble of minde, in countenaunce, iyes, and in the hole habite of his body he had geuen a manifest proofe of his manhoode, (teachyng also by the waye that it behoueth not to yelde and be subdued to suche affeccions, or to be called a waye frō thinges of vertue) the turmoyle of his mynde beyng refrayned and stayed, Jesus sayed: where haue ye layed hym: not that he was ignoraunt therof, but to remoue all suspicion of disceyt from the miracle. His kinsfolkes aunswereth, Lorde come and see. That aunswere proued that the graue was not far of. And now as if at the sight of the graue his sorow had ben renued, Jesus wepte. Groning and trouble went before, a token of sorowe that with force entered into his mynde. Teares are as it were the bloude of a mynde all ready wounded and ouercum. But these teares came not from a mynde that was ouercum, for they were not bestowed vpon Lazarus that was dead, but they wer for vs, that we should beleue hym to be very man, and also learne how death of the soule is to be pitied and lamented, whiche yet men do not in suche sorte abhorre and bewayle. But the Jewes supposyng that Jesus was in suche moode for nought elles, but for the death of his frende, with whome he was aquaynted, beholde (say they) how intierlye he loued Lazarus, for whome beyng dead he wepeth in suche sorte, and yet wer they nothyng of kynne. And sum there wer that would haue layd to his charge and rebuke, his teares, wherwith he testified no mean or cōmon loue towardes Lazarus, saying: Did not this felow of late giue sight to the blynde beggar with whom he had no acquayntaunce? Why than made he not that his great frende should not die? In case he had no will to do it, why doeth he now signifie with teares loue that cummeth out of season? If he could not do the thyng that is more easy to be doen, how did he that feat, whiche is of more difficultie to be doen? The physicion many tymes saueth the sicke mans life. There was neuer man before gaue sight to hym that was borne blynde. Jesus wepte.

¶ Jesus therfore agayn groned in hym selfe, and came to the graue: It was a caue and a stone was layed on it. Jesus sayd, take ye awaye the stone. Martha the syster of hym that was dead sayed vnto hym: Lorde, by this tyme he stinketh, for he had ben dead fower dayes. Jesus sayeth vnto her: Sayed I not vnto the that if thou diddeste beleue thou shouldest se the glorye of God? then they toke awaye the stone from the place where he that had ben dead, was layed. The texte.

But Jesus now beyng nye to the graue, to declare plainly how horrible is the state of a man that hath alreadye lyen long in synne, and with how great repentaunce, how many teares are nedefull, that through Gods mercye he maye penitently returne to the lyfe of innocencye, did grone agayne, and fared euill with hymselfe, exemplifiyng in hym selfe verely the thyng which ought to be exhibit in vs, if we wyll effectuously repent vs of the vayles and returne from the same, wherein we haue long tyme nusseled

our selues.

our selues. Now than they wer come to the graue. It was verely a caue, whose mouth was closed with a stone layed vpon it. And that made muche to the beleefe of the myracle, and to exclude the suspicion of inhauntement & delusion, and because the beleefe therof should be more certayne and sure yf the thyng wer done by the hãdes of his frendes, and not with Jesus owne handes or his disciples, (for those frendes suspect no fraude or illusion) Jesus than turned hym to them and sayed, take awaye the stone.

The playne meanyng of Martha, sister to the dead man: did also set furth and made a more certentie of the myracle. For she now forgettyng what Jesus had promysed hir: did through the weapyng and heuinesse that she sawe Jesus in, come agayne into hir olde mynde and affection, & conceyued almoste a certain diffidẽce. Verely she feared lest (the stone being taken awaye) the stincke of the deade bodye should offend theyr noses that stoode by, not consideryng that he whiche in the generall resurrection should rayse all mens bodies already many hundreth yeares before turned into dust, coulde rayse a dead bodye euẽ newly putrifyed: She (I tell you) thus thinking, sayd: Lorde, by this time he stinketh. For he hath been dead fower dayes. Jesus therfore did with a litle rebuke, stirre vp the vnconstaunt, and waueryng womans faythe, saying: Hast thou forgotten how I tolde the euen now: that if thou diddest beleue, it should cum to passe that by thy brothers death God shoulde be glorified? All they therfore dependyng and stayed in the expectation, and vpon hope of a new wonderfull miracle, the stone by the Lorde Jesus commaundement was remoued.

By this tyme he stinketh.

The texte. ¶ And Jesus lift vp his eyes and sayde: Father I thanke the, that thou hast heard me, howbeit I knowe that thou hearest me alwayes, but because of the people which stand by I sayed it, that they maye beleue that thou hast sent me: and when he thus had spoken, he cryed with a loud voyce: Lazarus cum forth. And he that was dead came forth bound hand and foote with graue clothes, and his face was bound with a napkin. Jesus sayed vnto them: Louse hym and lette hym goe.

And furthwith all theyr myndes and eyes pawsyng as men in doubt, our lorde Jesus lifting vp his eyes, to teache vs therby that whatsoeuer great thyng we do, we ought to referre it to God as authour therof, and withall, to declare vnto the standers by, that hymselfe should by Gods power do it what thyng so euer he should do, sayed: father, I thanke the because thou hast heard my desyre, not because that it is an vnkoth or a tyme duryng thyng to me: for I knowe that forasmuche as thy will and mine is all one, thou doest alwaye heare me if I aske any thyng of the. For neyther do I will any thyng that thou willest not, but this prayer I make because of the people that stande by: to thentent that when they haue seen the miracle, they maye beleue that I do all thynges in earth after thy will, and that also I am sent into the worlde to set furth the glorye of thy name amongst men. When he had spoken thus to his father, he calleth out the dead man by name, saying: Lazarus cum furth. He coulde euen with a becke alone haue made hym that was buried reuiue and cum out of the graue: but this great sterne voice was a token of great power, wherwith the sinfull soule that is far of from the sight of God, beyng buryed in darkenesse of sinne, & rotten with filthinesse of enorme crymes, maye rise agayn, and cum furth into the light of trueth.

And

And without delaye: he that was dead and buryed, came out byanby at the voice of him that called vpon hym before all their iyes. And he came foorthe before them, his body sounde and hole of truth, but he came with all ỹ clothes vpon hym that he was buryed in, that al they myght knowe hym to be the same man whom they buryed in suche apparel thre dayes before. For as corses wer wount to be doen withal, his feete wer tyed with lystes: and his handes bound with sepulchre bandes, his face also bound with a napkyn. And now than was this a wunder, the dead coarse did not quiuer and stirre litle and litle: and so shewe lykelyhod of lyfe returnyng again, as for ỹ more parte it happeneth in them, whom we rede to be raysed to lyfe by good and holy men: but this man that had been dead fower dayes space, came sodeinly to life again at the commaundement of a woord. And to make the myracle seme greater, he both tyed, and hard fast bounden, sodeinlye cummeth foorth abrode out of ỹ depe secrete place of a caue. Thā (lest any thyng should wāt to the full perfite belefe of the myracle,) Jesus sayd to the mans frendes, leuse hym and let hym goe, that his mouyng and lusty quicke pace may declare that the man doth not onely liue but hath also his health. Jesus could haue made the bandes to haue lewsed of their own accorde, but sith w̄ their seruice they had throughly the doyng of all thynges, by all wayes and proues they bothe excluded suspicion of forgeyng the thyng, and confyrmed the certaintie of the miracle. The two systers aduertysed Jesus than beyng absente, of their brothers sickenesse by other men. And in the absence of Jesus the man dyed, he was buryed, he was kept tyll he stonke withall. He was mourned for, with solemne recourse of muche people. The systers theymselues tolde Jesus of his death, they shewed hym the graue, when he had much people waytyng vpon hym, the stone is taken away with other mens handes, and with other mens handes was he leused that cam forth of ỹ graue. Here is nothyng lefte to the vnfaythfull that they coulde lay for their excuse. Neyther did Jesus, when he had wrought so notable a miracle, speake any stoute woorde of hymselfe. He did not checke and reproue the people because their accustomed maner was to slaundre, and fynd faulte with his miracles, he requireth no thanke of Lazarus or of his systers.

¶ Then many of the Jewes whiche came to Marie, and had seene the thynges whiche Jesus dyd, beleued on hym: but sum of them went their wayes to the Pharyseis, and tolde them what Jesus had dooen. Then gathered the hye priestes and Phariseis a counsell, and sayd, what doe we? for this man doeth many myracles: yf we lette hym escape thus, all men wyll beleue on hym, and the Romaynes shall cum and take awaye bothe our roume and the people. the texte.

Therfore, many that came of frendely duetie to Martha and Marie Lazarus systers, when they had seene so notable a miracle, they beleued that Jesus was Messias and stacke to his doctrine. the power wherof they saw before their face to be so great and effectual. And truely sum of them returning home to Jerusalem, sheweth to the Phariseis the thynges that Jesus had doen a litle of Bethania. Therfore, when this great acte beyng so exceading wounderouse was heard of the Bysshops and Phariseis, who, for the euidēt declaracion of gods power oughte to haue wurshipped Jesus and to haue been toyous on Gods behalf, they beyng styrred with the prickes of enuye, cannot now forbeare any longer, but (to cause ỹ thyng seme more lawfully dooen) they call a wicked councell, wherein they consulte emong theymselues

nes by what way and meanes they may reſiſt ſuche great daungers. For albeit that the reſpect of priuate wealth & ſickenes of ſoule ſet thē on a woodnes againſt Jeſus that was beneficiall towardes al men, yet wil they that this matter do appertein vnto the health and preſeruacion of all the people. What is your aduice (ſay they) to be doen? This man doeth many wonderfull thynges, and excedeth hymſelf daily in dooyng of miracles. If we ſuffer hym to go on as he hath begun, it wil cum to paſſe, that lyke as now many of the people doeth thinke hiely of hym, ſo within a whyle all wyll take hym for Meſſias. Which thyng if it hap to be, and the bruite thereof cum to the Romaynes (that is to wit) that the nacion of the Jewes hath forſaken the emperour and are fallen to a newe kyng of theyr owne, whiche Romaynes do well knowe that of late a certain kyng hath been loked for of the Jewes whiche ſhould ſet the nacion at libertie, the Romains will make cruell warre againſt vs. And ſo with all the prophane Gentyles ſhall kepe vs forze this holy place, and with mannes ſlaughter make hauocke and deſtroye the whole flocke of the Jewes

The texte. ¶ And one of then named Cayphas, beeyng the hye prieſt the ſame yere, ſaid vnto thē: ye perceiue nothyng at all, nor conſider that it is expedient for vs that one man dye for the people, and not that all the people periſhe. This ſpake he not of hymſelf, but beyng hygh prieſt the ſame yere, he prophecied that Jeſus ſhould dye for the people, and not for the people onelye, but that he ſhould gather together in one, the children of god that were ſcattred abrode.

Whereas this their aduiſe, vnder the pretence of a publyke health, tēded to the deſtruccion of Jeſus Chriſt thautour of all helth, yet was it thought vnto Cayphas to ſlender a deuice and to weake a coūcell. He was the biſhop of that yeare. For that dignitie as though within a while it ſhould fayle for altogether, had ceaſſed to be a continual roume: but beyng a benefice ſette to ſale, it was fyned for, euery yere to the princes. Therfore he that profeſſed hymſelf chefe prelate of religion, beyng more wicked than all other, blameth the cowardſhyp of them that with deliberate councell, did further debate the matter, whether Jeſus wer to be put to death or nay: where as it, (thought he) al other thynges ſet apart, was to be doen incontinently & with ſpede. You (ſayeth he) that ſytte deliberatyng: whether this felowe that doeth ſuche thinges, is to be put to execucion or no, ſeme not to wey the matter as it is: nor ye conſyder not how it is profitable and expedient for euery mā that this one ſhould dye for the people, rather than that he beyng ſaued, all the people ſhould periſh. This ſaying came not of the byſhops own mynde, that was vngracious and full of murder, but by reaſon of the office of prieſthode, whiche he than bare, the ſpirite of prophelye dyd bryng forth a godlye prophelye by the mouthe of a wicked man: whiche ſayd prophelie dyd geue foreknowledge, how it ſhould cum to paſſe that Jeſus ſhould by his deathe redeme and ſaue the Jewes: not onely to bryng this to effecte, that ſuche of the Jewes as dyd beleue ſhould be ſaued alone, but that thoſe alſo amonge the Gentyles whiche lyued in diuerſe countreis diſperſed through ỹ wholle world (but to this end apointed that they ſhould once bee made the children of God through faythe of the gholpell,) myght be counite together, & that the man of Inde, the mā of Ethiope, the Greke, the Sythian, & the Britain, ſhould ioyne together in felowſhip of a common vniuerſall churche.

It is expedient that one dye, &c.

Then from

Then from that daye forth they toke councell together for to put hym to death: Jesus therefore walked no more openly among the Iewes, but went his waye thence into a countrey nigh to a wyldernes into a citie whiche is called Ephraim, and there contynued with his disciples. The texte.

Now therfore, the pharisees being stablished with this voice of ỹ wicked bishop, do in their hartes certaynly determine (whiche thyng they often before attempted as occasion serued) to rid Jesus out of the way: by al meanes possyble: as though therby they well prouided for the preseruacion of the common weale: and again lest theyr vngracious acte should be the lesse sinfull, they coulour their impietie: supposyng they had nowe founde out matter to stirre and prouoke al the people likewise, openly and by the law to put Jesus to death, as a hurtfull man, to the whole nacion of the Jewes: neyther neded they (as they thoughte) any faulte or any new cause to lay to his charge. Jesus therfore, from whom nothing was hidde, although the rumour of the people did not aduertise hym of the pharisees and priestes pretenced malice, shewyng hym selfe a very man, al the while he was in Jurie came not abrode, least he should increase their furye. But he conueyed hymselfe a farre of, from the boundes of the citie of Jerusalem, the kyller of Prophetes, and went to the citie of Ephraim: whervnto the desert was nye (signifyng by that dede that the wicked Jewes should forgo their synagogue: and a new people, that should not sticke to the vnfrutefull workes of Moyses lawe, but to the faythe of the gospell) should be gathered together, and a churche made of them: whiche people should also (as the signification of the Hebrue worde betokeneth) growe of a small beginnyng into an exceadyng great thyng: for Ephraim to the Hebrues signifieth encreasyng. Jesus therfore tarryed here with his fewe disciples, whiche though they wer wofully afeard of themselfes also, yet durste they not forsake their Lord.

¶ And the Jewes Easter was nye at hand: and many went out of the countrey vp to Jerusalem before the Easter, to purifie themselfes. Then sought they for Jesus, and speake among themselfes as they stode in the temple, what thinke ye, seyng he cummeth not to ỹ feast day. The hye priestes and pharisees had geuen a commaundement that if any manne knewe where he wer, he should shewe it, that they myght take hym. The texte.

Now the very tyme was cum, sothly apointed of the father: when Christe should be offered vp in sacrifice for the saluacion of mankynde. For that most religiouse day of the Jewes was at hand, whiche they cal phase, that is to wit, a passyng ouer: (in English Easter) by that name callyng to their remembraunce that dede: whiche was, that long before that tyme the blud of a lambe striken on the postes, did saue the Hebrues from the swoord of the aungell that killed the Egipcians: and those onely houses passed ouer that had their postes marked with the lambes blood. Now therfore before the feast which was very nye, many went out of diuerse coastes of Palestine to Jerusalem, there beyng purified with ceremonies of their lawe, to solenyse that most holy feast. And to let vs know that nothyng is more vnreligyouse than Jewish religiõ, whiche consisteth in visible thinges: & sith also ỹ while they take great hede with much vain deuocion lest they ouerslip any thing ỹ was prescrybed theym of Moyses, or that was added to by the pharisees. They be not loeth to doe any thyng on the most sacred daye, whiche is of al thynges most wicked, that is to wit, to shead the blood of an innocent man. Therfore, when there was a greate throng of people together: and many of them knew Jesus, whose manner was to be presente at suche feastes, they

wondered that he was not there preſente: and ſtandyng in the temple, they talked one to an other what ſhould be the cauſe that cõtrary to his cuſtomable maner Jeſus was abſent from ſo ſolemne and high a feaſt. Frõ whiche ſolemnitie would not he yet altogether abſent himſelf, but to the intente he myght cum more loked for, he deferred his cummyng vntill ſuche tyme as he thought beſt. Furthermore, the biſhops and phariſeis ſuſpectyng him ſũwhere to hyde hymſelf for feare, they trauelled and gaue a commaundemẽt yea with an auctoritie alſo, that if any man knewe where he wer in ſecrete, that they ſhoulde shewe it, that he myght be apprehended. With theſe approued holy cuſtomes the byſchoppes and phariſeis that wer guydes & maſters of religion, prepared themſelfes to the feaſtfull daye, but in the meane whyle they vnwares procured the ſaluacion of the worlde.

The twelfth chapter.

The texte. ¶ Then Jeſus ſixe dayes before eaſter, came to Bethanie, where Lazarus had been dead whom he raiſed from death. There they made hym a ſupper, and Martha ſerued, but Lazarus was one of them that ſate at the table with hym.

JEſus therfore knowyng that they had concluded vpon his death, and that the tyme alſo was nigh, when as he had determined willyngly to be offered in ſacrifice, an vnſpotted lãbe, for the ſaluacion of the worlde, he would no longer kepe hymſelfe in ſecrete, but as one offeryng hymſelf to be a ſacrifice, the ſeuenth day before the feaſte of Eaſter, in whiche day the Jewes wer wounte at a ſolemne ſupper, as it wer to taſte before hande the paſcal lambe, he retourned again to Bethania: both to call to remembraunce the lately dooen miracle, and alſo to imprẽt the hope of the reſurrection in the myndes of his diſciples, whom he knewe ſhould be with his deathe exceadyngly troubled in mynde. For there dwelt Lazarus whom he had a fewe dayes before rayſed from death to lyfe. And the place was more notable for beeyng nygh to Jeruſalem. There therfore a ſupper was made readye for Jeſus, Martha ſerued hym at ſupper: but Lazarus was one of the noumbre that ſat at ſupper with hym, to make it more certain to them all that it was no viſion nor ghoſt whiche lately was ſeene to goe out of the graue home to his houſe, for as muche as he had nowe lyued after his death many dayes, and had alſo, both commoned and eaten with other.

The texte. Then toke Marie a pounde of oyntment, called Nardus, perfit and precious, & anoynted Jeſus feete, and wyped his feete with hir heare, and the houſe was fylled with the odour of the oyntment.

There dyd Marie, (who with a ſinguler loue,) loued the lord Jeſus ardẽtly, cum to the feaſt, as well for many other cauſes, as for the late benefyte ſhewed vpon hir brother: and ſhedde vpon Jeſus heade ſittyng at the table, a great quantitie of very preciouſe oyntmente, whiche was made of ꝑ beſte kynde of Nardus, to the mountenaunce of a pounde: In ſo muche that the

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whole house was filled with the sauour of the oyntment. And yet was the womans (suche loue as hath not been heard) not herewith content, but annoynted his fete with oyntment, and washed them with teares, and wyped them with hir heer: not that she thought Jesus did delyte in suche delycacies, whose moderate sobrietie she knew, but great feruencie of loue caused her do as her mynde gaue her, without staye of herselfe: for truely she knew not nor considered what she did: but yet through doyng honor, she gaue aduertisement before hande of Jesus death and buryall, and was a figure of ỹ churche, whiche should embrace with godly honour, the lord whom the Synagogue despysed.

¶ Than sayd one of the disciples, euen Judas Iscarioth Symons sonne, whiche afterwarde betrayed hym, why was not this oyntment solde for thre hundred pence and geuen to the poore? This he said not that he cared for the poore, but because he was a thefe, and had the bagge, and bare that whiche was geuen. The texte.

The disciples thought much at the bestowyng of this oyntment as a thing wastfully spēt, but specially Judas Iscarioth was moued withal: to whō when as to the wurst of them all the purse was committed to thintēte that the wurst man should be the disposer and layer out of the naughtiest thyng, he was wont, as the maner of thē that hath the handling of money is, whiche is common to many, to steale priuily sumwhat thereof to himself: not vō a syngle pure mynde dependyng of the masterships and auctorite that Jesꝰ had ouer hym, but euen than makyng prouisiō for himself, whervō he might liue, after he wer departed out of Jesus felowshyp: he therfore, repinyng against Marie sayed: what purpose is it to lose so precious a thyng? For neither is our Lord and maister delyted in suche nyse thynges, neyther is this sūptuousnes semyng for our feast. And in case this woman had been determined to bestowe so precious a thyng, when it had been geuen, it myghte haue been solde and the price therof geuen to the poore. This (ye wote wel) had been more godly and more semyng for our maister and vs to. Albeit in dede the other Apostles also dyd speake these thingꝭ of a simplicitie, and ment none euyll therein, yet had Judas a farre vnlyke mynde thoughe his wordes wer like vnto theirs: for he had no care of the poore mens cause, but he kepte the purse: and the thyng whiche frendes sent of their free good wil, dyd he full vniustely kepe, and therof priuily stole sumwhat, euen than shewyng sum proofe of hymself, how vnfit he is for the ministracion of Goddes worde, whose mynde the inordinate desire of money doth possesse.

¶ Than sayd Jesus, let her alone: against the day of my burying hath she kepte this: for the poore alwayes shall ye haue with you, but me haue ye not alwaye. Muche people of the Jewes therfore had knowlege that he was there. And they came not for Jesus sake onely, but that they myght se Lazarus also whom he rayse from death: but the hye prestes helde a councell that they myght put Lazarus to death also, because that for his sake many of the Jewes went away, and beleued on Christ. The texte.

But Jesus did so apease his disciples murmuryng, that yet he did not openly disclose the malice of Judas, and in suche wyse he toke Maries part, that he signifyed, howe of his owne voluntarie wyll he should dye. For our Lord Jesus moste coueted to haue all folke induced to beleue: not that by cōpulsion of man, but by his own good aduisement, he should suffer death for the saluacion of man, euen as he would and when he would. Grudge ye not (sayeth he) at this womans obsequiousnesse and benefite towardes me. This coste is not lost, but this honor is doone and bestowed against ỹ tyme

of my buriyng, whiche honor this woman doth now preuentyng the thing, for than ſhall there lacke wherwith to anoynte. You do iudge well of me: ꝑ beyng alyue I haue alway refuſed ſuche pleſant thynges, yet I wyll that my death and burial be cumly and honorable: do not haue enuye at this my honor, whiche is beſtowed on me, that ſhall ſhortely departe hence. Ye ſhal haue alway with you readye at your hande, great plentie of theſe common ſort of poore men: whoſe nede ye maye ſuccour, ye ſhal haue me but a whyle. And becauſe many of Jeruſalem came muche to Bethania by reaſon of the nyneſſe, and bicauſe Lazarus, in that he was a notable and a riche man, and therby knowen to many, (but yet was he the more knowen through ꝑ fame of the late doen miracle:) it was not vnknowē abrode that Jeſꝰ was at Bethania. And anon verie many came thyther oute of the citye thicke and thyckolde, partly to ſe Jeſus (whoſe fame and renowme, the myracle that was ſo notable, dyd muche encreaſe,) partly alſo they came to ſe Lazarus, whom they hearde to be rayſed frō death to life. The curioſitie that is naturally geuen to man, cauſed them thus to do. Moreouer, enuy and deſpite againſt Jeſus had ſo blynded the myndes of the prieſtes and the phariſeis, that it dyd not ſuffice their malice to put Jeſꝰ to death, but they kel in deuice alſo how to make Lazarꝰ away, againſt whō they could lay no coulour or lykelihode of any fault. They had caſt out of their ſynagog the blind mā, becauſe he did boldly defend Jeſus glory amongthem: now their enuy was growen to ſuche malice, that they wer in mynde to kyll Lazarus, a mā, of great eſtimatiō and power, of whom they wer neuer by any word or dede prouoked & offended, and againſt whō they could not imagin any thyng: and kyll him would they for nothyng els, but bicauſe many Jewes beyng moued with ſo manyfeſt a myracle, did fall awaye from the phariſeis conſpiracie, and beleued in Jeſus.

The texte

On the nexte daye muche people that were cum to the feaſte, when they heard that Jeſus ſhould cum to Jeruſalem, toke braunches of palme trees and went forth to mete him, & cryed Hoſanna: bleſſed is he that in the name of the Lord cūmeth kyng of Iſrael. And Jeſus got a yong aſſe, and ſat theron as it is written: feare not daughter of Sion, behold thy kyng cummeth ſittyng on an aſſes colt.

But the day folowyng: when as a great route of men, (whiche wer aſſembled at Jeruſalē becauſe of the feaſtfull daye,) had knowledge that he wold leaue Bethania and cum to Jeruſalem, to do him honor came they to meete hym wᵗ braunches cut of frō ꝑ palme trees, wherwith they ſtrawed the way that he ſhould goe by. For of this tree wer theyr garlandes made that gate victorye, and it was a tree perteynyng to tryumphes, alway grene, long and hie, hard to be clymed vp vpon: but of a pleaſaunt ſwete frute, and by a certayn peculiar power of nature it ryſeth vp agaynſte the weight and burdē ꝑ is layed vpon it. And that ſaying whiche is written in the Pſalmes. Olāna, praiſe and honor be to him that being loked for of vs, cummeth in the name of the Lorde, was cryed vp aloude, like as the people is wont to publiſhe & witnes a common ioye. Jeſus alſo (euer before this tyme bearyng a ful low ſayle, and a cōtemner of worldly glory,) was than contente to cum to Jeruſalē with a new ſolemne poſtely ſhew. For after he had gotten vnto hym an aſſe, he rode vpon her, where as before he was wount to walke his iourneyes on foote, partly to teache his how vayne is the honor of this worlde, partely to ratifie that whiche Eſaie prophecied of him: for it is writtē. Feare

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not daughter of Syon, behold thy kyng cummeth to the, meeke and gentle, syttyng vpon the colte of an asse. Suche a pompe certainly becũmeth well ỹ kyng of the spiritual Jerusalem, whiche is the churche.

¶ These thynges vnderstode not his disciples at ỹ first, but whan Jesus was glorifyed then remembred they that suche thinges wer written of him, and that suche thynges they had doen vnto hym. The people that was with hym when he called Lazarus oute of his graue and rayled hym from death, bare recorde. Therfore mette hym the people also because they heard that he had done suche a miracle. The texte.

The apostles verily at that season vnderstode not these thinges, supposing them to be doẽ by casualtie. but after that Jesus through death, through his resurrection, and by sendyng doun the holy ghost was glorified, than cõferryng the thyng that was doen with the wordes of the prophetes they well perceiued that the wordes which the people cried out aloud, and also ỹ thing that he thus cummyng did, was written of hym. For there wer sum whiche loked for suche a kyng as worldly kinges be. Christes pleasure was to haue those mens expectacion derided, declaryng that the kyngdom of the ghospell doth not consist and stand in the aide & defenses of this world, but in meekenes, & heauenly doctrine. This great & notable affeccion that was in ỹ people came of those mẽs stirryng & prouocaciõ whiche had of late been present a litle before at Bethania, when the Lord Jesus rayled Lazarus out of his graue, and so they made relacion of that thyng whiche they saw with theyr iyes, to other. And therof came it that suche a preasse of people came forth to mete Jesus, because they had learned of thẽ ỹ saw it, how that this wonderous miracle, suche one as had neuer been heard of since the beginning of the worlde, was wrought by him. And accordyng as the thyng brought with it in open apparaunce, a certain godly power, so had he suche honour geuẽ vnto hym, as was neuer geuen to any prophet.

¶ The pharisei s therfore said among themselfes: perceyue ye how we preuayle nothyng? behold all the whole world goeth after hym. There wer certayn Grekes amonges theym that came to worshyp at the feast, the same came therfore to Philip (whiche was of Bethsaida a citie in Galile) and desyred him, sayng: Sir we would faine se Jesus. Philip cam and tolde Andrew. And agayn Andrew and Philip tolde Jesus. The texte.

That thing droue the mindes of the priestes and pharisei s almost into desperacion: neyther do they repẽt thẽ of their wicked enterprise, but there was a spiteful mutteryng emõg thẽ, and they said: ye perceiue that wt al our crafty policies & deuices against him, we go nothig forward in our purpose, but ỹ more we do resist, the more doth his auctorittie flourish, & the more earnestly doth ỹ people fauour him. Before this he had but few disciples, behold now the whole world falleth frõ vs to him, insomuche ỹ now it is sũwhat daungerouse for vs, openly to arest hym. The vngratiouse pharisei s had this cõmunicacion to thintent they might therby stirre and prouoke eche one an other to set on, and sodeynly to cum vpon the lord Jesus wt more succoure and greatter guyles: wherfore they did not atchieue and accomplish this mischiuous act, before they had the graund consent of the pharisei s, the scribes, the priestes and ỹ ancient rewlars, the people also (as in dede their mynd is vnconstant) beyng inflamed with the same fury and wicked mynde, yea & with Pylate the viceroyes auctorite: neyther yet without deceitful craft brought in withall by Judas the traytour. The people notwithstandyng, did ỹ time so fauour Jesus, that the Gentiles also whiche for religion sake came to Jerusalem there to pray, muche desired to se Jesus.

The reuerence of that temple was so great, that out of farre coūtreis many went thyther of deuocion to serue god, and for religion sake. Verely from that tyme, a certain likelyhood of a thyng to be, was shewed, that is to wit that the Gentiles beyng before Idolaters, should haue recourse and cum to be of Christes churche (wherof that temple at Jerusalem bare the fygure) & shoulde louyngly embrace Jesus with due religion, whom the Pharyseys reiected. These folke therfore beyng very desirouse to se Jesus, of whō they had heard so wonderful thynges, yet they wer bashful, and with shamfastnesse letted to approche vnto him: for in dede they coueted not only as he passed by, lightly tose hym in the throng, but also to salute hym, and to heare hi speake nere hande: these persons I say, do cum to Philip, to whom (by reason of nighnesse of countrey, for he was borne in Bethsaida a citie in Galyle of the Gentyles) they wer knowen: and their cummyng to hym was, that he would make them waye in to Jesus. For they gaue knowlage that they wer very desirouse to se Jesus. Philyp brake the matter to Andrewe: they beyng companions of one citie. For Andrewe was of greatter aucthoritye with the Lorde, because he was fyrst of all called. They both therfore went to Jesus, and declared vnto him that certain folke there was, not Jewes, but Gentyles, whiche out of measure desyred to se hym, if he would vouchsafe to admitte them.

The texte

And Jesus answered them, saying: The houre is cum that the sonne of manne muste be glorified. Verily verily I say vnto you, except the wheat corne fall into the grounde, and dye, it bideth alone: If it dye, it bringeth furth muche frute. He that loueth his lyfe, shall destroye it, and he that hateth his lyfe in this worlde, shall kepe it vnto lyfe eternall.

But when Jesus was certifyed by his disciples that the heathen also lōged to se hym, when as so leudely he was contemned of the pharisees, and priestes, vpon this occasion he began to open his death to his disciples, & what great frute it should bryng, not onely to the Jewes, but to all the worlde: for bicause in lyke maner as the miracle, of raisyng vp Lazarus, alone did draw and prouoke not onely many Jewes, but also Gentyles to his loue, so shuld his death and resurrection moue and drawe al the coūtreys of ỹ hole worlde. Than Jesus gaue answere to his disciples that shewed him the godly mind and affection of the heathen, and said: Ye dyd heare the Jewes saye with a loude voyce: blessed is he that cummeth in the name of the Lorde. Ye se ỹ Gētyles draw to me with lyke desire, and why? Because now the tyme is nygh that whan the pharisees beleueth that the sonne of man shall be vtterlye extincte, than shall he be most glorifyed with all nacions of the worlde. It is a new kynd of glory, and by a new way must it be gotten. I beyng aliue, haue drawen fewe to me: but when I am dead, my fame shalbe spred abrode, and drawe mo than my bodily presence hath doen. Ye be loth to heare of death, yet take that for moste sure, vnles the wheat corne be cast into the grounde, and beeyng buryed there, dooe rotte and dye, it shall bryng forth no fruite, but it only alone, abideth safe: But if it be dead and lye buried in the groūd, it spouteth vp again with muche gayne of frute, yealdyng for one corne an hundreth, and nowe the corne standyng toyfully vpon the grounde, garnysheth the feldes abrode in many places, and with a plenteouse encrease enricheth the countreye. The thyng that is commodiouse to many, is the more to be

Excepte the wheate corne fall into the ground & dye.

to be coueted, and the saluacion of many is to be redemed with the deathe of a fewe. So to bestowe like is no perishment, but auauntage, and this is not to loose the lyfe, but to kepe it. For the soule doeth not perysche whiche departeth from the bodye, nor the bodye doth not altogether go to destruccio that in tyme to cum, shall lyue more blessedly, and be immortal. Therfore whosoeuer loueth his lyfe in this worlde, whyle he euill kepeth it, he loseth it. Contrary, whosoeuer hateth his lyfe in this worlde, and for the furtherance of the ghospell casteth it into perils, and betaketh it to death, he doeth not loose lyfe whiche he so bestoweth, but kepeth it: and for a mortall, a shorte, and a wretched lyfe, shall receyue at the tyme of resurrection, an eternall and blessed lyfe. In lyke maner, he that kepeth the wheate corne, looseth it, that euen els of it self would perysche, but he that soweth and burieth it in the ground, in conclusion well saueth it, within a whyle after to receyue the same agayn with auauntage: whiche he thought he had loste.

¶ If any man minister vnto me, let hym folowe me: and where I am, there shall also my minister be, if any minister vnto me, hym will my father honour. Now is my soule troubled, and what shall I say? Father deliuer me from this houre, but therfore came I vnto this houre. Father glorify thy name. The texte.

There is therfore no cause why my death shoulde trouble you: whiche deathe once shalbe folowed, to thentente that you, whiche shalbe folowers of death, may be partakers bothe of glorye and immortalitie. I as the author of the ghospels busynesse, do bestow my life willyngly for the saluacion of the worlde, and my fathers glorye. You shall be ministers of the same busynesse, reporting and publyshyng abrode through the whole worlde with your preachyng those thinges that I haue both wrought and taught. The same thyng that the Bysshoppes and Pharisees doe now with greate craft deuise against me, shall the wicked execute vpon you, whiche vngracious persones loueth the worlde more than God, and whyles full foolishlye they kepe this lyfe, they loose euerlastyng lyfe, and cast themselfes headling into euerlastyng death. If one profesle him self my disciple or mynyster, it behoueth the same to folowe me theyr master and Lorde. For it is meete that the seruaunt be not pulled away from his lorde, neither in prosperoule thynges nor aduersant. Whom I haue partakers and companios in afflictions and aduersitie, them wyll not I disseuer from the felowshyp of felicitie: but where so euer I becum, there shall also my seruaunt be. And thoughe the worlde reiecte me neuer so muche, yet shal my father enhaunce me to glorye. And in case any man behaue hym self as a faythfull seruaunt to me, hym (in recompence of translitorye harmes, and for ignominie wher with he lyueth in rebuke among men) my father shall bewtifye and honour hym with eternall felicitie, and true glorye. For my father shall acknowe ledge not me onely, but the ministers also of his onely sonne, and shall vouchesafe lyke reward vpon theym, whom he hath knowen to suffer such like thynges as his said sonne did suffer. Affliction had here, hath of trueth his anguyth and payne, by reason of the infirmitie of mans bodye. But the saluacion of many well consydered, the felicitie of euerlastyng lyfe well pondered, whiche are redeemed and recouered with a shorte tormente, oughte to conuince this quiueryng feare of mans nature. And yf in time to cum, ye feale that nature irketh and repineth againste the dreadfull tourmentes

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and deathes, wherwith ye be menaced and threatened, do not vtterly ſterte away as men diſcomfyted and clearely ouercū, but let valiantneſſe of minde alway dependyng of the father of heauens ayde, vanquiſhe in you the feble nes and cowardneſſe of mans nature. But euen now alſo I feele myne owne ſoule troubled in my ſelf, becauſe the day of my death is nye. I ſe a ſore greuouſe tempeſt imminent and hang ouer me. What ſhall I ſaye? or whyther ſhall I turne me? ſhall I yelde to the infirmitie of the bodye, whiche abhorreth death? Shall I flee to the ſuccours of the worlde? or ſhall I for the loue of myne owne life neglect the lyfe of the whole world? no not ſo. I wyll accommodate and apply my ſelf to my fathers wyll. My naturall infirmitie, beyng ſore incumbred with the horryblenеſſe of death, ſhall ſaye vnto hym: Father, if it may be, kepe me ſafe from this inſtant peryll of death. But charitie, whiche muche deſireth mans ſaluacion, furthwith putteth to this ſaying: Yet rather for all that (ſayth ſhe) (in caſe it be fit and expedient ſo to be) let the coueted death cum, when as after the wyll of the ſpirite, whiche doth no where diſagre with thyne, I haue willyngly and wittyngly offered my ſelf to death. Now, bryng thou it to paſſe that my death & reſurrection may cauſe thy name to be notable and famouſe in all countreyes of the worlde, that when thou art once knowen, the people honouryng thee, maye attayne to eternall ſaluacion.

Nowe is my ſoule troubled. &c.

The texte. Than came a voice from heauen, ſaying: I haue both glorified it, and wyll glorifye it again. The people therfore that ſtode by and heard it, ſayed that it thundred: other ſayde an aungell ſpake to hym. Jeſus anſwered, and ſaid: This voyce came not becauſe of me, but for your ſakes. Now is the iudgemēt of this worlde, now ſhal the prince of this worlde be caſte out. And I (if I wer lyfte from the earth) will drawe all men vnto me. This he ſaid ſignifyng what death he ſhould dye.

After our Lord Jeſus had thus prayed, with his eyes lyfte vp into heauen, the voice of the father came from heauen ſaying: I haue glorifyed my name, and will after this more excellently ſet it foorth. For alredy his name thorough ſo many myracles was waxed great and muche knowen among men by his ſonne, but moſt chiefly by raiſyng Lazarus from death to lyfe. And ſone after would he augment the glory of his name in all the nacīōs of the worlde, by the croſſe, by the reſurrection, and by the aſcendyng vp into heauen, by ſendyng doun of the holy ghoſt, and by the preachyng of his apoſtles. Moreouer the route of people which ſtode not farre of, whē they heard the voyce that came down from heauen, becauſe they toke litle hede: neither was it euident to them vnto whom that voyce did appertayne, that cumpany of people (I ſay) agreed not in their opinions of the thyng. For ſum dyd interpretate the voyce that they thought they heard to be a thunder, for the voice came out of the cloudes. Sum againe did interpretate the thyng more fauourably, ſaying: ſum aungel dyd ſpeake vnto hym.

But Jeſus to make theym take more heede, and alſo to put awaye from him all ſuſpicion of praiſe, ſayeth: this voice whiche is neyther noyſe of thūder, nor voice of angel, but the voice of my father which hath heard my prayers, came not for me who knowe in my ſelfe my fathers mynde, but it is cū for you: that ye maye vnderſtande that my father and I doe agre, and that whatſoeuer I do, he beyng the authour, I do it for your ſaluacion ſake. you haue heard what my father hath promyſed as touchyng my death. Nowe ſhortly muſt Satan be wreſtled withal, for good and all, who is the prince

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or rather tirannie of this worlde, and through synne hath hytherto kept all them in death, whiche loue this worlde. Now is the cause of the whole worlde drawen into iudgement, but falsehood beyng reproued, trueth shall cum to light: And whiles the prince of the worlde, the authour of deathe, thynketh hymselfe a conquerour, he shall through death be put from his tyrannie. For all men shall be pardoned their sinnes through fayth of the gospell. Sinne once taken awaye, the tyrauntes force and strenth is quailed, who is valiant and mightie in no other wepon saue sinne onely. And as he that shall thynke hymselfe to haue the victorye shall sodaynely be expelled his kyngdome: so I, that shall be thought vtterlye made awaye, after I be lifted vp from the earth, wil drawe all thynges on euery syde vnto me, of right challengyng that thyng vnto me, whiche hytherto he hath kepte in possession by tyrannie. Furthermore in that Christe sayed: When I shall be lift vp from the earth, (because the saying was doubtfull, and yet right fitte to expresse the thyng,) he woulde signifie what kynde of deathe he should dye. For they that are hanged vp vpon a crosse, hang vp on hye that all men may see them afarre of: And he gaue them withall a priuey warnyng of the olde storye, whiche sheweth that a brasen serpent, beyng a figure of Christe, and set vp vpon a hye pole, dyd geue to al them that behelde it, though it wer a far of, present helpe agaynst the mortall woundes of serpentes.

The people answered hym: We haue heard out of the lawe þ Christ bideth euer: & howe The texte.
sayst thou, the sonne of man must be lyfte vp, who is that sonne of man? Then Jesus sayde vnto them: yet a little whyle is the light with you. Walke whyle ye haue light, leaste the darkenes cum on you. He that walketh also in the darke, woteth not whyther he goeth. Whyle ye haue lyghte, beleue on the light, that ye may be the children of the lyght.

And yet were there sum in that assemblye of people, whiche dyd coniecte (because of the forespeakyng of death) that he had spoken of the tormente of the crosse. And therupon they stoode in argument, that he was not Messias whiche published þ hymself should dye: whereas Scripture geueth to Messias power and a kyngdome eternall. For thus writeth Daniell: His power is an euerlastyng power, whiche shall not be taken away: and his kyngdom shall remayne for euer. And agayne Micheas the Prophete speaketh thus: His outgoyng hath been frō the beginnyng, and from euerlastyng. Also Esaie sayeth: And there shalbe no ende of his peace. Yea and moreouer the prophecie of the psalmes doth promise him a perpetual priesthod, saying: Thou art a priest for euer after the order of Melchisedeck. Than say they therfore: We knowe by the lawe, that when Messias shall cum, he shall abyde and continue for euer. What meaneth it therfore that thou sayest, it shall cum to passe that the soonne of manne shall be lyfte vp from the earth: but and yf to be lift vp from the earth be to dye, and yf thou wylte haue the sonne of māne (so often as thou speakest of hym) to be taken for the thy self, eyther shalte thou not dye, or els that sonne of man is not Messias, yf the prophecye saye trueth.

Wel because these sayynges wer spoken of malice, Jesus made no answere to them. Verely, he might haue answered that he was not onely mā, but also God, and that he should of truthe dye, as concernyng his naturall mans bodie, but yet so that it should soone ryse agayne, nor yet should that death let the perpetuitie of his kyngdome, because it shoulde not be worldly, but a spirituall kyngdome. But neyther dyd they vnderstande these mysteries

steries, nor yet was there opportunitie to declare them openly. He doeth onely councell them, that (settyng aparte all blyndenesses of hert) they woulde cease their crying out on the trueth that was cum to lyght, spectallye seyng that it shoulde within a whyle be taken awaye. Not that the lyghte of the gospell should euer be throughly abolyshed, but that they shoulde not after this heare of his own mouthe his doctrine, nor see hym worke any myracles, whiche myght geue them sight to se their folye, & repent them of it: yet a litle whyle (sayth he) is the lyghte with vs. Wherfore, while ye haue this lyght, walke ye, and amende sith there is good cause, least the lyghte beyng sodainly taken awaye, darke nyghte cum on you, and than ye desyre all in vayne, the thyng that is taken from you: whiche nowe beyng offered vnto you, ye do contemne. Who so foloweth the blynde affeccions of his own mynde, walketh in darkenesse, and knoweth not whither he goeth: and whiles he beleueth that he doeth well and godlye, he falleth into deathe. I am the light of the worlde: who so beleueth in me, shal not erre or swarue from the trueth. The children of darkenesse flyeth from the lighte, while you therfore haue lyght, beleue on the light, that ye may be seene the childrē of light. He that beleueth, seeth, who so beleueth not, the same hauyng syghte, is blynde.

The texte. ¶ These thynges spake Jesus, and departed and hyd himself from them. But though he had doen so many miracles before them, yet beleued not they on hym; that the saying of the Prophete Esaias might be fulfilled, whiche he spake: Lord who shall beleue our saying? and to whom is the arme of the Lord declared.

Jesus spake no more to them at that tyme, least he should the more prouoke the furie of them, whom he knewe to be very prone vnto all mischiefe, but he wēt thence, and hidde hymself from them, and so woulde he throughe his absence and with silence allaye their cruel woodnes, and therewithall admonishing vs by the way, that (according to his exaumple) as oftē as we haue to do with wilfull persons, and that there is no hope to do them good, we than ought to geue place for a tyme, least not onely we do them no good at all, but also make other the worse. For what is more to be lamented, thā the myndes of those Jewes? For where as our Lorde Jesus, throughout so many, so cleare, and so woonderfull miracles wroughte before their iyes, ought to haue brought them most surely to haue beleued his sayinges, yet did they stande stifly in their vnbeliefe, no doubte but euen blynded with enuye, hatred, ambicion, auarice, and other vngracious concupiscence of the mynde. And euen so Esay long ago dyd prophecie that sum suche should be, saying: Lorde who hath beleued our wordes, and to whom is the arme of the Lorde opened? Verely, therfore they dyd not see the power of God in Jesus his doynges, because beyng blynded with their malice, they dyd not beleue.

The texte. ¶ Therfore could they not beleue, because that Esaias sayth againe: He hath blynded their iyes, and hath hardened their hart, that they should not se with their iyes, and leste they should vnderstand with their herte, and should be conuerted, and I should heale thē. Suche thynges said Esaias, when he saw his glory and spake of hym.

Yea and they dyd not beleue, because they would not caste awaye their naughtie desyres. And this also did Esaie speake of before: He hath (sayeth Esaie) blynded their iyes, and hardened their hertes, ý they should not see with their iyes, and vnderstand with their hertes, and should be conuerted,

ted, and I should heale them. For they seyng, did not se, & vnderstandyng did not vnderstande. And contrary to theyr owne saluacion, they made all they coulde agaynst hym, at whose hande alone, saluacion was to be hoped for. These thynges told Esaie lōg ago, who beyng spiritually inspired, saw with the yes of prophecie, the glorie of the sonne of God, whiche (in tyme to cum) he should haue beyng a very mā. And he prophecied that he sawe, and the thyng whiche he prophecied should be, haue we seen doen.

¶ Neuertheles among the chefe rulers also many beleued on hym, but (because of the Phariseys) they would not be knowen of it, leste they should be excommunicate, for they loued the prayse of men, more then the prayse of God. The texte.

yet for all this, these mens vnbeleke did not exclude the saluacion of other that did beleue: for many gaue fayth to Jesus, not onely of the vulgar people, but of the nobles also. But neuertheles, the men of worshyp durst not confesse the fayth openly, for fear of the Phariseys, whiche had made a decree, that who so euer did confesse hym selfe to be a disciple of Jesus, should be excommunicate and thrust out of the synagogue. Ouer this, those whiche haue preeminence in the worlde, ignominie irketh them muche. For as yet theyr fayth was not stable and perfite, but notwithstandyng that, it was for that tyme, a good beginnyng of an euāgelicall mynde, to thinke wel of Jesus: though fear and shamefastnesse letted them to shewe it furth. Enuie stopped sum, couetousnes letted other, and othersum did ambicion hinder why they did not with an hole herte cleaue to Christ, for whose sake all thynges are to be contemned. But because the holy goste, whiche corroborateth a man towardes the gospell, was not yet geuen, many beleued fearfully, as yet settyng more by mans glorye than Gods. To be hiely placed in the synagogue was honorable among men, but to be reiecte out of ỳ wicked mens synagogue for Christe sake, is honour and prayse before God. But fear and infirmitie in mē that be of nature weake, soone obteyneth forgeuenesse. Howbeit, those whiche wer so blinded with euill desires, ỳ with a wicked conscience they spake against Christe, turned away the people frō him, layed snares for hym, & ouer that craftily sought his death, it is nedefull (I saye) that those perishe, because they would not be saued.

¶ Jesus cryed and sayed: he that beleueth on me, beleueth not on me, but on him that sent me, and he that seeth me, seeth hym that sent me. I am cum a light in to the worlde, that whosoeuer beleueth on me, should not abide in darkenes. The texte.

In other tyme againe, Jesus goyng abrode in the sight of the Jewes, now when theyr fury ought to haue been well apeased, the more to moue them all to beleue, and to leaue them no excuse at al that through their own wilfull malice would perishe, declaryng what great profite should cum to them that beleued, and how great destruction to theim that did persiste in theyr vnbeleke: Jesus, (I say) cried and sayd, all you do professe that ye beleue on God. But for al muche than as I am cum from God, nor say or doe any thyng, vnlesse he beyng the auctour, whosoeuer beleueth on me, beleueth not on me, that do nothyng of my selfe, but on hym that sente me into the worlde. The worlde is full of darkenesses of errour & sinnes. And therefore did I descende into the worlde from my father, that is the fountayne of all light, as a beame from the sunne: that errours beyng remoued, & sinnes taken awaye, I should be the lyght of the worlde. I am cum a light into the worlde.

Truely by faythe are the yes of the blynde opened, that they maye see lyghte, and no moze fall in darkenesse. All my doctrine, miracles, and what thyng so euer I haue doen or shall do, to this hath respecte, that he whiche beleueth on me, and putteth his wholle affiaunce in me, doeth not abyde in darkenesse: but beyng lightned with knowledge of trueth, and pourged from all sinnes of theyr olde lyfe, may through leadyng of the light, and by godlinesse of the gospell, procede to euerlastyng lyfe.

The texte. ¶ And if any man heare my woordes and beleue not, I iudge hym not: for I came not to iudge the worlde, but to saue the worlde. He that refuseth me, and receyueth not my woordes hath one that iudgeth hym. The worde that I haue spoken, the same shall iudge hym in the last daye.

But if a man heare my woordes and obey them not, that hearyng doeth so not profite hym, that for his vnbeleefe he shall haue a moze sozy ende: not that I shall iudge hym. For I came not to condemne the worlde for the sinfull enormities therof, but to saue it, beyng once purged by fayth. But neyther yet shall that man escape terrible iudgemente, whiche when he hath hearde my woordes, casteth them awaye and contemneth them. Verily at this presente, I omitte nothyng, whereby I may drawe all folke to eternal saluacion, nor any mā shal be loste through my faulte. But whosoeuer shal contemne saluacion, when it is offered him, this selfe said woorde whiche I nowe speake, shall condempne hym: and shall in the laste daye rebuke him, because he did perishe through his owne wilfull malice. I (for my parte) haue inuited men with promysing them rewardes, I haue feared them by threatenyng them with punishementes, I haue allured them with benefites, I haue prouoked them with myracles: I repell no bodye from saluacion, I set open a ready way for euery man and woman to lyfe. What excuse therefore in the laste daye shall he pretende, that beyng so many wayes prouoked to beleefe, doeth continue still in his blindnesse.

The texte. ¶ For I haue not spoken of my selfe, but the father whiche sent me, he gaue me a commaundement, what I should saye, and what I should speake. And I know that his commaundement is lyfe euerlastyng, whatsoeuer I speake therefore, euen as the father bad me, so I speake.

If ye be worthippers of God (as ye thinke your selfes to be) in case ye haue the lawe in reuerence, ye cannot contemne my woordes. For I do not speke of mine owne heade, as they be wount to do, whiche do feine what they liste to theyr owne prayse and aduauntage, nor I do not teache thynges repugnaunt to the lawe, but I do perfourme in dede, those thynges whiche the law did shadow in figures, and prophecied should cum. Furthermore, my father who is the auctour of the law, and from who I came hither, hath prescribed me what I shall say & do. Therefore cōsidering that I do obey his commaundementes in all thynges, how can ye honour him, when as ye do contemne his ambassadour. And truely, the thyng whiche he hath geuen me in commaundement, he hath onely cōmaunded it of loue towardes you, that you through beleuyng the thinges whiche I shew vnto you, maye obtaine euerlastyng lyfe. Lyke as my father thirsteth the saluacion of all, and seketh no mans damnacion: so verily do I desire to haue all saued, and will suffer none to perishe, as muche as in me lyeth verily. Wherefore bicause I am well assured that whatsoeuer he hath willed me

to saye

to say, doeth perteyne to your saluacion, therefore doe I leaue naught vnspoken that he hath assigned me to saye vnto you. As touchyng this good will of God the father towardes you, and myne also, whiche throughly agreeth with my fathers will and minde, see there be no defaulte on your behalfe, wilfully seekyng your owne damnacion, when as ye may attaine to eternall saluacion.

The. xiii. Chapter.

The texte. Before the feast of Easter when Jesus knewe that his houre was cum that he should departe out of this worlde vnto the father, when he loued his whiche wer in the worlde, vnto the end, he loued them.

Our Lord Jesus, did with these kinde of wordes, exhorte the wicked people to prouide their owne saluacion, and to leaue their vngracious purpose, cõsidering he had left nothing vnassayed whereby they might be recouered and brought to a better mynde and emendement. Now then was no more ado, but to instructe his disciples (whõ he had specially chosen, whom he should shortly leaue behinde him, and whome he knew would be muche discumfited with the death of their maister) against the storme that was imminent and nye at hande, and throughly to pull out of theyr myndes those pestilẽces whiche corrupteth the sinceritie of the gospell, that is to saye, enuye, hatred, pryde, ambicion, and grasse in them affeccions contrary to these: declaring therin the tokens of perfite charitie, whose exaumple and steppes they shoulde folowe in louing eche other mutually, shewyng also the maner of such meknesse and humilitie, as hath not been hearde of, whereby one shoulde preuent an other semblеably with mutuall benefites. Therfore the daye before Easter whiche the Hebrues (as was sayed before) did call Phase, that is to saye, a passe ouer, forasmuche as our Lorde Jesus frõ whom nothyng was hid, knewe the tyme now to bee at hande, when as hymselfe, answering to the name of that feastfull day, should passe out of this worlde, and go againe to his father, from whence he came: seyng he had alwayes loued his Apostles, whom he had specially chosen to hym self as his familiares & frendes, whiche should not yet depart out of the worlde, but should haue a great and long battaill with the worlde, he did declare his continuall loue and charitie towardes them. Neyther the storme of his death, beyng nowe at hande did put awaye the zele and affeccion whiche he bare toward them, but at his verye departyng from them he did specially shewe tokens of a certain rare loue, not ỹ he had fayntely loued them before, but because those thynges whiche he shoulde printe into theyr myndes, at his goyng from them, might more deepely remaine in memorie.

The texte. And when supper was ended, after that the deuill had put in the herte of Judas Iscarioth Simons sonne to betray him, Jesus knowyng that the father had geuen all thynges into his handes, and that he was cum from God, and went to God, he rose from supper and layed aside his vpper garmentes, and when he had taken a towell, he girded himself. After that he powred water into a basin, and began to washe the disciples fete, and to wipe them with the towell wherwith he was girded.

Therfore after that laste & mysticall supper was prepared, in the whiche

the holy memoriall of his body and blond beyng geuen, he left vnto vs by way of couenaunte a continuall remembraunce of hymself, and purposed to make a league of frendeship ý should neuer by any meanes die betwene vs, although he knewe well inough that Judas Iscarioth by the suggestion of the deuill, already went about to betraye hym, that he might be taken of the Jewes: whiche mynde of Judas, the pestilence of couetousnesse had so possessed, that he could not be called backe from his vngracious wicked dede, for all the great gentilnesse and mildenesse of his maister towardes hym: and seyng Jesus knewe also that his father woulde suffer none of those thynges to perishe whiche he had deliuered hym to kepe, and was well assured that hym self should shortely goe to his father, frō whēce he came, yet because he would vtterly pull oute of his disciples mindes, all ambicious desire, he riseth frō supper, meat beyng already set vpon the table, and laying alyde his vpper garmentes, whereby he myghte in euery condicion shewe the similitude of a seruaunte, he tooke a towell and girded hymself with it, furthwith he himself powred water into the basen, and takyng vpon hym the moste vile and abiecte office after the worldes estimacion, he began to washe his disciples feete. The Hebrues in dede did accustomably bestow this maner of seruice vpon their geastes and frendes, but yet this thing that Christe did was not onely an exaumple of perfite humbleneſſe, but also had in it a figure of a misticall meanyng: that is to saye, how that they whiche should prepare themselfes to the office of preachyng the gospell, and would be partakers of the table of the Lorde, ought to be most pure from all earthly affections, notwithstanding none should attein this puritie vnlesse our Lord Jesus with his goodnesse should wipe away all the filthinesse of our infirmitie, who onely was without al spot, & who also beyng very man was after suche a sorte conuersaunt among men, that he trained forth the whole course of his life without any spot of carnalitie.

The texte. ¶ Than came he to Simon Peter, and Peter sayed vnto hym: Lorde doest thou wash my fete? Jesus aunswered and sayed vnto hym, what I do, thou wotest not nowe, but thou shalt knowe hereafter. Peter sayeth vnto hym: Thou shalt neuer washe my fete. Jesus aunswered hym: if I washe thee not, thou hast no parte with me.

Therfore when the lord of al thinges that are in heauen and earth knowyng al thinges before, and hauing all thinges geuen him of his father, in his apparell beyng girded after a sorte of a seruaunt, naked and carryng the basin, cam to Simon Peter, and kneled before hym to washe his fete, Peter was horribly afeard at this rare and straunge exaumple of humilitie, of the one side knowledging his owne infirmitie, on the other side cōsidering the maiestie of the Lorde, whiche he had sumwhat perceyued by his myracles, and meruelouse doctrine, although he had not yet fully knowen him to be God, nor as yet seene him rise again, neyther ascende into heauen, sitte on the right hande of the father, nor worshipped through the whole worlde, with godly honours: but this thing beyng knowen after, did the more commend his exaumple of so notable humilitie. Peter therefore refusing to be washed of his maister vpon the selfsame consideration ý John baptist was lothe to take vpō him to baptise Christ, sayd: Lord what a thyng is this which thou goest about? wilt thou washe my fete? I know who I am, and who thou art: and furthwith to Peters refusall, Jesus

Lorde doest thou washe my fete?

aunswered

aunswered. Suffer me to do that thyng whiche I do, for it is no trifle, nor doen in vayn: thou doest not yet vnderstande what this thing meaneth, but hereafter thou shalt. And than thou shalt well perceyue that thyng whiche I now do, to haue been nedefull for thee. Peter was not stayed with this maner of aunswere, bicause he vnderstode it not, but made a further denial, saying: I will neuer suffer so great a man as thou art, to washe suche an ones feete as I am. But our Lord to put awaye this earnest refusall, although it came of loue, as it were, to dryue oute one nayle with an other, by thzeteninges forced Peter to consent, seing he was not otherwyse easie to be taught as yet, saying: Peter why doest thou striue with me? If I washe thee not, thou canste not be partaker with me. Eyther thou shalt be washed, or thou shalt be remoued from the felowshyp of my bozde and leaguc. He muste be pure and cleane, whom I wil admit into my cumpany. And Iesus spake this, not of washing the feete of the bodye, but cõcerning the folowyng of his so notable humilitie, and pureneſſe of mynde, whiche oughte to bee excellent in those persones that profesſe the doctrine of ỹ gospell, and take vpon them the cure of Chzistes flocke.

If I washe the not, thou hast no parte with me.

¶ Simon Peter sayeth vnto hym: Lozde not my feete onely, but also the handes and the heade. Iesus sayeth vnto hym: He that is washed, nedeth not saue to washe his feete, but is cleane euery whitte. And ye are cleane, but not all. For he knewe who it was that should betray hym. Therfore he sayed, ye are not all cleane. The texte.

And although Peter that loued the Lozde feruently, vnderstoode not than what Iesus sayinges meante, yet because it is greuouse to a louer to heare any mencion made of departure, as sone as he hearde that he shoulde bee separate from the cõpany of hym whome he entierly loued, sodainly he became more vehemente in admittyng hym to washe his feete then he was before in refusyng the same, and sayde: Lozde rather then I would bee putte from thee, I doe not onely suffer thee to washe my feete (seyng it pleaseth thee so to doe) but also my handes and my heade. To this the Lozde aunswered, he that is once washed, hath no nede to bee washed agayne, for the reste of his bodye beyng cleane, there remayneth nothing to be washed, but his feete: whiche eftsones by treadyng on the grounde, gathereth sum filthynesse.

Truely our Lozde Iesus did signifie by this parable that it is not sufficient for hym that is a preacher of the gospell to haue that common puritie whiche baptisme and the profession of Chzistes faythe geueth to all folkes, except his feete, that is to saye the affections of his minde, be often purged from all impuritie of this wozlde, from the whiche neuertheleſſe no manne can be pure, vnleſſe he studye to washe away many tymes thzough the mercie of Chziste, the infection that he hath taken by the cumpany of men.

Therefoze (sayeth he) I will not washe agayne the reste of your bodye, but onely youre feete, for ye be cleane: but not euery one of you. In this excepcion our lozd Iesus did touche the cõscience of Iudas Iscariot, for he knewe well inough who shoulde betraye hym to the Iewes. The gentlenesse of Iesus was so greate that although he knewe hym, yet woulde he not bewzaye hym to other, nor reiecte hym from hauyng his fete washed, neyther would he put hym backe from his holy Supper, nor yet from the communion of his bodye and bloude: he doeth onely touche his conscience

who knewe hym selfe well inough that he might repente and emende hym selfe, after he shoulde perceyue that he was not vnknowen to the Lord, whō he was determined to betraye. Therfore was he the cause why Iesus sayed, verily ye are cleane, but not all.

The texte.

¶ So after he had washed theyr feete, and receyued his clothes, and was set downe, he sayed vnto them agayne: Wote ye what I haue doen to you? ye calle me maister and Lorde, and ye say well, for so am I. If I then your Lorde and maister haue washed your feete, ye also ought to washe one an others feete. For I haue geuē you an exaumple that you should doe as I haue doen to you. Verily verily I saye vnto you, the seruaunte is not greatter then his maister, neyther the messenger greatter then he that sente hym. If ye vnderstande these thynges, happy are ye if ye doe them. I speake not of you all, I knowe whom I haue chosen, but that the scripture may be fulfilled, he that eateth bread with me, hath lyfte vp his hele against me. Now tell I you before it cum, that when it is cum to passe, ye might beleue that I am he.

For I haue geuen you an exaumple.

When Iesus had finished this kinde of seruice towardes his twelue Apostles, he put on againe his garmentes, & sate downe to suppe with them: but in the meane while he doeth once again put into their mindes the exaumple of lowelines which he had shewed them, lest they should forget ŷ thing which was necessary for them, for he sayeth: do ye not vnderstand what is ment by that I haue washed all your feete? ye call me maister and Lorde, and there is good cause why ye shoulde so do, for doutlesse I am the same that ye call me: and seyng I haue washed your fete, that am in very dede your maister and lord, you that are brethren and seruauntes togither, shall muche lesse grudge eche one to serue an other continually. For I that am so farre aboue you haue therfore geuen you this exaumple, that you should not be lothe to do the like amōg you that be felowes whiche I haue done to my disciples and seruauntes, & that one brother shoulde be ashamed to take vpon hym the pride of a tyraunt ouer his brother, & likewise a seruaūt ouer his companion, seyng I that may worthily take vpon me the preeminence of this dignitie, haue humbled my selfe to washe your fete. Neyther is there cause why any man should saye, the thyng that I do is to vile, abiecte & seruile. The greater a man is, the more it behoueth hym to humble himself. The pestilence of ambicion doeth crepe in, euen emong euangelicall vertues. When ye shall doe miracles through my name, when ye shall prophesie, than oughte ye chefely to remember that thyng whiche I haue doen this day vnto you: ye maye not defende the auctorite of the ghospell with hye lokes, with pride, nor with violence, by other meanes shal that be attained. That thing verily cannot be denayed which is certainly knowen by natural reason, that is to say, how there is no seruaunt greater then his maister, nor the messenger ŷ is sent to do any other mans businesse is greatter then he that sendeth him: ye knowe me to be your maister, and hereafter ye shal knowe it better: ye are my messengers, & I am the auctour of your message. Therefore it wer a shame for you to be pufte vp with pryde, or to be fierce & cruel against the flock that is committed vnto you, or also among your selfes, considering ye haue founde me so meke and courteous a lord & maister. Because nowe ye vnderstand this, if ye do it hereafter, ye shall be blessed after my doctrine: whiche I so often repeate vnto you, least it should any way be forgotte. But all you shal not obtaine this blessing. In dede I haue chosen you all to the honourable roumth and office of an apostle. But

all you

all you shall not aunswere to the worthinesse of this office. Blessed shal they be whiche shall vse the Apostles office after mine exaumple. But there is among you that shall so litle folowe this mine exaumple toward his brethrē & compantons (with whom he hath heretofore bene felowe like) ỳ he shall lifte vp his head against me, whiche am so great a Lorde and suche a mayster. But it was long agon prophecied in ỳ Psalme, that this thing should be, where as it is thus sayed: he that shall eate my breade, shal lyfte vp his hele against me. I do now shewe you before it cum to passe, that this thing shal be, because when ye shall see that doen whiche scripture hath spoken of before, ye may beleue that I am he of whō it hath prophesied, and that nothyng is doen against me by chaūce or aduenture, but al this matter is moderate according to gods determinacīō. And like as he that folowethe mine exaumple is happie: so shal he be vnhappie (whosoeuer he be) that had rather folowe that traiters doynges than mine. For he shall haue in tyme to cum many folowers of his naughtinesse, whiche shal set more by money then by the glory of my name: and pretending the honour of the Apostles name shal traiterously misuse ỳ office of an apostle, & shal defame thapostles office.

Now I tell you before it cum.

¶ Verily verily I say vnto you: He that receyueth whomsoeuer I send, receyueth me, and he that receyueth me, receyueth hym that sent me.

The texte.

But the greater the dignitie of this office is, so muche the greuouster is the faulte to abuse the honour of that profession thorow playing the traytour: for this I tel you assuredly, whosoeuer receyueth hym that I sende, receyueth me, and whosoeuer receyueth me, receyueth hym that sent me: for as I beyng my fathers messenger, do nothing but according to his wil, so you that be my messengers and Apostles, yf you faythfully put in execucion the thyng that I haue commaunded you, shal be so receyued of al godly folkes, as though I spake in you, lyke as my father speaketh in me: who teache none other thyng but that whiche he hath limited.

¶ When Jesus had thus sayed, he was troubled in the spirite, and testified & sayed: verily, verily I say vnto you, that one of you shall betraye me. Then the disciples loked one on another doubtyng of whom he spake. There was one of Jesus disciples (whiche leaned on hym) euen he whom Jesus loued. To hym beckned Symon Peter therfore, that he would aske who it was, of whom he spake. He then when he leaned on Jesus brest sayed vnto hym: Lorde who is it? Jesus aunswered: He it is to whom I geue a soppe. And he wette the breade and gaue it to Judas Iscarioth Symons sonne. And after the soppe, Satan entred into hym.

The texte.

¶ When Jesus comfortyng his apostles myndes had spoken these woordes, furthwith because he would make them the more afraide to folowe the traytours exaumple, and to thentent he would more vehemently prouoke the traytoure to amende, he was troubled in spirite as one greuously vexed for the destruccion of hym whiche thorow his owne malice, were about to procure to hym self euerlasting death: and doeth againe witnesse euen by othe, that the thyng whiche he spake before shall verily cum to passe. Forsoth, I tell you yet once againe (sayeth he) that one of you which beyng but a fewe doeth here sit downe with me at one table, shall betraye me. This saying so often repeted did awake the disciples myndes, whiche els had been full heuy and pensyfe for the foresayde departure of their Master. And euery mans conscience (sauyng Judas) did comforte hym self, because onely one was noted to be the betrayer. But this addicion (of

One of you shall betraye me.

you) did trouble them, neyther did they doubt but the thyng should at sum tyme cum to passe whiche our Lorde sayed should be, and yet no man could suspect of an other so detestable a dede, for almuche as they thought al other to be of theyr mynde, sauyng that euerye manne mistrusted the fragilitie of mannes nature. Onely Judas knowyng hym selfe giltie, neyther thynketh therat, nor was ashamed, nor yet dredefull to be present at that holye repaste: and besides that in the meane while could abyde the sighte of his maister, to whom he knewe the hole purpose of his mynde to bee manifestly knowen. So pestilent a thyng was couetousnes, and so it lyked him to abuse the gentilnes of his maister, beyng already well knowen vnto him. Therfore the reste of the disciples beyng heuy and carefull, did beholde one an other, to see if they coulde perceyue any token by countenaūce by whom Jesus had spoken this: as they whiche (without doubte) would furthwith haue been fierce against hym that had determined so wycked a dede. Here truly was Symon Peters mynde set on fyer who loued our lorde no man more, but hitherto (for the more parte) the boldnes whiche he had by reason of his loue towardes his master, had euyll successe. He had heard our Lorde saye before: Go backe from me Sathan, thou sauoureſt not those thynges that apperteyne to God: and euen now he hearde hym saye. Thou shalt haue no parte with me. Therfore when Peter did greatly desire to be delyuered from this doubtfull care, and to knowe assuredly who he was that went about so great a mischief, as one that woulde not haue suffred hym to haue sit emong them at that feaste, yet durst not he hymselfe be busy to aske Jesus who was that traytour, whom he aduertised them of: but he beckened to a certaine disciple, to demaunde of Jesus, who was the man he spake of: whiche disciple the Lorde loued intierly, and vsed familiarlye, and at that same tyme he leaned vpō the lordes breste, by reason of whiche kynde dealyng and familier handlyng of hym, the man did mourne, & was halfe dead because the Lordes death was at hande: but the Lorde did comforte and recreate hym. Therfore that disciple as he was then leanyng vpō Jesus breste, sayed secretely vnto hym: Lorde who is he that shall dare enterprise suche a mischeuous dede. Jesus answereth hym, saying: He it is to whom I shall geue a dipte soppe. And when he had dipped the breade in the bidthe, he gaue the soppe to Judas Iscarioth, Simons sonne. The vnhappy traytour was neyther ashamed therewithall, nor went about to amende hymselfe, but with a shameleſſe countenaunce settyng at nought the Lordes knowledge, and dispisyng his great gentilneſſe, he tooke a token of frendship at the Lordes hande, whome he woulde anone after betraye for a litle money. And after he had receyued that littell morsell, the deuill did fully possesse his mynde, and of a wicked man, made hym vncurable.

The texte. ¶ Then sayed Jesus vnto hym: What thou doest do quickly. That wist no man at the table for what entente he spake vnto hym. Sum of them thought bycause Judas had the bag, that Jesus had sayed vnto hym, bye those thynges that we haue nede of against the feast, or that he would geue sum thyng to the poore. Assone then as he had receyued the soppe, he went immediately out, and it was nyght.

Nowe when Jesus sawe that the purpoled malice of Judas woulde neyther be chaunged with shame nor feare (for he was almoste bewrayed alreadye, and shoulde haue bene in daunger, if Jesus hadde discloſed him)

hym) he therfore sent hym awaye from the feast, and suffred him to do that vngracious dede, whiche he already had committed in full wyl, and purpose of mynde. The thyng whiche thou goest about (sayeth he) do it quickly. Judas knowyng hymself guilty, dyd onely vnderstãde that saying: none of the rest that sat at the table, perceyued wherfore Jesus had spokẽ this. For as goodnes is nothyng mistrustfull, none of them coulde suspect this, that he to whom Jesus had shewed so many tokens of loue, whome he semed in a manner to preferre before the rest, in that he had the kepyng of his money, who also sat tyght neare vnto hym, in that feaste, to whome euen now our Lorde gaue a dipped soppe: no man (I saye) dyd mystrust that he durste enterpryse so haynouse a dede, as to betraye him to death. And wher as Jesus had sayed: the thyng whiche thou doest, doe it quickely: sum, because they knewe Judas kept the purse, did take it that the Lord had admonished hym to bye sum suche thynges, as should be nedefull to the solemnisacion of that feastfull daye, or that he shoulde distribute sumwhat to the poore.

That he should geue sumwhat to the poore.

For Jesus was often wounte to commaunde hym to do this, therby instructyng and prouokyng vs to be liberal to poore folke. When Judas had receyued the soppe, and made as though he had not vnderstande the Lordes saying, he went furthwith out of the parlour, where they supped. For it became not hym to be any longer present in the coumpany of holy folkes, whiche had geuen hymself to the deuill, and shewed hym selfe to Jesus so often vncurable. And it was night, a tyme betokening his minde that was blynded with the darkenesse of couetise, whiche shoulde withdrawe hymselfe from the light, and make suche haste to doe the woorke of the prince of darkenes, that not so muche as the vndue season of tyme, coulde moue hym to delaye his purposed wicked dede. He lacked no euill will before, but then Jesus had giuen hym no power, to thentent that here also it might bee euidently perceyued, howe that no man coulde preuayle any thyng agaynst hym, except he would gyue licence to his vngracious will to accomplishe in dede that thyng whiche he had determined in his mynde.

The texte.

¶ Therfore when he was gone out, Jesus sayed: Now is the sonne of man glorifyed, and God is glorified by hym, if God be glorifyed by hym, God shal also glorifye him by hymself, and shall straight waye glorifye hym. Litle children, yet a litle while am I with you, ye shall seke me, and as I sayd vnto the Jewes, whyther I go thither can ye not cum. Also to you I saye now, a new commaundement geue I vnto you, that ye loue together as I haue loued you, that euen so ye loue one an other. By this shal al mẽ know that ye are my disciples, if ye haue loue one to an other.

When he therfore was departed whiche had made hymself vnworthye to bee in companie, Jesus begamne to speake many thynges to hys disciples, whiche shoulde partely comforte and stablishe them, & partely, arme them agaynste the storme that was at hande: vtterly prientyng in theyr myndes those thinges, whiche at the first being ignorannt, and afterward dulled vb sorowe & sleape, they could not fully perceyue, but yet they should afterward vnderstande the same. And first of al he shewed his death to be at hande, whiche although in the iudgement of the worlde, it shoulde seme full of reproche, yet should it set furth both his fathers glorye & his owne. Nowe (sayeth he) this thyng is specially in hande, for the whiche ye haue

heard

heard me praye: For now the tyme is cum that the sonne of man whiche hath semed hitherto poore, and as an abiecte, should after a newe sorte, becum notable among men: and that his fathers glory shoulde lykewyse be set foorth by hym. For as he sought not his owne glorye: but thorowe his infirmitie set foorth his fathers glorye, so in like manier the father (whiche is the true fountaine of all true glorye) shall glorifie his sonne before men, not by Aungels nor Archaungels, nor yet any other creature, but by hymselfe, declaryng to the worlde how the fathers and the soonnes glorye is all one, to thentent men so maye know on euery side theyr mutuall workes: not that they can wynne any thing by it, but that men by knowing the glorye of them bothe, might obteyne true glorye. In tyme to cum veerily he shall thorowly glorifie his sonne in his laste cummyng before all the companye of heauen, and in the meane while also, he shall furthwith glorifye hym by his owne death (whiche shall be of more force then al mãs power) and anon after by his resurreccion and ascension. Wherefore my children leat not my death discõfort you, whiche although it seme to cum forwãte of strength, yet shall it be of more power then my lyfe.

Though it shall seme to be shamefull and vyle, yet shall it set foorth both my glorye and my fathers: yea and though it shal seme an vtter abolishing of me, yet shall it bring saluacion, bothe to you and the whole worlde: let these thynges comforte the heynesse of your myndes. For it is expediẽt for you that this mortall body of myne be withdrawen from your sight, and now the tyme is euen at hande, for it to be done. In the meane whyle vse my company as one that shall go shortely from you, and prynte wel in your hertes those thynges that I commaunde you, or els as I haue told the Iewes, ye shall seke me in vayne when I am gone hence. For within a whyle I go awaye, and that to suche a place whyther at this tyme ye cannot folowe me. Therefore now there is no more to do but take my departure patiently, and fasten well in your myndes bothe my doctrine and the remembraunce of me. This is the thyng that shal make you happie rather then the sight of this mortall bodye. There be many preceptes of Moyses lawe: I now at my departure commaunde you one, and that a newe precept, that lyke as I haue loued you, so one of you loue an other: I haue vsed no tyranny against you, I haue not coueted prayse, or lucre, nor haue gotte any worldly commoditie by you, I haue loued your welth, yea and that freely, & I haue loued you euen vnto the death, for I wil willingly bestowe this life for you: In lyke maner loue you one an other. Other mens disciples are knowen by theyr names, apparell, and by the obseruyng of certayne ordinaunces of men: ye haue learned none of these thinges. By this only signe men shall know that ye be my very disciples in dede, if you haue suche mutuall loue among your selues, as I haue effectuously shewed to you al: this is a rare thyng among men, but yet is it the frute whereby the good tree is knowen.

A newe commaundement geue I vnto you, that ye loue together

The texte. ¶ Symon Peter sayed vnto hym: Lorde whither goest thou? Iesus aunswered hym: Whither I go thou canst not folow me now, but thou shalt folowe me afterwardes. Peter sayd vnto hym: Lorde why cannot I folowe the now? I will ieoparde my lyfe for thy sake. Iesus aunswered hym: Wilt thou ieoparde thy lyfe for my sake? Verily verily I saye vnto thee, the cocke shall not crowe till thou haue denyed me thryse.

Peter whiche was al set on fyre with the loue of his maister (although he toke

he toke his death greuously) yet because he had sayed vnto hym: Goe after me Sathan, he durst no more moue and molest hym, concernyng ỳ matter: but this thyng troubled Peters mynde, who loued hym so well, that he coulde haue no leaue to folowe hym, when he shoulde departe from hys frendes. For it is a great comforte if a man loue one vnfaynedly, to folowe hym in all chaunces whereseoeuer he shall becum. Therefore Peter asketh: Lorde whither goest thou that I maye not folowe thee? To this Jesus aunswereth: Thou mayest not presently followe me thither as I go, but hereafter thou shalt. Peter not vnderstanding as yet to what purpose Jesus spake these woordes, where as he mente it of his owne deathe whiche they wer not yet apte to beare well: Lorde (sayeth he) why maye I not folowe the? what perilles would I refuse for the, whiche am redy to dye for the? His loue beyng very earnest in dede, neuertheless as yet but worldly, nor throughlye knowen to hym selfe, caused hym thus to speake beyonde his power. Jesus therefore to thentent he would frame his successour little by litle, and vttrely pull oute of his disciples myndes, confidence in mans power, lyke as before he hadde sumwhat remoued and put backe the same, at suche tyme as Peter did boldly aduyse hym not to dye, and againe he rebuked the sayde Peter, when he had rashely cast hym selfe into the water, and furthwith beganne to doute, yea and but a whyle ago also he was controlled for so muche as when he would not haue obeyed hym at suche tyme as he went about to washe his feete: euē so now he is taught not to trust in his owne strength, nor credit his owne affections, but distrustyng hym selfe to depende vpon the helpe of Christ, what sayest thou Peter (sayeth Jesus) how stoute thynges of thy selfe doest thou promyse vs to doe? wilt thou bestowe thy lyfe for me? naye but rather very experience shall teache the how true the saying is whiche I spake euen now, and could not be beleued of thee (that is to saye) whither I go thou canst not folowe me, the proofe therof is at hande. For this be thou well assured of, ỳ this nyght before the cocke shall crowe (that is to saye at the fyrst cocke crowing) thou shalt haue denyed me thryse: muche lesse shalt thou be able to saue my lyfe with thyne. With these woordes our lorde did restrayne Peters stoute sayyng, although it came of great loue, and there withall warned other that in perilles they should not truste in theyr owne strengthe: but whensoeuer they brought to passe any suche thyng, they shoulde knowlege it to cum of the power and gifte of God. At these thynges Peter helde his peace, as one that was not yet all free from carefulnesse, concernyng the betrayyng whiche Jesus had made mencion of. Before the cocke crow.

The xiiii.

The.xiiii.Chapter.

The texte. ¶ And he sayed vnto his disciples: let not your herte be troubled, ye beleue in God, beleue also in me. In my fathers house are many mansions. If it wer not so I woulde haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will cum agayne and receaue you euen vnto my selfe, that where I am, there mays ye be also, and whither I go ye know, and the waye ye know.

When as at this saying (whiche signified that a certain straunge and outragious tempeste was imminent & hanged ouer them, whiche storme shoulde also dryue Peter, that was moste manly, to so great errour that he should thryse the same night denye the Lord) when as (I saye) the disciples wer therw stryken, euē to the hertes, and after Peters example euery one stoode in dreade of himselfe, Iesus beyng a master of most gentiles, did with moze fayre and pleasaunt woordes comfozte his troubled and sozowfull disciples, saying: All these thynges shall be doubtles which I haue tolde ye of befozehande. But yet there is no cause why ye shoulde therewith be hertlesse oz dismaide: cruell thynges shal be done against me, and the lyke shall after be done against you, noz I am not ignozant howe great the infirmitie of mans nature is. But notwithstandyng if you will put your hole affiaunce in God and me, ye shall not nede to feare any violence of wicked men. God is almightie, and he alone maye do moze than al they that fearsly striuen against vs. And verily euen by Moses lawe you truste to hym, and in case ye do truly truste to hym, it also behoueth you to truste to me. I through hym and you through me shall haue victozye, if distrustyng your owne proper ayde and defenses ye will lyce all your affiaūce and hope vpon me. Noz death it selfe shall be able to disceyuer vs, like as ye shall at a tyme be partakers of afflictions, so shall you be of crowne and glozye. I will first shewe the waye and example howe to fight and to get victozye, by me shal boldnes be geuen vnto you, and felowship of glozye. Onlye truste vnto me. Now then, In my fathers house be many dwellynges ready for them that haue merite ye: for neither are rewardes prepared for me alone, neyther shall Peter alone folowe me, but all those that cleaueth vnto me by charitie and fayth of the gospell shall be recompensed seuerally, and haue euery one his reward prepared for him. For vnles I knewe certainly that dwellyng places were already prepared for you whiche are to receyue you that shall in a while be takē out of ꝑ hurly burly of this world into the felicitie of euerlastyng lyfe, I would now befozehāde haue admonished you. That I do therefoze go befoze to my father is to thentēt I may there prepare a place for you also, whome I will not suffer to be dissociate from me.

In my fathers house be many mansions, &c.

And now because I knowe it to be certaine that in my fathers kingdom euery man hath his mancion in a readinesse for him, you haue no nede to be carefull of beyng recōpensed, it only lyeth you vpon hande to fight manfully. And though I did go far awaye to prepare a place for you, yet is there

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no cause for all that why ye should in the meane whyle thinke your self ſuc-courleſſe, for I shall cum agayne vnto you for to receiue you wholly vnto me, neuer after to departe frō me: For than whereſoeuer I am, there shall you also be: there is no matter why to diſtruſt your cumming thither where as I now go to before you: and in very dede ye do know whither I do go, & the way thyther. By this darke parable our Lord did geue them ſum lyttle knowledge that he should go to his father, but none otherwyſe thā by death of the crosſe. The thyng that was gone to was worthy to be deſired & well liked but the way to it was thought worthy to be miſliked and not to be be-loued. The diſciples could not but know this, hearyng the lorde ſo oftē ſpea-kyng therof, but penſyfenes and obliuiouſnes made them ignorante in the thyng that they knewe.

¶ Thomas ſayeth vnto hym: Lorde we knowe not whyther thou goeſt. And how is it poſſible for vs to know the way? Jeſus ſaith vnto hym: I am the way, and the truerth and the life. No man cummeth vnto the father but by me. If ye had knowē me, ye had knowē my father alſo, and now ye know hym, and haue ſeen hym. The texte.

And ſo therfore Thomas beyng very deſirouſe to know certeinly whyther our Lord would go, ſayeth: Lorde, when we know not whither thou goeſt howe can we knowe the waye thyther, but rather where thou ſayeſt we knowe bothe, we be in dede ignorant in bothe: with this blunte (although vehement) saying, Thomas dyd in a maner force our Lord to tel more plain ly, whyther he would goe thence: whiche thyng all they dyd (for a ſpace) euen long to know. Of truth Jeſus inſtructyng, framyng, and faſhionyng his, little by little, doeth in dede teache the thyng that they wiſhe to knowe: but he doeth it as yet couertly, to thentent that the thyng myght more depe ly be fyxed in theyr myndes, whiche they ſhoulde haue muche a do and long tyme to learne. That is to ſaye, that after he had lefte his mortalitie, he ſhould retourne agayne to his father, from whence he came before he was incarnate: but withall he teacheth that the waye vnto the father, is open vnto no man, but by the ſame whiche onely ſhoulde open the waye to hea-uen, whiche onely ſhould inſtructe mens fayth with heauenlye knowledge, and ſhoulde be the onely fountayne of immortalitie: to whome whoſoeuer dyd fyrmelye ſticke, the ſame ſhould be without feare of death: Thomas (ſayeth he) how happeneth this, that thou denyeſt the to knowe the waye, vnleſſe thou as yet (perafe) knoweſt me not at al? For verily I am ꝑ way, the truth, and life. I ſayed euen now that I do go agayne to my father, and only do open for all folke the waye vnto hym: and becauſe he is cum to, by dedes fyt and femyng for god, ye haue the proſe of good lyfe in me: and al-ſo becauſe no man without me cūmeth to the father, ye haue learned of me the truth. And if the feare of death do in the meane tyme trouble your myn-des, knowe well that ye be ſure of immortalitie, for as muche as I am life: doe ye onely folowe thyther as I goe before, beleue and kepe in mind that whiche I haue taught you, hope aſſuredly for the thing whiche I promyſe. If ye aſke whyther I goe, I goe to my father: if ye deſire to know the waye whereby ye may cum thyther, I ſaye to you: no man cummeth to the father but by me: wherefore you knowe bothe, aſwell whyther I do go, as what waye the iourney lyeth, excepte (peraduenture) ye be vtterly ignorant who I am: for I am ꝑ waye of truth and life.

No mā cum-meth to the fa ther but by me. &c.

am: for verely yf ye had knowē me, ye had also knowē my father, yea (to say trueth) ye haue already sum way knowen my father, whome ye thinke to be vnknowen vnto you: nor ye haue not onelye knowen hym by the determynacion of the lawe, but ye haue also seene hym doubtlesse. Our lord Jesꝰ did with this obscure saying sumdeale aduertyse his disciples, that his father of truthe was inuisible, and not onely inuisible to the bodilye eyes, but also that the mind of it own proper nature could not se and perceiue what he is, yet notwithstandyng but that he had been seene after a sorte in his sonne, as while they se hym in his sonne rewlyng the wyndes and the sea, forcyng deuyls to obey, puttyng awaye with a woorde sickenesses and diseases wer they neuer so incurable, and with a woorde raisyng the dead to lyfe. But the vnlearned Apostles dyd not as yet vnderstand these hye mysteries, and yet for al that euen as though they had in very dede vnderstand that whiche the Lord spake vnto them, thei euen leap and skyp of great affeccion to se the father. Imaginyng that the father myghte be seene in suche sorte as they saw his sonne, surlye was their symplicitie as yet: albeit neyther sawe they the sonne thyroughly, whiche beheld hym with bodily yes alone.

The texte. ¶ Philip sayeth vnto hym: lord shew vs the father, & it sufficeth vs. Jesꝰ saith vnto hym: haue I been so long tyme with you, and yet hast thou not knowē me? Philip, he þ hath sēe me, hath seen my father. And how sayst thou than shewe vs the father? beleuest thou not þ I am in the father & the father in me? The woordes that I speake vnto you, I speake not of my self, but the father that dwelleth in me is he that doth the woorkes: beleue me that I am in the father and the father in me. Or els beleue me for the woorkes sake.

Philip therfore, being more desirouse to learne thē ỹ rest, speaketh thus: lord (q he) thou tellest vs that the father is seene of vs, but would god thou wouldest graunt that it mighte be lawfull for vs to see and looke vpon thy father: then wer our desyres satisfyed, and we would wishe no more, nor desire ought els. In dede we haue heard muche speakyng of hym, we lacke only ỹ sight of him. Our Lord doth controull & correct Philipes request, that was so very rude and foolish, saying: Philip haue I been so long tyme with the, and yet thou knowest me not. It is not the sight of my face that ỹ knowest me by, but the right vnderstandyng of my power, vertue, and trueth, maketh the to knowe me.

He that hath seen me, hath seen ỹ father.

This my mightie trueth and true power is not seen with bodily yes, but ỹ mind and soule seeth it. Therfore whē as I am ỹ very Image of my father, in al thynges lyke vnto hym, & that by my dedes and woordes thou oughtest already to haue knowen me, (and verily to haue knowen is to haue seene) how darest thou be so bolde, with what countenaunce sayest thou to me, shewe vs the father, as though he ỹ hath seen me hath not seen my father. I mean not ỹ my father is none other than I, but that betwene vs two is no vnlykenes, or any thing vncommon as touchyng the hier, and our diuine nature. In case thou canste not vnderstand what I saye by natural reason, he seeth also (I tel you) that beleueth. Thou hast heard me speake, thou hast seen me do miracles, and therein surely thou hast seene and heard of my father: doest thou not yet beleue that by an inseparable copulacion of nature, wyll, and power, my father is in me, and I in my father? what thyng soeuer I speake, I speake it of his mynde, what thyng soeuer I do, I do it after his mynde: I am therefore alwaye in hym (by reason of suche a coniunccion of nature and wyll, as cannot be vnioyned and dissemered)

uered) and he alwaye in me, speakyng by me: and by me declaryng with myracles his power. Neither dooe I speake any thyng of my self, whiche same thyng he speaketh not by me: neyther do I any thyng of my selfe whiche he by me ioyntely, dooeth not wozke: howe therefoze doest thou separate them that be inseparable: and with seuerall syghte desirest to see them seuerally: beleuest thou that the one beyng knowen, the other can be vnknowen: doth the reste of you also yet not beleue that all thynges cummeth of my father whiche are spokē and doen by me: and that there is no separaciō betwixt vs twoo: It had behoued you to haue credited me, so oft teachyng this thing, and if ye mistrusted my wozdes, yet truely the diuine wozkes and dedes surmountyng mannes power, oughte to haue caused you beleue, that what thyng soeuer pzocedeth from me is of my father: if my father himself should speake vnto you, he would speake none other thing thā I do: oz if he should wozke by hymself, he would wozke none other thyng than I do woozke: we haue one mynde, one wyll, one power, and nature.

Verily verily I saye vnto you: he that beleueth on me: the wozke that I doe, the same shall he do also: and greater wozkes then these shall he do, bycause I go vnto my father. And what soeuer ye aske in my name, that wyll I do: that the father maye be glozified by the sonne. If ye shall aske any thing in my name I will do it. If ye loue me kepe my cōmaūdementes. And I will pzay ỹ father, & he shal gyue you an other comfozter that he maye byde with you foz euer, euen the spirite of trueth whom the wozlde can not receaue bycause the wozlde seeth hym not: nether knoweth hym, but you know hym, foz he dwelleth with you and shalbe in you. The texte.

Therefoze beleue this, retayne this, haue this surely fixte in your hertes: which thyng if you do in dede, the withdzawing of the sight of this bodye, shalbe no harme vnto you: ye shall better see me beyng absent with the iyes of fayth: and the same thyng whiche ye now see my father do by me, whiche do fast cleaue vnto hym all maner of wayes, shall I doe by you if you wyll cleaue to me by fayth and charitie: yea and I shall also moze euidētly extēde foozth the myghtie power of my godhead, after that I shall remoue awaye from you this my manhed: yea and mozeouer who so euer doeth ioyne hym selfe to me by true christen fayth (like as I am naturally alway ioyned and neuer disseuered from the companye of my father) the same person shall also do greater thynges, than I do, so oftē as the glozy of god requireth a miracle. Foz as my father wozketh now by me, so shall I wozke by you.
And bicause it is so expedient foz the saluacion of man that I doe go agayne to my father, ye shall succede me, and by course enter into my roume, concerning the ministracion of the gospell. Noz this thyng shall onely be dooen but what thyng soeuer els ye shall aske of my father in my name, whiche shall appertayne vnto the pzayse and glozy of my fathers name and myne, ỹ same shal I do: to thende that by you also I may be glozified among men, as my father hath been hitherto glozified by his sōne. Let not my departure therfoze trouble you, whiche shall tourne to your great commoditie and pzeferment. Than moste of all shall I be your ayde in all affayzes and pourposes, whiche make foz true health, when as I shall take away from you this fylly body. Only aske the thyng that you couet, my father shall beare youre desires, and I beyng a continuall pzesente aduocate vnto him, will bzing to passe that whatsoeuer ye shall aske, shall be obteined: foz as he denieth me What soeuer ye aske in my name, &c.

nothing, which do no maner of thing ẏ redoundeth not to his glorie: so wyll I deny you nothing so long as ye do that whiche shall setforth the honor of my name. Forsooth my spirite shall put into your myndes what you oughte to aske. Thus to be greued with my goyng hence is no proofe of christen charitie, for so menne are dismayed when a frende remoueth whom they shall soone after forgette. If ye loue me truely as I do loue my father, declare your charitie towardes me in very deed: ye shal sothly and certainly declare it, if ye do kepe my commaundementes. So shall it cum to passe that as my father loueth me & denieth me nothyng, In like wyse shall he also loue you, obeying my preceptes, whiche be ẏ very cõmaũdemẽtes of my father. Thus it is nedeful for the saluacion of the world, that I do absent my self frõ you. And yet goyng away I wil not leaue you desolate, & altogither without cõforte, but rather if ye abide firmly in my loue, and kepe my commaundementes I shall obtein of my father by prayer after my returne agayn vnto hym. that he whiche denieth me nothing, shall sende you an other cõforter: which after he be once sent, shall not go away from you, as I now doe, concernyng this maner of corporall presence. I am pulled away from you, but he shall continue with you for euer. He shalbe the spirit of me and my father, whiche shall make you of carnall folke spirituall: and he shall tourne this worldely affeccion whiche ye now beare towardes me into an heauenly loue: he shal also with secret inspiracions, put in you the trueth of all thinges, whiche ye now vnderstãd as it wer but by a dreame and through a cloud. This spery all pledge of me shalbe peculiar & propre vnto you. For I haue al this while exhibit my self generally and in cõmon to euill & good: lest any myght make excuse ẏ he was not inuited to saluacion. But this worlde whiche coueteth muche, and gapeth for goodes that be of the world, and deceitful, cannot receiue that spirite, because he is heauenly and true. And why can it not? because it hath grosse yes whiche deliteth and loueth not but grosse & earthly thinges: it seeth not hym nor knoweth hym: for he without noyse beyng all whyssched and styll, casteth in hymselfe to the secret senses of the mynde, if he fynde any where a conuenient place to rest in. But truly you in case that the delusions and deceytfull thynges of this worlde beyng despised. ye wyll folowe thinges that be good in dede, and liue well: you (I say) shal then know hym, because he wyll not onely cum vnto you, as I am cum, one that may be seen, but he shall also abide continually with you: nor he shall not in such sorte be conuersaunt emong you as the aduocate is with his client, but he shall inhabit hymselfe in the secret inner partes of your soules: & shall ioyne hymselfe as it wer glued to youre spirite, that he maye becum one spirit in al folkes: and because he shalbe as it were bred and planted in your hertes, he shall accumpanie and assist you in all thynges, and the meane tyme shall not be long eare his cumforte that shalbe in the steade of me, and my vicegerent shall cum vnto you. Wherefore there is no cause why your hearties should be discumforted or aferde good childrẽ, whom I haue perfitly begotten, and sumwhat framed with the heauenly doctrine of gods worde, and do nourish you beyng as yet but vnperfit, & not fully taught vntyll ye grow vp vnto the strength of the gospell.

The texte. ¶ I wyll not leaue you cõforteles but wyll cum to you: yet a lytle whyle, and the worlde seeth me no more but ye se me. For I liue and ye shall liue. That day shall ye knowe that I am

I am in my father and you in me, and I in you. He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me shalbe loued of my father: and I will loue hym and wyll shew myne owne self to hym.

Although I go hence for a tyme, and shall no longer lyue a man with men, yet wyll I not leaue you in the meane tyme fatherlesse, and without confortable succour at my hande: for I wyll cum to you agayne, before I retourne to my father: and I wyll shewe my selfe before your eyes and be seene of you with a very body in dede, but than not mortall, to thentente that I may aduaunce and bryng you from loue of the flesshe, to the spirite: for it wer no great matter if I should geue this my body to you alway to looke therupon because euē the wicked do also beholde it to their damnacion, within a while therfore I shalbe out of the worldes sight: for death and the graue shal take me away frō the sight of worldly folkes. Neuertheless I wyl se you again, and present my self vnto you alyue, for this kynde of death shall not alienate vs in sundre, nor kepe me out of your sight, for I shall liue againe, yea after that I be deade: and I shall not onely liue, but therewithall bryngе to you life euerlastyng: and notwithstandyng the tyme of myne absence, I beyng a liue shal kynde you alyue, and I wyll so spende my lyfe for you, that you shal be in health and safegard. Then shal you vnderstand more fully that as nothyng can pull my father from me, nor me from my father, so am I bothe to you, and you again to me ioyned by mutual charitie togither, that death can not disioyne vs, let your onely care be, that by your owne faulte ye be not vncoupled and let lewse. Thobseruyng of my commaundementes shal try true charitie: for he loueth not in herte, that neglecteth the preceptes of his lorde. It is not sufficient to haue accepted my commaundementes, vnlesse a māne retaine them in mynde. Nor it is not inough to remembre them, excepte they be kepte: he that doth accomplish and kepe these, is he that truely loueth me. For to be tormented in mynde for my departure, is no proufe of verye trewe loue, I that truely do loue my father, do kepe al his commaundementes, and wyl kepe them vnto death of the crosse. And there is no cause why my commaundementes of sufferyng iniury patiently, of bearyng the crosse quietly, should muche put you in feare as seuere and greuouse commaundementes: and why? for charitie shal sweten and make them al easy: and there shal not lacke cumfort at my hande, for surely who so loueth me he shalbe both loued of my father, and I also wyl loue hym, and neuer leaue hym succourles, but wyll see him again, and wil openly shewe my self vnto hym to be loked vpō: to make it more certain that I do not vtterly perish by sufferyng death of the crosse. Now I geue my self to be seen of all folke, but than no man shall see me, except he abide constantly in frendeshyppe. Of trueth our Lorde Iesus spake these thynges sumwhat darkely, not only signifiyng that he beyng reuiued agayn would often after his death cum amōg his frendes to be seen, but that he would also by the holy ghost his spirit, secretely place and wind hymself into their myndes and that finally he would cum in the glory of his father, in the open sight of all folke.

He that hath my commaundementes, &c. the same is he þ loueth me.

¶ Iudas saith vnto him, not Iudas Iscarioth: lord what is done that thou wilte shewe thy self vnto vs and not vnto the worlde? Iesus aunswered and said: if a manne loue me he wil kepe my sayinges and my father wyll loue hym, and we will cum vnto hym & dwel with hym. He that loueth me not, kepeth not my sayinges. And the worde which ye heare is not myne, but the fathers which sent me. These thinges haue I spoken vnto you beyng

The texte.

yet present with you, but the comforter whiche is the holye ghost whom my father wyll sende in my name, he shall teache you all thynges, and bryng all thinges to your remembraunce whatsoeuer I haue sayed vnto you. Peace I leaue with you: my peace I geue vnto you. Not as the worlde geueth geue I vnto you. Let not your hertes be greued, neyther feare: ye haue heard how I sayd vnto you: I go and I cum agayn vnto you. If ye loued me, ye wouldc verily reioyce because I said: I goe vnto the father. For the father is greater than I.

Now thã where as Judas, not he verily that is called Iscarioth which was absent at his sermon, but the other Judas, whose surname was Lebbeus, did not fully vnderstand our lordes saying: but being throughly sorowe & feare very sore troubled, did suppose that our Lord should in suche wise appere to his frendes, as terrible spirites and phantasticall sightes, shewe themselfes many tymes in the darkenes of the nyght: or as certaine visions appeare in dreames rather to the fear of men, then to mens cumfort. This Judas therfore saith: lord what hath chaunced that when now thou mayest be seene of al folke, thou shalt not than apeare to the world, but onely to vs.

And how canste thou be one that may be seene of vs if thou be such one as other cannot see: but Jesus because he knewe that his disciples wer not yet able to vnderstande the misterye how that thesame bodie, whiche hadde been deade and buryed, but nowe made spirituall, and able to doe as it liste should rise againe: Jesus, I saye, knowyng this, dyd not plainly answer to the thyng that was asked, but turned his saying to that thing whiche was more necessary to be imprinted in their heartes, whereby they shoulde nowe be prepared spiritually to haue his presence: for as muche as that presence whiche should be exhibite vnto theym after his resurrection, could not long endure with theym. Therfore Jesus sayde: I wyll not present my self to the worlde, because it loueth me not, nether doth it kepe my commaundemẽtes. If one loue me truely he wil not testifye his loue with sorow, but by keping my commaundementes, and him will I loue semblably: and whom I shall loue, hym wyll my father loue, and we shall neuer be pulled awaye from hym: nor I wyll not onely see him again that hath my commaundementes in remembraunce, but therwithal my father and I wyl by the spirite which is common to vs both, cum vnto him: and we will not only cum, forthwith to departe agayn, but we wil dwel with him, and neuer go away from him. That whiche is doen after the spirit is both perpetual and effectual: bodilye joynyng together must nedes haue an ende, euen forbecause ye should sette at naughte transytory thynges, and inure youre selfes to loue eternall thinges: and where ye as yet cannot cum to vs, we will cum to you inuisible, but effectuallye to dwell in the temple of your hertes. Nor be thye in dede, but so joyned and connexte together, that he whiche loueth one, muste loue all: and he that hath one of vs lacketh none of vs. Only on your behalfe let charitie be present, and that couenaunte kept, whiche I made with you of late. That shall so couple you and vs together, that neyther lyfe nor death can vncouple vs. If membres maye be disseuered from the heade, we maye bee disseuered. There be many whiche boast themselfes to loue God the father, and seme to obserue the commaundementes of the lawe, but none dooeth truely loue God, if he hate and contemne his sonne: and he verily conteneth the sonne, whosoeuer kepeth not my commaundemente, whosoeuer neglecteth my preceptes, he neglecteth withall the preceptes of God: for in good sooth

If a mã loue me, he will kepe my sayinges, &c.

sooth the thyng that I haue taught you, is not so my peculiar doctrine that thesame is not my fathers: but is rather my fathers than myne, from whō cūmeth whatsoeuer I can or dooe teache, doyng nothyng but by hys authoritie from whom I was sent into the worlde, to teache these matters which I do teache. But nowe these thynges haue I spoken accordyng to your capacitie, as yet a mortall man, beyng conuersaunt among mortall men, sone hereafter I wyll repayre to see you agayne, for certayn dayes space: & being immortall, wyll kepe cumpany with men mortall, to thentent I maye comforte, teache, and geue you my councell.

Neyther is it vnawares to me that ye shall not fully vnderstand these thynges, whiche I now speake, and shall speake anon after my death, because ye be yet styll carnall and rude: notwithstādyng they are not spoken al in vain, for after that I shal take away this body from you, an other cumforter shal cum to you, yf ye aske hym (of God) in my name: a comforter (I saye) not bodily as ye se me to be, but that holy spirite whiche dooeth sanctifie spirites & myndes, whom my father shall sende you in my roume if you require hym in my name: Ye shall not after this, nede my corporall presence, whiche for a season was geuen in consideration of mens grossenes, to thentent that they myght by degrees and orderly go forward to more perfit thynges, for that spirite in as muche as he is myne and my fathers, shall put you in remembraunce of all the thynges, which I now speake vnto you that be as yet ignoraunt, and of small capacitie, and besydes that oblitiouse. And he also shall make you vnderstande these thynges whiche ye had not vnderstand before, neyther wyll he suffer you to forget any thyng or to lacke knowledge of any thyng that perteineth to saluacion. Of men oblitious he shal make you of good remembraunce, of slowewitted, easye to be taughte, of sleappyshe sluggardes vigilant and watchefull, of sorowfull men cherefull, of yearthly folke heauenly. Only perseuer you in charitie, hauyng in remembraunce my commaundementes.

There is no cause why that ye should in the meane whyle feare the troublesumnesse of this worlde, whiche ye shall see ryse agaynst me, and in tyme to cum against you also, let it suffyse you that at my departure I shal leaue peace vnto you, and geue you my peace. No worldly storme can destroy and vndoe hym that hath my peace. The world also hath his kynde of peace, whiche it bestoweth vpon them whom it loueth, but this is a peace not to be trusted on. My peace whiche I dooe geue you, doeth make frendshyp betwene God and you: and who can hurte him whiche hath God his protectour and gouernour? The peace whiche I doe leaue vnto you ioynyng you together among your selfes by mutuall concorde, shal make your fellowshyp strong and inuincible, agaynste all that the worlde or Satan prince of the world, can do. What meaneth it than that my goyng hence whiche shall be very commodiouse vnto you, doeth so muche feare you? Let not your hertes therfore be troubled nor striken in feare, ye haue heard me say already (and that ye should the more credite me) I eftsones tell you that of trueth I goe hence for a tyme: but I wil anon returne againe vnto you. And in the meane tyme I wyl bring to effecte that I shall fynde you at my returne safe and in health. This blusterouse storme of cruell persecution shal for this one tyme

Peace I leaue vnto you. &c.

be executed vpon me onely. And soone after I am cum agayne to my father, I wil be present with you again through the spirit that is the cōforter. And by hym my father shall also be with you, and we shal neuer be separate from you, vntill you be fully placed with vs in the kyngdome of heauen. Ye ar sorowfull because I go my way, but and if ye did rightly loue me, forsooth ye would reioyse both for your owne sake and myne: for I wyll not playe the runagate and goe euerywhere, but I retourne agayne to my father, to obtayne for you more excellente gyftes at his hande, for because my father is greater than I am: and from hym it cummeth, what thyng soeuer I do departe with you. If ye stande in dreade of any harme towardes me, and are sorowfull for my cause, it wer more semyng ye should be ioyfull on my behalf that am remoued and taken away from these euils of the world, and go to my fathers cumpany: and if ye be sory for youre selues, my departure shal bryng to you much profit.

The texte. ¶ And now haue I shewed you before it cum, that whē it is cum to passe ye might beleue. Hereafter will I not talke many wordes with you: for the prince of this world cūmeth hath nothyng in me. But that the world may know that I loue the father, and as ỹ father gaue me commaundement euen so do I. Aryse, let vs go hence.

I know that I speake this to them that neyther greatly take hede, nor vnderstande the same, but I do therfore repete, and often inculcate and bryng in the same, that after the dede shal effectuously verify the thing that I haue spoken, ye may than therewith beleue all the rest to be true, whiche I haue tolde afore hande shoulde folowe, after this I beyng a mortall man shal not speake many thynges with theym that be mortall: for the tyme is at hande when I shalbe taken awaye from you in bodye. Verye Satan the prynce of this worlde is present by his ministers readye to set vpon me, with his full myght and force vtterlye to caste awaye and to extinguyshe me. But at his hande is no ieopardye, for he hath no ryghte nor auctorytie ouer me, and when he moste trusteth to haue the ouerhande and victorie, than shal he be vanquyshed and ouerthrowen: he hath no ryghte but vpon them whiche be in synne, and because the worlde is in bondage to sinne, he may play the tyraunt ouer them that make the worlde their God: for in dede I am neyther forced to dye, nor for any fault do I die, but I suffer through my death to redeme those that be ioyned to me by faythe, as membres to the bodye, from the tyrannye of synne and death: and my father hath commaunded me thus to dooe, whiche his commaundemente I doe accordyng to his minde: wherfore we haue now alreadye sit here long inough. Because I do my fathers commaundement willyngly, it is tyme to go mete death, whiche is at hande. Aryse therefore and goe we hence. Our Lord Iesus seeyng his disciples many wayes dismayed, partely with sorowe because that they sawe that their Lordes death was nye whome they loued sumwhat worldly, but yet moste behemently: partely for feare of harmes whiche they thought did hange ouer hym beyng once abrode: and he also seeyng them heauy of slepe whiche bothe the nyghte prouoked, and also sorowe of mynde augmented, and their sittyng made them of more sluggish minde: he commaundeth them to ryse, that so at leaste dulnesse beyng auoyded, they myght be made more preguaunt and quickewitted to those thynges whiche he shoulde saye vnto them, and therewithal he monished them a farre of and darkely, that now

The prynce of this world cūmeth that hath no thyng in me.

Arise let vs goe hence. &c.

is the

is the tyme to eleuate theyr myndes from yearthly affections to heauenlye thynges, from bodily thynges to spirituall thynges, from mortall thynges to immortall, from thynges transitorie to eternall thynges: he would haue that also imprinted in their mindes, that he knewe before, and was willing to suffer what thyng soeuer he should suffer, his father also willyng ꝑ same: from whose will his did neuer vary. His wyll was that his Apostles so far as mans weakenesse could beare, should be witnesses and seers of his passion, and therfore in this sermon he maketh oftentimes mencion of his departure, litle by litle therby to inure theim to sufferance, but mixyng withal many cumfortes to mitigate the bytter payn of sorowe, saying that in very dede he must departe: but so that within a whyle he should cum to them agayne: that he should goe to his father, that thence he should send them an other cũforter whiche should finish that he had begonne, and also that he and his father ioyntly together should cum and dwell with them. He said furthermore that this persecucion should not vtterly deuour and consume them: and after all this he had them thence to an other place, because the place where they wer than, was open and in sight: and forbecause that they had heard that ꝑ prince of the worlde was euen than present, they stode in a generall feare of themself, and therfore he brought them to an other place where as they wer more in safetie, to thentent they might with more bold hertes geue eare to other thynges. In conclusion he telleth them aforehand that at the lengthe they should folow hym thither, whither he now goeth before them: wel now he hath recourse again to that saying whiche algates must sitte inwardlye and abyde in their heartes: in whiche saying he cõsayleth them to perseuer in charitie, and obseruyng his commaundementes, least through their own faulte, they should disseuer themselfes from the felowship of the father, the sonne, and the holy ghoste, from whiche Judas had already forceably dissociate hymself. But he aduiseth them to sticke to their couenaunte by obeying the sayinges of their Lord, and to thuttermost of their power to folow his doynges. And trueth is it that this could not be dooen, vnles they dyd perseuer in the spirituall felowship of the sonne, and yet in the meane tyme not to truste to themselfes, or any thyng at all to presume vpon their owne propre strength: for they should neuer be able to do ought at any tyme but by the benefitte and free gyfte of God, from whom floweth and issueth out to all folke, what thyng soeuer setteth forwarde true healthe, and maketh to saluacion: and that they might the better vnderstand this, and retain it in memory, he declareth the matter by a similitude, taken & brought in of a playne knowen thyng: that is the vine and the braunches thereof.

¶ The

The paraphrase of Eraſmus vpon The fiftenth chapiter.

The texte. ¶ I am the true vyne, and my father is the huſband man. Euery braunche that beareth no frute in me, he wyll take awaye. And euery braunche that beareth fruite, he wyll pourge that it may bryng forth more frute.

TO thintente ſayeth he that ye may vtterly vnderſtande how cleane voide of all peryll ye be, yf ye will contynue ſtill to be of my felowſhyp, and what great daungier it is for you, if ye falling from the couenaunt that I haue made with you, be diſſeuered from me, remember this that I am the true vine, ye be the braunches, and my father is the huſbandman. I am the roote or ſtocke of the vine, ye are my membres as braunches ſprong out of the ſtocke. My father hath plãted me, that is to ſay, he hath begotten me. The ſtocke came forth from hym, and ye out of the ſtocke. The thanke of the whole benefite redoundeth to my father, as the fountain therof, whiche doth geue vnto you by me, and his ſpirite, whatſoeuer he geueth you. And the ſappe of the ſtocke whiche geueth vnto the braunches both life and ſtrength to bring forth frute, is the ſpirite: that is common bothe to my father and to me. Like as the ſpirite knitteth me to my father: ſo doth it alſo ioyne you to me. Therfore what braunche ſo euer cleaueth to me, & liuyng by my ſpirit, bringeth forth frute worthy for the ſtocke, the ſame ſhall my father purge, cutting away the ſuperfluouſe deſires therof, that it may bring forth more plenteous and kindly fruite. But who ſo cleaueth to me by ẏ profeſſion of fayth, and bringeth foorth no frute of euangelicall charitie, my father ſhal cut him of frõ the vine, as a cumberouſe and vnprofitable membre. For that braunche whiche hath no fruit, but only leaues, ſerueth to no purpoſe in the vine.

The texte. ¶ Now are ye cleane through the wordes whiche I haue ſpoken vnto you, byde in me, & I in you. As the braunche cannot beare frute of it ſelf except it bide in the vine: no more can ye except ye abide in me. I am ẏ vine, ye are the branches, he ẏ abideth in me & I in him the ſame bringeth foorth muche frute. For without me can ye do nothing: if a man bide not in me, he is caſte foorth as a braunche, and is wythered, and men gather them and caſt thẽ into the fyer, and they burne. If ye bide in me, and my woordes abyde in you, aſke what ye wyll, and it ſhalbe doen for you. Herein is my father glorified that ye beare much frute and becum my diſciples.

Now already ye be braunches ſumwhat pourged and made cleane thorough beleuyng my word: but yet ye muſte hereafter be more pourged, ẏ ye may bryng forth more plẽtie of fruit. At this tyme it is inough for you to be grafted in the ſtocke, from whence through fayth ye may receiue life, labour diligently to abide in me, and I wil in lyke maner dwell in you, ſo long as you depende vpon me. For as the braunche if it be pulled of frõ his vine, can not it ſelf bryng foorth the fruict, becauſe it taketh all his ſappe of the ſtocke: no more can ye bryng foorth the fruicte of any good woorke, except ye cleaue to me by faith and charitie, from whence muſte cum to you whatſoeuer furthereth to true and eternal ſaluacion. Wherfore neyther Moſes, nor any of the Prophetes is the vyne, but I am the onely vine, to the whiche all they muſte cleaue that wyll bryng forth the fruict of ſaluacion. Ye beẏ braũches of this vine, wherin ye are freely grafted, frely pourged, but ye may fall from

thence

thence through your own faute. Wherfore ye must earnestly take hede that ye may be alwayes ioyned to me. For whosoeuer continueth still ioyned to me, hauyng me lykewise ioyned to hym, and liuyng by my spirite, that person through my fathers inspiration, bringeth forth frute plenteously e, gaynyng for himself eternal saluacion, and causing god, for whose sake al thinges be doen, to be glorifyed amonges men. And his glorye is my glory, by whom it hath pleased hym liberally to geue al that he geueth men, to the atteynyng of eternall saluacion. Therfore remēbre this well, that without me ye can do nothyng that good is. But yf any braunche do through his own faulte pul himself backe again from me, he not onely bringeth forth no fruite at all, but lyke as an vnprofitable branche, whē it is cut of with a threadyng hooke, withereth, & afterward beyng gathered vp with other twigges that be thred of, is cast into the fire to burne, so the same braunche destitute of my moisture & spirite, dieth spiritually although he liue bodily. And beyng after this life separate without recouery frō the vyne, is cast into euerlastyng fyer, there to burne for euer to his great torment: forsomuche as he would not abyde stil in the vine, and so bring forth fruite of eternall felicitie. And ye shall abyde in me, yf my woorde abyde in you, yf ye kepe in mynde the thinges whiche ye beleue, and execute in dede that whiche ye remembre. If ye wyll do this, ye nede not feare any worldly stormes, for though I be not still present with you in body, yet both my father and I wil heare you. And if ye do rightly aske al suche thinges as ye would haue, ye shall obtain your askyng. But like as of your selfes ye are not able to bryng forth frute: euen so ye ought not presumptuously to attribute to your selues the prayse of your good deades, for as I haue not soughte myne owne glorye but my fathers, of whom I haue all my beyng and power: so shall ye referre all the thanke and commendacion of your good deades to my father and me. When men shall perceiue you to bryng forth muche euangelicall fruite, then is my father glorified among them: for what prayse so euer I shall get by you, the same shall redounde to my fathers glorye: whom ye shall cause to be praysed among men, by shewyng your selfes the ryghte disciples of his sonne, not that we neede worldlye prayse, but because so it is expedient for ỹ saluacion of mankynde, whiche thyng we do thirst for and couet. It cummeth of charitie and not of ambicion that my father thus desyreth to be glorifyed amonges men.

Ye ye bide in me. ye aske, what ye wil, & it shal be geuen you.

The texte.

As the father hath loued me, euen so haue I also loued you. Continue ye in my loue: If ye kepe my commaūdementes, ye shal byde in my loue euen as I haue kept my fathers commaundementes, and haue byden in his loue. These thynges haue I spoken vnto you that my ioye might remayne vnto you, and that your ioye myght be full.

I haue loued you whiche are my braunches, euen as my father hath loued me, that am the stocke. Be carefull to kepe this so great a benefite freely geuen you, leaste ye lease it through your necligence, and ye shal not lease it: Lyke as I alwayes procuryng my fathers glorye, haue continewed euen to the deathe in my loue towardes hym: so wyll ye persheuer in your loue towardes me. Wherein ye shall persheuer not by the obseruyng of the Phariseis or phylosophyers preceptes, but by kepyng of my commaundementes: so that neyther any flatterye or feare of the worlde maye separate you from them, no more then it doeth me, whiche do constantly to the death, kepe my

fathers

fathers commaundementes, beyng neuer disseuered from the loue of hym, but by very dedes declare my self to requite his loue with lyke loue. Wherfore as it shall be my fathers glorye, to haue so naturall a sonne, and so worthye for hym, no lesse shall it be for bothe our honours that I may haue you my disciples obseruers of my woordes, and folowers of my doynges. Albeit these thynges be sumwhat painfull and tedious, yet do I therefore vse so long communicacion therein, to thintent that as I haue not labored for the ioye of this worlde, but herein do reioyce that for obeyng my fathers commaundement I am beloued of hym, no more should you seke comforte of the worlde, but reioyce in this my kynde of ioye, whensoeuer ye folowyng my steppes shall be afflicted, and let that ioye remayn in you euer increasyng into greatter and better, vntyll it cum perfitly to the perpetuall felicitie of immortal life. One of you charitably to loue an other, shalbe a great coumforte to you, euen in the myddest of all your troubles, when ye be at the worste.

The texte. ¶ This is my commaundemente, that ye loue together as I haue loued you. Greatter loue hath no man then this, that a man bestow his lyfe for his frendes: Ye are my frendes if ye do whatsoeuer I commaunde you. Hence forth call I you not seruauntes, for ỹ seruaunt knoweth not what his Lord doeth, but you haue I called frendes, for al thynges that I haue heard of my father, haue I opened to you.

There be diuerse preceptes of the Pharyseis, and Moses hath also many, but this one precepte is my very owne whiche includeth al thynges that I doe teache, and shall make pleasaunt all aduersities whiche shall happen, that is to saye, that ye beare surhe loue one to an other as I haue borne towardes you. I dooe testifie my loue not with woordes onely, but also with deades: and that loue not to be after the commune sorte, but excellente: and the greatest that any man liuyng can haue, for there can be no greater token of loue among mẽ thã a man to bestow his life for his frendes sake, for euery man setteth by his lyfe aboue al thynges. Many perchaunce myghte be found that could be content to bestowe money or laboure for an other mans sake, but the person is rare to be found out which will bestow his life for his frendes sake. I do more then all this, whiche bestow my lyfe for myne enemies, so they wyll becum my frendes. And in the meane whyle I call them my frendes in the way of honour, whom I haue good righte to call my seruauntes. Neuertheles I wyll not take you for my seruauntes, but for my frendes: if ye will as cherefully and gladly perfourme these thynges that I commaund you, as I do willyngly obey my fathers commaundemẽt. They that ar vnder Moses law, be rightfully called seruaũtes: because they depẽd vpon diuerse rules prescribed vnto thẽ, and rather for feare then for loue doe the thing that is apointed thẽ. But as for you (whõ I haue called from the bondage of the law, vnto the libertie of the gospell) from hencefoorth I wyll no more call seruauntes but frendes, as them whom mutuall loue and not necessitie doeth ioyne vnto me. For the seruaunte perceyueth not his Lordes intent, but only doeth that he is bydden, lookyng for no great reward if he dooe it, and well assured to be punished if he do it not, beside that for euery sundry doyng must be had a sundrye commaundement, as goe, cum agayn, do this, eschue that. For the master telleth not his own coũcell to his seruaũtes, which are therfore euil to be trusted because they rather feare then loue hym. The cause wherfore I haue called you my frendes is for that I once

Continue ye in my loue. i.e.

haue

haue opened vnto you all the purpose of my mynde to thintent there should be no nede hereafter of mens preceptes contrary to myne. Whatsoeuer my father hath willed me to shew you, therof I haue made you partakers, as my trusty frendes. Those thinges whiche I haue taught you be out of all doubte: for I haue taught you none other, saue what I haue heard of my father. My preceptes be his preceptes, by keping wherof he shall count you his frendes in stede of seruauntes.

The texte. ¶ Ye haue not chosen me, but I haue chosen you, and ordeined you to go, and bring foorth fruite, and your fruite shall remayne, that whatsoeuer ye aske of the father in my name, he maye geue you.

And because ye may the better vnderstãde how great the honour of this my gentlenes towardes you is, cõsider how that ye haue neyther prouoked me with your seruice doyng to my frendeship, that of duetie I ought to loue you agayne: nor yet haue you willingly cum to my frendship, that for gentlenes sake, I should requite you with lyke loue: but when ye were in bondage of the lawe, and far of from the fauour of God, then did I of mine owne voluntary will chose you from amonge al the reste, without your deserte. And for this purpose haue I chosen you that ye should more and more increase in goodnes beyng grafted in me thorow mutuall loue, whiche ye could not haue towardes me except I had first loued you. As the braunche is alway norished by the moisture of the vine, and spredeth it selfe in many braunches, so must you lykewyse plentifully bring foorth fruite of the gospel throughout the whole world, & so do good to other that your selfe loose no fruite thereby. For the common vyne bryngeth foorth fruite, but for other and that suche as soone decayeth: wherfore the braunches thereof be fruiteful but for a tyme, because they growe in a vine that soone fadeth. Contrariwise you because ye cleaue to an immortal stocke, shal bryng forth fruite that neuer shal perishe, but continue sounde to your eternall saluacõ. And ye haue no cause in the meane while to saye it is a great payne to trauayle about the worlde to teache the Gentiles, to suffer the despites of wicked people. What wagies, what ayde, what rewarde is apointed for vs: passe not vpon these worldely defenses. Let this stande you in stead of all rewardes and helpes, that whatsoeuer ye shal rightly aske my father in my name, he shall geue it you. What thing is more easy then to aske? And what is it that he is not able to geue? Furthermore what is the thyng that he wil not geue for my sake?

The texte. ¶ This commaunde I you that ye loue together. If the worlde hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the world would loue his owne. Howbeit because ye are not of the worlde, but I haue chosen you out of the world, therfore the world hateth you. Remember the worde that I sayed vnto you, the seruaũt is not greatter then the lorde. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will kepe yours also.

Besides this, my commaundementes be not tedious, for what is more pleasaunt then one to loue an other? Who be so weake but mutuall loue maye make them strong: what thyng is so grieuous but mutuall charitie canne make it delectable? Neyther let this trouble you, that whiles you & I bee frendes and one of you charitably do agre with an other, ye shall be at discorde and stryfe with the worlde, but rather the self same thing ought to cõforte your myndes, for so muche as by this token ye shal wel perceyue

your selfes to be my very disciples and frēdes, that is to say, contrary to the worlde, whiche is all set vpon malice, whereas you are apoynted for heuē, disdaine not to suffer that in the worlde whiche I haue suffered before you. The worlde hateth me also not for my deserte, but because I reproue & disclose the euill dedes therof, teachyng thynges whiche do not agree w̄ theyr worldly affections. The worlde knoweth men of his secte, and them doeth it loue & exalte, as lyke loueth lyke: and as an euill itche coueteth an handsome scratcher. Therfore be they vnhappy whom this worlde flattereth & fauoreth, for that declareth them to be farre from the fauour of God, which is that onely thing that maketh man happie in dede. Whan the worlde hateth you remember myne exaumple, and reioyce in your owne behalfe that ye haue no felowship with the worlde, but do cleaue fast vnto me. For this shall ye perceyue by the hatred the world beareth you, how that ye be mine. In case ye wer of the world, if ye loued worldly thynges, and taught accordyng to worldly desyres, then the worlde would knowe you and loue you as his owne, but because ye folowe not the wayes of the flesche, but of the spirite, and couet not worldly goodes but heauenly, therfore the worlde hateth you: not that ye deserue it, but for that ye be vnlyke to ỹ same which is euill and wicked. In tymes paste when ye thought perfite righteoulnes to consiste in the grosse ceremonies of Moses lawe, and setting your myndes on transitory thynges, had no loue to heauenly thynges, the world did then well lyke you: but after that I had once called you from this secte to the euangelicall and heauenly doctrine, and grafted you in me as braūches in the stocke, the worlde begā to hate you, and that only because ye be mine. Yet of trueth for no cause els shal ye be blessed, then for that ye be mine.

Meruaill nothyng at all though your innocencie shall not defende you from the hatred of the worlde. Remember howe I haue tolde you, the seruauntes state is no better then his lordes. For neyther could my innocencie, whiche is greater then yours, defend me from the malice of the worlde, neyther wer they afearde to despise my doctrine, nor yet for all my benefites would they waxe gentle and calle them selfes backe from theyr cruell purposes. That thyng whiche they durst enterprise against me, who am your Lorde and Maister, muche more boldely wil they do it to you. Seyng they haue deuised so many snares to bryng me euē to the most reprochful death, and haue so often spitefully railed vpon me, they wil also persecute you my disciples, nay but rather me in you. If they will obey my wordes they wil also obeye vnto yours: but lyke as they haue not well borne my doctryne, no more will they yours, because ye shall teache the self same thynges, that I teache.

The texte. But all these thynges will they doe vnto you for my names sake, because they haue not knowen hym that sent me. If I had not cum and spoken vnto them they should haue had no synne, but now haue they nothyng to clooke theyr sinne withall. He that hateth me, hateth my father. If I had not doen among them the workes whiche none other mā man did, they should haue had no sinne. But now haue they both seen, & hated: not onely me, but also my father. But this happeneth that the saying myght be fulfilled that is written in theyr lawe: They hated me without a cause.

And whatsoeuer despite they shall doe against you, I will thynke it doen to me: for all thynges that they shall do against you, they shall doe it for the hatred they beare to me: when they curse you, they shall curse me: when they

they reiecte you, they shall reiecte me: when they beate you, they shall beate me. For whatsoeuer displeasure is doen to the membres the same redoundeth to the head. And they woulde doe the lyke to me, if they had me present with them. Now because they cannot shewe their crueltie to me, they will shewe it to you. But as all the iniurie that is doen to you toucheth me: In lyke maner whatsoeuer is committed against my name, tourneth to my fathers dishonour also: whom if they did rightly knowe, as they thinke they doe, they would neuer so shamefully haue handled his sonne. They arrogantely pretende loue towardes God, and yet they be wickedly minded against his sonne. They aske saluacion of God, and goe about to destroy his sonne. They boaste them selfes to be keepers of Gods commaundementes, and doe reiecte the preceptes whiche his sonne geueth by the auctoritie of his father. They glorie in their knowledge of the lawe, and do not receyue the knowledge of hym, whome the lawe setteth foorth. They worshipp the sender, and persecute hym whome he hath sente. Therfore they knowe not God whom they boaste them selfes to knowe. And yet this ignorannce shall not excuse them in the daye of punishemente. They be ignorannte in dede, but why? because they would not learne. And therefore would they not learne, because they loued more their owne glory, then the glory of god. They did set more by their owne aduauntage, then to winne saluacion by ỹ gospell. Wherfore that thyng whiche my father hath ordeyned for theyr saluacion haue they through their owne stubbernesse heaped vp to theyr eternall dampnacion. For verily I am cum and was sente for this purpose, if it might be to saue all men. If I the sonne of God, and greattest person that coulde be sente, had not cum my selfe, and declared vnto them all suche thynges as myght haue brought them to a better mynde: if I had not also doen these thynges whiche had been inough to haue forced euen stony hertes to faythe and belefe, surely their destruccion should haue been the more easie, as giltlesse of this infidelitie, the addicion whereof, shall make the burden of their eternal damnacion the heauyer. But now sith I haue leafte nothyng vndoen whereby they might be saued, and they agayne with obstinate malice haue resisted him whiche frely offereth saluacion, they can alledge no excuse for their incredulitie. If one hate a straunger, it maye bee thought sumwhat woorthie of pardon because he hateth him whom he neuer sawe, but me they haue bothe seene and heard. They haue seene me doe good to al folkes, and haue heard me speake thynges woorthy for god. Neuertheles they hate me for those thynges, for whiche they ought to loue me. But who so hateth me, must nedes hate my father, by whose auctoritie I speake that I speake, by whose power I do al that I do. And I haue not onely spoken to them by woordes, but also by my dedes: yet were they so blinded that they did neyther beleue my woordes nor dedes. And this selfe thing shall make their damnacion more greuouse, in that they haue so stubbernely abused the goodnesse of God, beyng alwaye so ready for them. If I had not doen suche miracles among them as neuer any of the Prophetes afore me did, whether a manne consider the noumber or greatnesse of them, & that not to make them afeard or astonished therewith, but to helpe them ỹ were afflicted, If I had not doen al this, I say, they should not haue been giltye of this moste greuouse sinne, but now they haue bothe heard & seene,

But nowe haue they nothing to cloke their sinne withall.

and so muche the more haue hated not onely me that haue both spoken and doen, but also my father which hath spoken by me, and set furth his power by me. They neuer saw Moses, and yet him they doe exteme hylye, they beleue the Prophetes whom they neuer hearde, but they turne cleane awaye from me whom they haue presently seene before theyr iyes, whō they haue hearde speake, of whose benefites they haue so many wayes had the proue. And not herewith satisfyed, they take my lyfe from me.

In the meane while they pretende a reuerēt loue to God the father, wheras who so truely loueth the father cannot hate his sonne. Howbeit these thinges happen not by chaunce, for the very same thyng that these men doe, the Psalmes whiche they haue and reade, did long agon prophecie should cum to passe, that is to saye, that in stede of thankes, they shoulde recompence good turnes with etuill will. For thus spake I there, by the mouthe of the Prophete, let them not reioyce and triumphe ouer me, which vniustely are myne enemies and hate me without cause. If a man beyng prouoked, hate an other, it maye bee suffered: if one hate a straunger, it maye sumwhat be pardoned: but who can forgiue hym that hateth one whom he bothe knoweth and hath found beneficiall.

The texte. ¶ But when the comforter is cum, whom I will sende vnto you from the father (euen the spirite of trueth, whiche proceadeth of the father) he shall testifie of me. And ye shall beare witnesse also, because ye haue been with me from the beginnyng.

Neuertheless the incredulitie of these persones shal not make their fruit vneffectuall whiche will cleaue to me. For when I shall haue accomplished all that my father hath geuen me in commaundemente, and after that the comforter is cum, whom procedyng from my father, I will sende you according to my promesse, whiche is the holy goste (beyng the inspirat & teacher of all trueth) he shall declare all that euer I haue sayd and doen, wherby bothe my goodnesse and their obstinate blindnesse shall euidētly apeare. He shall shewe how there hath been nothyng doen against me, but the same hath been prophecied before in theyr owne bookes whiche they reade & yet vnderstand not. Ye also whiche are now but weake, then beyng made strōg through the inspiracion of my spirite, shall testifie of me before all menne, for so muche as ye haue seen in ordre what I haue doen, and hearde what I haue sayed: Lyke as I haue tolde you thynges certayne euen the very whiche I haue seene and hearde of my father, neyther shall the holy ghoste put any thyng but trueth in your myndes, for so muche as he proceadeth from my father: so shall ye beare witnesse of thynges not doubtefull, but suche as be throughly tryed by all your senses. And there will be sum whiche will not beleue you, but yet muste not the saluacion of other be lost, because of them whiche wilfully perishe through their owne faulte.

The. xvi. Chapter.

¶ These thynges haue I sayd vnto you, because ye shoulde not be offended. They shall excommunicate you: yea the tyme shal cum that whosoeuer killeth you, wil thinke that he doeth God seruice. And suche thynges wil they doe vnto you, because they haue not knowen the father, nor yet me. But these thynges haue I tolde you, that when the tyme is cum, ye may remember then that I tolde you. The texte.

I shal not be semyng that euery daunger should wdrawe folke from the open confession of the gospels trueth, which ꝑ world, of trueth shal spurne against with al deuices, but it shal neuer bee able to put it to vtter silence and conuince that trueth, whiche staieth it selfe vpon God the auctour thereof. Ye see what thynges the worlde goeth about to doe against me, for publishyng my fathers trueth. And it is nedefull that ye prepare your myndes pacientlỹ to suffer the lyke. I doe therefore tell you that these thynges shall cum, least ye suppose the profession of the ghospell to bee all pleasaunte and delicate, & than you to be the sorer dismaied when the same thynges chaunceth to you at vnwares, and otherwise than you loke for. For the euils which a mā forseeth, against whiche he stifly bendeth his mynde ere they cum in place, lesse grieueth. I will not deceyue you, neyther in the displeasures whiche muste nedes bee suffered for the gospels sake, neyther as touchyng the rewardes whiche tarieth for them that valiantly doe theyr duetie and office.

To you that beginne to preache the ghospell shall this thyng fyrste happen. They that are thoughte to vnderstande the highe poyntes of religion, and to kepe the perfection, and do teache and profesſe the knowledge of the lawe, shall caste you out of theyr Synagogues as wycked and coursed people, a thyng among them of moste reproche, and herewith wil they not afterwarde be contented, but they will cum to imprisonmente and to strookes.

And at length the thyng will growe to this ende that whosoeuer killeth you, shall thynke hymselfe therein to offre a thankefull sacrifice to God. They shall colour out their wickednesse with pretense of godlynesse, & shall accuse and condempne as giltie of impietie, the teachers of true godlinesse: and so it shall cum to passe, that not onely ye muste suffer harde & greuouse thynges, but ye shall bee punished as vngodly persons and malefactours. But care ye not what the worlde iudgeth of you, let my exaumple comforte you, remembryng that ye suffer these thynges with me, and for my fathers sake and myne. The iniurie is ours, we haue the wrong, and it shall be our parte, bothe to ayde you in youre conflicte, to rewarde you hauing the victorie, to resiste them and also punish theyr obstinacie: thynke ye nothing at all of vengeaunce, for they shall not thus handle you because ye be theues or transgressoures, or any way els woorthie suche euill intreatyng, but because they doe not yet perfectely knowe neyther me nor my father. The ignorance wherwith their cruelitie is mingled shal cause my father to take compassion vpō them, nor I would not ye should so muche desire their pu-

 nishment

nishemente, as to haue them saued by doctrine: for the zeale of religion shal sette or prouoke many against you, rather through errour of iudgemente, than of eiuill will. These folke shall repente them selfes and emende after that my father be knowen to the worlde by you, and assoone as men shall through your preachyng vnderstand my doctrine, and knowe what is the power of the holye ghoste. I knowe ye bee sory for my departure hence, and sorow is not to be added vpō sorow, but I thought mete to forewarne you hereof, that when these discommodities falleth vpon you, ye maye ꝑ more pacientely and with lesse hertebreake beare them, callyng to your remembraunce how I had told you before, that these thynges shoulde followe: & that after myne exaumple, ye should suffer of the wicked, of suche as be ignoraunte of trueth, and euen for my fathers sake and myne: but be ye sufficed with a stayed conscience in the trueth, and passe not what menne iudge of you, or rather folowe my doctrine, and iudge your selfe blessed, when for my names sake menne doe persecute you, when they all speake eiuil of you, and belye you. They shall put you out of theyr Synagogues, but that self thyng shall proue your names to be registred in heauen.

The terte. ¶ These thynges sayd I not vnto you at the beginnyng, because I was present with you. But now I goe my waye to hym that sente me, and none of you asketh me whyther I goe: but because I haue sayed suche thynges vnto you, your hertes are full of sorow. Neuertheles I tell you the trueth: It is expedient for you that I goe awaye. For yf I goe not awaye that comforter will not cum vnto you, but if I departe I will sende hym vnto you. And when he is cum, he will rebuke the world of synne, and of righteousnesse, and of iudgement: of sinne, because they beleue not on me, of righteousnesse because I go to my father, and ye shall see me no more. Of iudgement because the prince of this world is iudged already.

It is expedient for you that I goe away.

I knewe all these thinges should happen you. Neuertheless when I first tooke you to me, I spake nothyng of them: not to deceyue you thereby, but because the tyme serued not than, as in dede all thynges are not fyt for all tymes. This my bodily presence hath for a season nourysshed & strengthned your weakenesse, but now forasmuche as the tyme of my departure frō you is at hande, it is nedefull that ye be openly admonished what ye shall suffer, to the entent ye may by litle and litle enure your selfes to be content to lacke the cōfort of my corporal presence, & after ye haue sequestred worldly affeccion, to take vnto you more fyrme and manlike boldenesse of herte, and not to be childishe and like vnto babes that hang on their mothers lap, all afraied, if it chaunce them at any tyme to be pulled away out of their parentes sighte. I would not pamper and deceyue you with vayne hope, nor yet an other tyme discourage you: ye haue been serued accordyng to your infirmitie, and as tyme required. I haue been your comforter, aduocate, and defender. Now I must depart hence, & though I do so, for your cause chefely to strengthen you in greatter thynges, after this my body be withdrawē out of your sight, yet my talke therof doeth put you in suche feare that none doeth aske, or so muche as thinke whither I goe, where as in dede ye ought rather to reioyse than in mynde to bee troubled with my departure, seeyng I goe to my father, from whome I came: not that I shall hereafter be vterly ablent from you, but in an other sorte present with you. Nor I was not ignoraunt what would haue been more pleasaunt to your affeccions, ye had rather haue the continual fruicion of this my conuersacion amōg you,

but

but I had leauer speake to you of thinges that do profite, then which doeth delite you, and would leauer haue you vpon knowelage of the trueth to be in heauinesse for a tyme, than not to procede to the sure cõstancie that should be sitte for the storme to cum. And for this cause I doe open vnto you what shal chaunce hereafter. Uerily thus I must leue you, and after that I be taken away frõ you, ye shall suffer many thinges: & that ye may be the more apte to beare the same more patiently, it is expediẽt for you, that I bee had out of your sight. For vnlesse by takyng from you the sight of the flesshe, ye ware spirituall, that comforter the spirite whiche shal make you strong, and not to be vanquished, shal not cum vnto you. And because I haue prepared you for hym he shall perfourme and finishe that whiche I haue begon in you. Finally through that spirit I shal alwaye continue with you, yea and that more presently after I be goen, than I am now in this kynde of presence. For the purpose of my cummyng was not to dwell still with you in the worlde, but the cause why I did abase my self to your state and infirmitie, was to enhaunse you to heauen. It hath so seemed good to my fathers wysedome as processe of tyme shoulde serue, to aduaunce you little by lyttle, and by certayne degrees to thynges of perfection: and it is but reason that ye on your behalfes do accomodate your mindes and good willes to my fathers order and disposicion of thynges, ye shall haue all thyng of our gyfte, but your parte is to endeuour your self to be mete to receiue our benefit, for if ye should alway cõtinue thus affecte as ye be now, that heauenly comforter will not cum to you, as yet vnable to receyue his gifte. But if I goe my waye, and that you not regardyng this corporall presence, will frame your myndes to hier giftes whiche that spirite shall geue you, then shall my father sende hym vnto you, neuer to forsake you nor to leue you succouriesse, whyther you lyue or dye. For he shall be no fruitelesse spirite, but when he cummeth he shall worcke more by you than I nowe doe: not that but our power is all one, but because to appointe to euery busynes his tyme is a thyng expediente for mannes saluacion. I haue reproued the worlde, the same thyng shall he doe, more fully and more playnely: for he shall force charge the worlde that excepte it do forthynke and amende it selfe, geuyng sayth to the gospell, it shall be without all excuse: for in dede lyke as the infyrmytie of our flesshe offendeth the worlde, euen so doeth it seme to minister matter why the sayed worlde maye pretende an excuse of his infidelitie. They haue seue this outwarde man berye hungrye and athurst, they haue seue me poore and hadde in contempte, within a whyle they shall se me sore afflicted, taken of myne enemyes, all to beate and curryed, and in conclusion die. But when all thynges be fynished that the flesshe hath here to do, and that they shall se this body after it be deade lyue agayne, and ascende vp into heauen, and shall se the holye ghoste sent, and make you sodainly vnfearfull preachers of my name, and shal also perceyue wonderfull power, vertue and strengthe shewed by callyng vpon my name, as deuils to go sodainly out of men, the halte & lame to be restored to theyr lymmes, the sicke to be healed, the deade to lyue agayne, and moreouer euerythyng to cum to passe whiche the Prophetes had prophecied shoulde follow and be: than (I say) no maner of excuse shall be lefte to the wicked & miscreantes, for than the worlde shall be adiudged & condempned of thre

For if I goe not away the cõforter will not cum vnto you.

poyntes, and canne not be excused, fyrste of synne, after of righteousnesse, and thirdly of Iudgement: he shal rebuke the worlde of the greatest sinne, such a synne as doeth include in it all other sinnes, (a synne inexcusable) a whiche because seing they perceiued the prophecies of Gods owne Prophetes take effect, many thousandes professe my name, they that beleued in me (after they had receyued the holy goste) speke straunge languages, muche noted for their miracles, forsake the superstition of Moses lawe, imbrace the holy ghospell, detest their forefathers Idolatrie, and yet worshippe the father of heauen in true godlynesse of lyfe, nothyng regardyng worldly commodities, but haue their myndes wholy set vpon heauenlye thynges: the worlde I saye, perceyuyng this, what excuse shall it make for his lacke of beleefe. If there shall be no lacke on my fathers behalfe that hath sent me, nor of myne whiche was sente to haue had all men saued, and yf the holye ghoste shall omyt nothyng, whome bothe we shall sende, neyther ye whom that heauenly spirite shall vse as his instrumentes. what resteth but that al maye vnderstande howe that they perishe in the synne of vnbeleefe. And whan they shall see the prophane gentyles to haue the synnes of their old formar lyfe washed awaye, and them selues endued with innocencie, thorow baptisme and profession of my name, it shal be manifeste that wittingly and willingly they abyde still in their filthynes, and adde sinne vpon sinne.

And of righteousnes, &c.

And the worlde also shall be reproued of falsely vsurped righteousnes, for nowe they sumwhat pretende the keepyng of the lawe, they sumwhat glorye in obseruyng the ordinaunces of their progenitors, they pretende religion which their forefathers gaue them, the feastes, the sabboth dayes, the prayers, the workes of mercie, their wayes of honouryng God, and suche other lyke whiche hath the pretence of righteousnes: but after that they shall se the wonderfull power of that spirite, not to be geuen but to those that haue professed my name, and that it shal be their chaunce whiche wer Idolaters to haue it without keping of the lawe, what than shal they saye thereby, whiche challenge to them selfes righteousnes by kepyng of the lawe. All in vayne do they glorye before men in a false righteousnes, whiche haue refused hym by whome onely true righteousnesse cummeth. And all this to be true shall then be more open to the worlde, whan that spirite shal declare me not to be dead, whom they had fastened to the crosse, and had buried, but that I did returne agayne to my father, (from whom I came,) to lyue with hym: and than beyng inuisible and withdrawen out of mens sight, to do greater thynges by you beyng inspired with my spirite, than I dyd beyng with you liuing in the worlde. Thus it shall cum to passe that through these thynges the vnrighteousnes of them shal be rebuked, whiche haue put their hope of righteousnes other where than in me: and the iustice of God made more notable whiche faithfully hath performed the thyng whiche many yeares ago he promysed to mankinde by his Apostles, and Prophetes: And within a whyle the thyng shal be put in vre and take effect, for I shall not long be conuersaunt among you in this visible bodye, but shall die and go to my father. And yet ye shall perceyue me to be one that liueth, and hath power, and that shall accomplishe all that I haue promysed.

Moreouer

Moreouer the worlde also shall be rebuked and reproued in iudgement, because that (by seyng men euery where through penaunce conuerte from sinne to innocencie of lyfe, leaue the grosse ceremonies of Moses lawe, and turne to godlynesse of the gospell, the nacions of the whole worlde forsake their worshipping of diuels and images, and falle to the true worshipping of God the father, the sonne, and the holy ghost,) it shall manifestly appere the prince of this worlde (who hath heretofore by sinne practised tirannie) to be al ready with his owne weapons vanquyshed, put oute of the waye, and iudged as one that hath procured my deathe, by whom innocencie, libertie of the gospel, and immortalitie is recouered, employed, and geuen. Thā shall it well appere to haue bene a triūphe, whiche seined to be a thing of shame and reproche, and that to haue bene a victorie whiche was imputed and counted for an ouert throwe and an vtter destruccion: for whan deuils shall eche where be caste out of the temples, and shall crye out at the signe of the crosse, when they shall leaue the bodyes whiche they had of lōg tyme possessed at nampyng of me, shall not that openly proue their prince to be iudged and condemned. Shall it not be apparaunte and a clere matter that they also be worthely iudged and condemned whiche had leuer folow hym beyng alreadye vanquished and iudged to eternall deathe, than me whom as a conquerour, and to all folke the very auctor of innocencie and of lyfe, God shall carrye vp and auaunce to the felowship of hys kyngdome.

Of iudgemēt because the prince of this worlde is iudged alreadye.

¶ I haue yet many thinges to say vnto you, but ye cannot beare them awaye nowe. Howbeit when he is cum which is the spirite of trueth, he will lede you into all trueth: he will not speake of hym selfe, but whatsoeuer he shall heare, that shal he speake, and he will shewe you thynges to cum. He shall glorifye me, for he shall receyue of myne and shall shewe vnto you. All thynges that the father hath are myne. Therfore sayed I vnto you that he shall take of myne and shewe vnto you.

The texte.

I coulde tell you many mo thynges, but the tyme serueth not, nor your weakenesse will not as yet beare them: and since I haue not yet altogether gone thorow with this myne ambassade, I do therfore reserue them to the cummyng of the holye goste: he beyng once cum, shall fynde you more apte to receyue a more full knowlege, euen when the businesse of my death, resurrection, and ascencion shal be dispatched and finished. This spirite that I speake of shal be no lyng or worldly spirite, but my very spirite, that is to saye the spirite of trueth, he shall teache you all trueth, whiche ye are not now able to receyue at ful. He also shall speake vnto you, but (ꝑ shall be) by secrete inspiracions. He shall not with mouyng the ayer touche your bodely eares, but by a priuey secrete vertue shall moue the inwarde mindes: neyther shall he speake thynges of vncertaintye, but in lyke maner as I haue spoken nothyng whiche I haue not heard of my father, so shall he inspyre nothyng into your hertes, but that he hearde of my father and me: and he shall not onely open vnto you all trueth of thynges past, but also he shall foreshewe you thynges to cum ear they happen, so often as nede shall requyre, for he is not alone only almightye, but hath withall knowleage of all thynges.

He shall by you make the glory of my name be knowen to all men, lyke as I by my deathe and resurrection shall make my fathers glory notable and famouse, for as what thyng so euer I doe, redoundeth to my fathers

He shall glorifie me.

praysе

prayse and glory, of whom I haue my beyng, and of him haue receyued all that I haue, euen so shall it growe to my honor and prayse, whatsoeuer he shall worke by you. He shall motion you to nothyng contrary to those thynges, whiche (I receyuing them of my father,) haue taught you. All thyng is common betwene vs, all thynges procede from my father: but whatsoeuer is his, is myne, nor any thyng is my fathers or myne, whiche is not common to the spirite. Therfore by the sayde spirite shall I speke to you, as my father hath spoken to you by me: he that beleueth me, beleueth my father, & he that beleueth the spirite, beleueth vs both.

The texte. After a whyle ye shall not see me, and again after a while, ye shall se me: for I go to the father. Then sayde sum of his disciples betwene them selfes, what is this that he sayeth vnto vs, after a while ye shal not se me, and agayne after a while ye shall se me, & that I go to the father? They sayde therfore, what is this that he sayeth after a while? we cannot tell what he sayeth: Jesus perceyuing that they would aske hym, sayed vnto them: Ye enquire of this betwene your selues because I sayd after a whyle ye shall not se me, and agayne after a while ye shall se me: Verily verily I saye vnto you, ye shall wepe and lament, but contrarywyse the worlde shall reioyce, ye shall sorowe, but your sorowe shall be turned into ioye.

Now thā beyng corroborate & stablished wt many thynges, be ye bolde & take good heart vnto you against the storme that hangeth ouer you, and in aduersitie saue your selues to the prosperitie whiche shall folow: within a while ye shall lacke the sight of me, but ye shal be without it no lōg tyme: for within a short space after I shall be presented to your sight again, that so ye maye litle by litle be brought in vse to wante the sight of this bodye whiche is not most commodiouse for you. For I returne to my father, to thentent that after I cease to be sene of you, I maye endue you with greater giftes.

But not withstandyng all this, so great sorowe did possesse the disciples myndes at that tyme, that they neyther vnderstood nor could kepe in memorye thynges that wer often repeted and reiterate: for whereas our lorde Jesus did declare in these woordes not very obscurely, that by death and buryall he should be absent out of his disciples sight, yet none otherwyse but that within thre dayes after he would appere vnto them agayne, euen in the selfesame bodye, but nowe immortall: and so after he had for a fewe dayes space confirmed and stayed the myndes of his disciples, to conuaye hym selfe agayne into heauen. And to thentent that hauyng his bodily sighte withdrawen from them whiche letted them to be spirytuall, they might deserue that heauenly spirite, and after that to looke no more for their lordes bodely presence saue onely when at the last day he shal once for al, shewe hym selfe to the whole worlde for to iudge the quicke and the deade: all this I saye not withstandyng, yet did not the disciples perceyue the thyng that was spoken, but sayde mutteryng amōg them selues: what meaneth this saying: after a litle whyle and ye shall not se me, for I go to the father. How shall we se hym that hath hymselfe a waye to go to his father. Or what meaneth this litle whyle wherein he shall restraye vs from seyng of hym, and agayne after a litle whyle when as ye shall permitte vs to se hym. This is a darke saying and we vnderstande not what he speaketh. Than Jesus perceyuing that their myndes was to aske him what he ment by his saying, preuented their demaunde and question: to declare (as his

What is this that he saieth vnto vs, after a whyle?

(as his custome was) that he knewe the most secret thoughtes of men: and agayne he sayeth: this that I sayde, (after a litle whyle the sighte of me shal be taken from you and agayn after a litle whyle it shal be restored newly vnto you, because it is not expedient that I shoulde alwaye tarry amõg you in suche sorte as I now do, but it is more for your profit that I depart hence and go to my father,) doeth trouble you. The thing that I haue said is most true. The tyme is nygh, when as hauing this our familiar companye discouered and broken, ye shall with waylyng, sorowe, and weepyng be in maner consumed and wery of your lyues, as men destitute af all succoure. Contrarie the worlde shall ioye, praunce and triumphe as a conquerour, but within a litle tyme the course of thynges shall be chaunged: for the worldes ioye shall be turned into sorowe, and your sorow into ioye and gladnesse. The cause is that as my death shall greue and make you pensife, but it shall make the Iewes gladde, so my resurrection shal make you ioyouse, and contrarie it shall vexe and trouble the Iewes. Wherefore beare you well and boldly this short sorowe, thorow hope of the ioye that shal folowe soone after.

A woman when she trauayleth hath sorowe because her houre is cum, but assone as she is deliuered of the chylde, she remembreth nomore the anguyshe, for ioye that a man is borne into the worlde. And ye now therfore haue sorowe: but I wil see you again and your hertes shall reioyse, and your ioye shall no man take from you. And in that daye shall ye aske me no question. The texte.

In lyke maner as a woman great with childe suffereth sore greuouse paynes in the tyme of her trauayel, but yet she beareth oute those paynefull throwes with a stoute good herte, because she knoweth they shall not long endure, and sone after there foloweth vpon the byrth of the childe, ioyous pleasure, for as sone as she had brought forth the childe that she laboured of in trauayel, her pleasure in beyng a mother of a new childe is so great, that she forgetteth the dolorouse payne whiche she sustained in her trauyels: yea to saye soth, she ioyeth muche that she hath bought long comforte with a shorte doloure. In the same wyse shall you also for a litle tyme that drayweth fast on, be sore vexed in mynde, yea and ye be nowe already in great sorow, yet so that within a fewe dayes hereafter when I beyng a conquerour of death, shall present my selfe alyue agayne vnto you, your hertes shall be replenished with great ioye, bicause hym whom ye did bewayle and mourne for beyng deade, ye shall than se aliue and made immortal, neuer after to dye. The sorowfull mournyng shall be shorte, but the ioyefull mirth shall be perpetuall: for deathe ouer passeth, but immortalitie remayneth forever.

Verily, verily, I saye vnto you: whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothyng in my name. Aske & ye shall receyue, that your ioye maye bee full. These thynges haue I spoken vnto you by prouerbes. The tyme wyll come when I shall no more speake vnto you by prouerbes, but I shall shewe you playnly from my father. And that daye shall ye aske in my name. And I say not vnto you that I will speake vnto my father for you, for the father hymselfe loueth you, because ye haue loued me, and haue beleued that I came out from God. I went out frõ the father, and came into the worlde, agayne I leaue the world and go to the father. The texte.

There be nowe many thynges whiche your herte lepeth for desyre to question with me of. Than shall your myndes and also your iyes be so fully contente and satisfyed, that ye shall wene no mo questions are to be demaunded

demaunded: for great excellyng ioye shall shake of and vtterly put awaye all griefe of mynde, neyther shall you wyshe or requyre any thyng els, consideryng ye shal se and perceyue more giuen you than you loked for, or durst be bolde to desyre. I assure you after I be taken from you vp into heuen, ye shal want nothing, for what can be more easie thā to aske of a father: what soeuer verily ye shall aske of hym in my name, it shall be geuen you. What nede you any other ayde? The father alone may do all thynges and he will deny my frendes and them that aske in my name, nothyng: hitherto my bodely presence hath letted you to aske any thing in my name worthie ꝑ same, for as yet ye do not holye depende of heauenly ayde, but as beyng led by worldly affeccion ye do depende vpon this bodye: hereafter liftyng vp your hertes to heauen make your petitiō where ye knowe me to be a present aduocate, and ye shall obtayne what soeuer ye aske, that your ioye which shal after this heupnes wherein you be now, come vnto you, by reason that ye shall se me againe may than be full & perpetual, for than shal be no chaunge of sorowe and ioye, by hauing or not hauing of me after the infirmitie of the bodye, but trustyng to heauenly succour that is alwaye readye for you, hauyng alwaye the spirite a present coumforter and counseler, ye maye enioye a continuall gladnes of conscience, thankyng and prayesyng God bothe in prosperitie and also in aduersitie.

Whatsoeuer ye shall aske my father in my name he shall geue it you.

This now by the waye haue I sumwhat obscurely and prouerbially spoken vnto you, as yet not fully vnderstandyng what I doe saye, for it behoued so to giue place and beare with your infirmitie, that you also maye learne to condescende and agree to the imbecillite, and weakenesse of other, but the tyme shal cum whan hauing this mortall bodye remoued hence, I shall common with you (than beyng more stablished and stronger, and also (sorowe set aside) more attente) of my father manifestly, without closing vp the matter in parables, for now by reason that your mynde is vnsteadye weake and carefull, the thing whiche is plainly and openly spokē, is to you as it wer a parable. At lengeth I shall euen by my spirite declare and open vnto you, the verie certaintie of my fathers will, for it becummeth not you to be ignorant of my fathers will, verely I shall than speake vnto you whisshtlye and without woordes, but I shall speake assured and manifeste thynges if so be ye aske them, yea and than also the holy goste shall incense you, what to aske and how to aske in my name: which in case ye so do, surely though it wer a great matter, and a thyng of difficultie, yet shall the father for my sake not deny it you asking it.

And I do not now speake this as if ye shall obtayne your requeste by my mediacion, in suche sorte as men do sumtyme at a kynges hande that is but a man, obtayne theyr requeste at the desyre and suite of sum one that is in fauoure with the kyng, whiche petition the kyng woulde not els haue graunted, but that he was content to geue it for his sake whiche did commende and set forwarde the suters supplication, but as for my father, although he loueth to be asked of by his sonne, by whom his will hath bene to graunte all thynges to men, yet that not withstandyng he will otherwise consent to your desires, not only for the loue that he beareth towardes his sonne, but whiche he hath also towardes you: for he loueth not hys sonne so that he loueth not you, but whomsoeuer the sonne loueth, those the

father

father loueth also. Therfore he loueth you, not for your woorkes sake, but for that ye loue me semblablie, and beleue that I am cum out from hym, for this is to loue the father, euen to loue his sonne: and to beleue the father is euen to beleue the sonne. He of trueth dooeth not beleue whiche denieth the sonne to haue cum from the father, and not to haue said & doen all thyng euen by the fathers auctoritie.

I was already with the father, before I came into the worlde, euen for to carye you vp, takyng vnto me this mortall bodye that ye see, but for your cause came I into the worlde, euen for to carye you vp into heauen. Now than the thynges beyng once doen, whiche the father gaue me in cõmaundement, I do euen for your sake, leaue the worlde as touchyng bodilye presence, and returne again vnto the father: and truely whatsoeuer is or shalbe doen here, it is and shalbe doen to bryng you to saluation.

This disciples sayd vnto hym: loe now talkest thou plainlye and speakest no prouerbe. Now are we sure that thou knowest al thynges, and nedest not that any man shoulde aske the any question. Therfore beleue we that thou camest from god. Iesus answered theym. Now ye doe beleue, behold the houre draweth nye, and is already cum, that ye shalbe scattered euery manne to his owne, and shall leaue me alone. And yet am I not alone, for the father is with me. These wordes haue I spoken vnto you that in me ye might haue peace. For in the worlde shall ye haue tribulacion, but bee of good chere, I haue ouercum the worlde. The texte.

The disciples beyng boldened with these sayinges, begunne sumwhat to stande in their own conceite, and as though they had of their owne strength been able to abide and beare their lordes death that was at hande, they answere on this wyse: loke (say they) euen now at this present dost thou fulfill the selfe thyng whiche thou promisedst afterwarde to do: for now without any darkenes of parables, thou speakest plainly out, what thou wilt do: neither nedeth it to aske the any further question. For thou knowest all thynges, and with thy good wordes hast deliuered our hertes from sorow, so ỹ we nede no further communicacion: and why? we nothyng doubt, but that through hope of thy ioye to cum, we shall boldly and paciently suffer ỹ thing that is immynent and cummyng toward vs: and we do therfore finally ye and verily beleue that thou art cum out from god, because thou seest throughlye the very botom and secrecie of our hertes. And than the Lord Iesus, whose maner was euerywhere sharply to controll, & restrain whatsoeuer humaine and worldly arrogancie, ambiciõ, or self affiance, he perceiued to arise in his disciples heartes, that they myghte plainely learne to distruste their owne strengthe and vertue, whereby they myght dooe nothyng, and wholly to depende vpon the hande of God the father: The Lorde Iesus (I saye) thus dyd abate and a coole that arrogancie (whiche was suche) that though they yet vnderstoode not what he sayde, though they had no true belefe, and as yet wer not meete for the stormes that wer cummyng vpon them, for all that they tooke on hande the thyng that was to be asked of God by prayer. And he aunswereth them after this sorte: What dooe I heare? the thynge whiche I promise to geue you hereafter whan ye shalbe made stronge and be stayed by my doctrine, and by the inspiracion of the holye ghoste, ye now proudely take on hande before due tyme: as if ye might do at least sumwhat by the helpe and assistence of mans own power and vertue: when as rather the tyme is full nyghe that ye shall declare how strengthlesse ye are of your Now ye beleue, &c.

selfes. For ye shall not onely bee vnable to go through the instant tempest, but leauing me alone in ỹ handes of the sergeantes and catchpolles, whiche shal violently drawe me to the death of the crosse, ye shal runaway eyeone a sere waye, through feare so amased, that ye shall not only not sticke to me, but ye shall not one beare cumpanye with an other to your succour and cõforte, whyles euery one shal feare other, least by any others telling he might be bewrayed and cum in daunger, albeit in deede I nede not youre aide and helpe, I shall of trueth be forsaken of all my frendes, but yet shall I not be desolate, because the father shal neuer leaue me.

Therefore I do speake these thinges vnto you, that distrustyng your owne strength, ye maye reste and staye your selfe in me. The worlde shall make great commocion, and fyercely ryse agaynst you, as it doeth against me, but bee bolde and thynke not, remembryng that I haue conquered the worlde: ye shall take exaumple at me, and shall truste to be holpe by me, ye shal also haue victorie, but through me, beyng of your owne nature very weake: and yet when tyme and occasion shall require, ye shalbe through my spirite strõg and vnuanquished.

The seuentenih chapter.

The texte. ¶ These wordes spake Jesus, and lift vp his eyes to heauen, and said: father, the houre is cum, glorifye thy sonne, that thy sonne also may glorifye thee. As thou hast geuen him power ouer all flesh, that he should geue eternall life to as many as thou hast geuē hym. This is life eternall, that they might know the, the onely true god, and Jesꝰ Christ whõ thou hast sente.

After that Jesus had with this kynde of talke partly comforted his disciples, and partly taughte theym and geuen theym also instruccion agaynste the daũgerouse storme that was imminente and cummyng vpon theim, than for so muche as he had by woord of mouthe aduertised thẽ how that mans owne power and strengthe is not to be trusted to, but menne must put their trust in heauenly ayde and succour, he nowe therfore woulde teache his by very practise, that in worldely afflictions whiche percase myghte sodeynely falle vpon them, they shoulde looke to none other for succour, but vnto the father of heauen, vpon whome oughte all they wholly to depende, that be desirouse to be strong inough and able to beare persecucion. Therfore, lifting vp his eyes to heauẽ to thentente he so myght euen by the very semblance and behauiour of body teache whyther the mynde should be directed, and wherupon fixed, he spake on this wise: father (saied he) now the tyme is cum whiche I haue alway longed for: Glorifye thy sonne among men by death and resurrection, that thy sonne on his behalfe maye glorifie the amongest all men, and so the one to bee knowen by the other. For so it is expediente for the saluacion of all mankynd, that the worlde knowe the sonne by thee, and the father agayn by the sonne.

Father, the houre is cum glorifye thy sonne.

And for this cause hath it pleased the to geue vnto the sonne power ouer all mankynde vniuersally: And for none other ende haste thou geuen this

power

power, but that all folke shoulde be saued. And beyng deliuered from death, should attein to euerlasting life. For it hath liked the, that what thing soeuer thou graunteste & geuest to men, thou geuest and graūtest it by me: thrzough whose death thou geuest to all that wyll, eternall life. Furthermoze, the very orygynall fountayn of eternall lyfe is, that (both the one and the other setting foorth eche others honour and name) men by fayth do know vs both: that is to say, thee, which art the onely true god, not only of the Jewes but of all the people of the whole worlde, from whome proceadeth whatsoeuer is any where good, & to know him also whō thou hast sent into the worlde, for the saluacion of mankynde, Jesus Chryste, by whome thou giueste what soeuer it pleaseth thy goodnes to geue to men: and this thou doest that they should rendre thankes to vs both, to the as to the chiefe autor of al thinges, to me who at thy will and pleasure, am aboute willyngly and gladly to finish vp this busines that I am appointed to. For he cā not cum to saluation whiche honoreth the father, in case he dispise the sonne, nor yet he that hath the sonne in reuerēce, if so be he contemne and neglecte the father: for asmuche as the praise and glorie of the one, is the prayse and glory of the other.

I haue glorified the on the erth. I haue finished the worke, whiche thou gauest me to do. And now glorifye thou me, o father, with thine owne selfe, with ỹ glory which I had with the yer ỹ worlde was. I haue declared thy name vnto the men, whiche thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue kept thy word. Now haue they knowen, that all thinges what soeuer thou haste geuen me, are of the. For I haue geuen vnto them the wordes which thou geuest me, and they haue receyued them, and haue knowen surely that I came oute from the: and they haue beleued that thou diddest send me. The texte.

I haue hetherto renowmed thy name by myracles, and with my doctrine here in the worlde, and haue goen about and doen thy commaundement beyng forwarde and redie to prosecute and acomplish that whiche remayneth to be doen. I haue not sought myne owne glorie, but thyne: yea I haue abased and cast downe my selfe into extreme contempte, to thentent I might blase and honorably setfurth thy name among men. For thy glory is alwaye whole, substanciall, and sounde in it selfe, without decaye, nor thou hast no nede of mannes prayse, but it standeth them on hande that thou be knowen vnto theym. And now my father, bryng thou it to passe that on the other parte, the worlde may semblably knowe and perceyue that I am fully and wholy receyued into that same glorie whiche I had with the, before the worlde was made. By reason of the frayle mortalitie and brittlenes of the bodie, men impute me to be very base, and esteeme me very courselye, but they hiely esteme the. Thy glorie as of it selfe, hath neyther beginnyng nor endyng, so can it neyther encrease nor decrease.

Nor the infirmitie of this bodie that I haue put vpon me doeth not impouerish or lessen my glorie, which I haue alway had, beyng euermore borne of the, but thou hast made ỹ worlde by me to haue folke that should knowe, that should haue in admiracion, and should loue thy power, wisdome, and goodnesse: and nowe agayn is the tyme that thy goodnesse muste restore by me that whiche hath been fourmed and made. It shall verely be restored, if the worlde knowe howe great thy loue is towardes mankynde, whiche to saue, thou haste geuen thy onely sonne vnto death: howe great the power

is that hath conquered the deuill, and vanquished his tyrannie: how great is thy wisdome that hath with suche wunderfull deuice, conuerted the worlde vnto the, whiche was alienate from thee: The thing is begun, and the foundacion of this worke is layed.

I haue made thy name knowē vnto them, whom (beyng through thy godly inspiracion exempte and priuileged from the worlde,) thou hast geuen and committed vnto me. They could not haue been taken out and separate from the worlde, they coulde not haue been grafted in me, vnles thy liberal free goodnesse, had inspired theyr myndes.

Thyne they were, whom thou createdst, thyne thei wer whome thou haste appoynted to this busynesse, & geuen them to me to be taught & instourmed.

Neither hath thy bounteousnes nor my labour and diligence been bestowed vpon theym in vayne. They haue beleued my doctrine, wherein I haue taught thē the, & not onely geuē credēce vnto it, but thei haue hitherto stande stedfastly in faith, obeying my wordes. For it is well knowen and persuaded vnto theym, that the Iewes woulde not beleue: that what so euer I haue taught, what soeuer I haue doen, it hath proceded from the as the auctor: and hath been doen through thy power and vertue.

I haue geuen vnto ỹ them wordes, whiche thou gauest me.

For I haue taught them none other thyng thā that I haue learned of the, who also haue all my beyng and what so euer I am, of the: and what soeuer is thyne is also myne. Therfore my worde (whiche the pharisees haue contemned,) haue they receyued as cum from the, & beleuing the same haue certenly knowen that I proceded from the, and of thee am sent into this worlde. Thei haue thus muche profited, that they be perswaded howe that I am Messias, whiche haue been so many hundreth yeares looked for: whom thou hast sent into the world, for the saluacion of all that faithfully beleue. And now bicause I do leue theym as touching cōpanyship of bodie, I do on my behalfe agayn commend theym to thy goodnesse to be kept and preserued, that they decaye not, but alway profit more and more and waxe better. They know whom they ought to thanke for theyr saluacion. They know of whome to be succored, and whom to lean to. Thei do depend vpon thee.

The texte.

¶ I praye for them, I pray not for the worlde, but for them whiche thou hast geuen me, for they are thyne. And all myne are thyne, and thyne are myne, and I am glorified in them. And now I am not in the worlde, and they are in the worlde, and I come to the. Holy father, kepe thorowe thyne own name, them whiche thou hast geuen me, that they also may be one as we are. Whiles I was with them in the worlde, I kepte them in thy name. Those that thou gauest me haue I kepte, and none of thē is lost, but that lost childe, that the scripture myght be fulfylled.

I praye not for ỹ worlde

Therfore I praye for theym whome beyng withdrawen out of the world, thou wouldest shoulde be thyne: and my prayer is that thy goodnes would stablish & make the thyng perpetually their own, whiche thou hast begun in theym. I do not now praye for the worlde, which beyng blynded in euill desires, doeth stubernely oppugne and reclayme agaynste my doctryne, hauing enuie at theyr owne saluacion, when it is frely offered theym: I praye for them whome thou hast commit to my tuicion, bicause they be not of this worlde but thyne, and agaynst the malice of the deuill: they can not be in sauetie but by thy continual ayde, I therfore o father commend theym

to the

to thee, that it may please the to let them be alway thyne, lyke as I am perpetually thyne for euer. And therfore are they myne, bicause they be thyne: For betwene vs are all thynges common. For what so euer is myne, the same is also thyne: And what soeuer is thyne, the same is also myne.

And, lyke as thou arte honored and glorified by my doctrine among men, so am I glorified by the belief of these, whiche sticke vnto me constantly: when as the phariseis and the scribes stand obstinately in the denial therof. For these shall after a sorte succede me in office, and cum into my roume, and after that I be taken away out of this world, they shal make bothe thy name and myne to be of famouse memorie, throwout all the worlde.

I haue plaied the preachars parte, and doone my function and office therein, wherin these shall succede me, and cum to lyke office.

And now am I not in the worlde, whiche I do furth with leaue, and goo out of it, but yet these abyde stil in the worlde in my stead to disperse abrode throughout all nations of the worlde, that whiche they haue learned of me. But I (leauyng them behynde me) cum whole to the. O holy father, kepe and preserue theim in preachynge of thy name, whome thou gauest me to teache: and so kepe them that they may preache and teache those thynges, whiche thou hast willed me to preache, and whiche thynges I haue taught obeying thy will in all thynges. And this do, that as I neuer went from thy commaundementes, but in all thynges haue agreed and consented to thy will, so both the doctryne of these, and also their life do neuer dissent frō myne. For so shall our name be truly glorified by them, if as we agreyng within our selues do bothe the one and the other, glorifie eche other, so euen these neuer dissentyng from vs, do make our name famouse all the worlde throw. For what soeuer thei haue taught & doen, bicause it shalbe perceyued to haue cum from vs, it shall therfore redounde and be referred to the prayse and glorie of our name.

As long as I lyued in their company familiarly, as a man with men, I was diligent to kepe them as thyne, and as men ỹ thou hast put me in trust with all, euen with bodyly seruice, and doynges also, and I haue reteyned and continued them hitherto in league with vs. So many as thou gauest me, haue I faythfully kept safe, and neuer one of this couent or felowship hath perished except one: whiche (though he lyued in my companye) yet was he none of myne, but borne to damnacion, whych himselfe through his own faulte willyngly called for, and occasioned to fall vpon hym. For I omitted nothyng that should haue reuoked hym, and haue brought hym to better mynde. And this thyng truly did not happen by casualtie, but holy scripture dyd long tyme before showe it should cum to passe, that a familiar & a cōpanion of houshould, should betraye to death his owne lorde & master. Notwithstandyng, through thy godly deuise and diuine prouidence, it is cum to effect, and purpose, that also this mannes death and damnacion, shal be profitable and do good to the publyke health and saluacion of the whole worlde, synce that by hym is procured the thyng, without whiche saluacion could not be had, and sith also an example is gotten therby, which ought to counsayle and admonyshe euery man to abyde constantly, and to perceyuer in the thyng that he hathe once begun, and taken in hand: least he by hys owne follie turne to his own vtter distruccion and cause of his owne dāna-

while I was with them in the world I kept them in thy name.

rion, that thyng whiche (by the mere bountie, and free goodnes of god) was geuen hym, to obteine therby eternall health and saluacion.

The texte. ¶ Nowe cum I to the, and these wordes speke I in the worlde, that they myght haue my ioye full in them. I haue geuen them thy worde, and the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that thou shouldest take them oute of the worlde: But that thou kepe them from euill. They are not of the worlde, as I also am not of the worlde. Sanctifye thē thorow thy trueth. Thy worde is the trueth. As thou diddest send me into the worlde, euen so haue I also sent them into the world: and for theyr sakes sanctifye I my self, that they also might be sanctifyed thorowe the trueth.

But now, lyke as these matters are dooen by thy eternall wisdome & iudgement, euen accordyng as thou wouldest haue it, so I nowe after I haue finished the thinges that thou commaūdedst me, do leaue the world, and cum to the. But I that shall go hence, do in the mean while speake these thinges vnto the, not that I am any thyng doubtfull of thy will, but that I may by this prayer comforte and stablish my disciples: to thentent they may vnderstand how that thou wilt care & prouide for thē, after that they shall wante the presence and sight of my bodye, and ỹ they may also put awaye sorowfull pensiuenesse, for that they know how that I shall liue agayn: & so theyr ioye to be soone renued agayne, when they haue seen me rysen from death to life: and in conclusion, after they haue seen me taken vp into heauen, and they to haue receiued that heauēly spirit, the holy gost, one that shal be both in steade of the and me, they may conceyue and receyue no temporall or vnperfite ioye, whiche may rise by the sight of my bodie, when it is brought to thē agayne: but to haue a perpetuall and a perfite ioye whiche our spirite shall alway infuse in them, dwellyng in theyr hertes: to thentent that now they should depende of nothing els than of a good affiance in vs, and in the vprightnes of conscience. The world shal stire vp sore stormes of greuouse persecution agaynst them, bicause my doctryne agreeth not with the affections and carnall desires of this worlde. For men of truth be delirouse of, & gape for earthly and transitorie thynges, and I teache heauenly thynges. This doctryne whiche I had of the, I haue taught it them: and these few haue well lyked it and enbraced the same, the worlde settyng nought by it. And bicause these loue my doctrine, ỹ worlde hateth them, as forsakers of the worlde, and runnagates to vs: and the worlde hath none other grounde thus to do, but bicause they sticke vnto vs, and renounce the worlde. Thys worlde, hath his baites and intisementes that seme pleasante for a tyme: it hath also his dreadful thynges, & thretnynges, wherewith it doth discourage and weaken euen a right strong and bolde herte. Herewith he maynteineth and defendeth his faction, and fighteth againste our religion. Therfore equitie woulde, and no lesse becūmeth our bounteousnes, that those whiche hath forsakē the worlde to cum to vs: and haue commit & credit themselfes wholy to vs, & altogether depende vpon vs: we should care & prouide for, to thentent the world may know ỹ thei be in more sauetie whiche betaketh themselfes to oure socoure and mayntenance, than those that leaneth to the ayde and helpe of the worlde. The simple, playn, true herte which, they bear towardes vs and the trust that thei haue in vs, deserueth heauenly fauor, and the hatred whiche the worlde beareth towards them for our sake,

That they might haue my ioye ful in theim, &c.

prouoketh

prouoketh our beneuolence and good will towards them. For the worlde doth not therfore hate them bicause thei be theues or murderers, rauishers or deceyuers with false biyng & sellyng, but bicause they be clear & pure frō the enormities of this worlde: as ambicion, couetousnes, malice, pharisaical fraude, from idolatrie, from vncleannesse and other sinnes wherewith the worlde is euery where infecte. Furthermore as the worlde hateth me bicause I haue obeyed thy will, so doeth it also hate them, because they do mislyke and contemne the doctryne of the Pharisays, and set nought by the folish wisdome of the worlde: but in a simple and true meaning fayth obey my lawes and traditions. And the world doeth not onely hate me but also my name, and is loth to haue me spoken of: yea for my cause it hateth them whosoeuer they be, that will neglecte mans doctrine, and folowe the playn pure doctrine of the gospell, euen bicause it doeth muche disagre with the lustes and desyres of them whiche with all affection and pleasure doe embrace thynges of this worlde.

I now that haue diligently doen my duetie and office, am seperate frō ỹ felowship of the world, for so it is mete to be: But I would not as yet haue them companions with me, for the tyme is not yet that they also should be taken cleane out of the worlde, vntill they likewise haue with diligence executed the office that is commit vnto them. This I onely pray for that they liuing in the worlde, be not poluted with the vices of the worlde, and that they fall not awaye from vs, and turne backward into the factiōs and vnstable opinions of the world: For they beyng so many wayes assauted, can not shunne and eschue that without thy helpe. They sticke to me, they be my braunches, and my members. Thus the matter standeth, that as I am diuers and not agreable to the worlde because I sticke to the, euen so these also are vnlyke to the worlde: and misliked, because they cleaue and sticke to me. As I haue kept me safe and pure from the filthye polucions of the worlde, so kepe thou these cleane and impolluted from al contagiouse infections of the worlde. That shall take effecte: if by thy ayde and helpe they persever in the truthe. The wisdome of the worlde hath muche falsehood mixte with all: Moses law is wrapped in shadowes of thinges: but thy woorde whiche I haue taught is pure trueth, it hath no disceyt, it is clear and easie without smoke and shadowes. This trueth haue I taught purely and sincerely, that there nedeth not now so many interpretacions or translations, so many Pharysaicall ordinaunces, or so many laboured philosophicall sophemes and subtill sentences. Onely my doctrine is plain & easie to be vnderstande of all folke, if so be that faith be had: And than it shall be a sufficient doctrine to euerlastyng felicitie.

I desire not ỹ thou shouldest take them &c.

Sanctifie them through thy laws.

Lyke as I beyng theyr Apostle and messenger, and sent from the into the worlde haue doen thy busines faithfully, and haue not bene corrupted with contagiousnes of the worlde, but rather haue drawen the worlde to my pureness, euen so do I send these into the worlde in my steade to teache purely and sincerely that whiche they haue heard of me, not studiyng theyr owne gayne and prayse but folowing thy will, to thintent ỹ by theyr testimonye, many may be drawen to vs, & be seperate from the worlde: whiche is altogether sinfull. And because these may be pourged from sinne, and so perceyuer pure in preaching the trueth of the gospell, I do offer me selfe

a sacrifice

a sacrifice to thee. For he can not purely preache my doctrine to the worlde, that is subiect to worldely affections.

The texte.

Neuertheles, I pray not for them alone, but for them also, whiche shall beleue on me thorow theyr preachyng: that they all maye be one, as thou father arte in me, and I in thee, and that they also mai be one in vs: that the worlde may beleue that thou hast sent me. And the glorye whiche thou gauest me, I haue geuen them: that they maye be one as we also are one. I in them, and thou in me, that they may be made perfecte in one, and ꝓ the worlde may know, ꝓ thou hast sent me, and haste loued them, as thou hast loued me. Father I wil ꝓ they whiche thou hast geuē me, be with me where I am, ꝓ they may se my glorye, which thou hast geuen me. For thou louedst me before the making of the worlde.

Nor I do not onely pray for these whiche are few in noumbre, but for all that shall through my doctrine preached of these, renounce the worlde: and put their whole affiance in me. For it shall so cū to passe, that as I stickyng to thy woordes, am not pulled awaye from the: and like as these, stickyng to my preceptes shall not be pulled awaye from me, but as braūches shall liue in vs, and as our membres shall be quikned and made liuely with the spirite: euen so other (whiche shall sticke to these mens woordes which beyng receyued at my handes they shall teache to the worlde) beyng grafted in me, may be toyned to thee by me, so that the whole bodye may cleaue toyntely togyther, thou beyng the roote and I the stocke, the spirite beyng distribute thorow out all the membres: and bothe these braunches and the other that shall be brought to the fayth by these, beyng dispersed thorow out the whole worlde farre and neare. I can do nothyng without thee, thele could do nothyng without me: The same thyng that I receyued of thee, haue I poured into theym by the spirite whiche is common to all, that as thou extendest foorth thy power and strength in me, and I inseparably do cleaue vnto thee, euen so bothe we may extende foorth our power in these cleauyng vnto vs, and will not be disseuered, to thintent that the worlde beyng prouoked with these mens vnfoorme doctrine, miracles, and honest chaste maners, maye beleue that I am cum from thee, and that what so euer I haue doen, may redound to the glorye of thy name: and that ꝓ worlde also may vnderstande and perceyue our spiryte to be in these persons, shewyng foorth and bringing to lighte his force and power, by miracles and other dyuers proufes.

The glorye whiche thou gauest me, I haue geuen them.

For as I haue not chalenged to my selfe the prayse and glorye whiche the miracles that I haue wrought haue gotten me amongst men, but I haue translate, surrendred, and put it ouer to thee (o father) whome I haue confessed to be the auctor therof, so the glorye whiche these shall prepare by theyr great actes for the tyme to cum, shall be altogyther ours: because they shall do nothyng in theyr owne name, but shall referre all thynges to the commendacion and glorye of our name. And so therfore the worlde shall perceyue suche a concorde betwene them and me, as is betwene thee and me. I will worke in them by my spirite, as thou hast set abroche thy trueth in me. And so it will cum to passe: that they also as membres of one bodye, cleauing to one head, and quickened with one spirite, may by mutuall concorde sticke togither among theym selues: that on all parties, there maye be a consummate and a very perfite concorde in heauen and in yearth. The dissencion in opinions doeth take awaye the belief of doctrine. If they a-

greyng

greyng one with an other shall teache the same that I haue taught, if he agre with doctrine, doutles the worlde shall perceyue it is no worldely or humayne doctryne, but to be cum from whom thou sendest into the worlde. It shall also understande that they be beloued of thee, obeyng thy wyll, as I am beloued of the, one that no where declineth or swarueth from thy mynde and purpose.

Father my desire is, that as these whome beyng disseuered from the worlde, thou hast geuen to me, shall be folowers of myne afflictions and crosse, so they may be partakers with me of glorye: that lyke as they haue been beholders of my base and meane state, and witnesses of my payne and tormentes: so they may likewise see and beholde the glorye, whiche thou shalt giue me after I haue passed thorow these euils and haue finished my whole passion, that also they may learne by afflictions to go to the eternall loye, and by reproche and ignominie, to go to immortall glorye. For it is no new glorye whiche thou shalt giue me, nor new charitie wherewith thou louest me; but therfore thou shewest tokens and argumentes among men, of thy loue towardes me, to thintent that those whiche will be myne, should by lyke waye and meane cumpase and seke for thy loue: and by like dedes labour to be promoted vnto the glorye of heauen. They whom thou hast vouchesaued to loue, & shalt alow them as worthye thy glorye, hath bene loued of thee before the creacion of the worlde.

O ryghteouse father, ỹ world also hath not knowē the, but I haue knowē the, & these haue knowen that thou hast sent me, and I haue declared vnto them thy name, and will declare it, that the loue wherwith thou hast loued me, maye be in them, and I in them. The texte.

O rightuouse father, nothing hath been ouerslipt or omitted of me, wherby thou shouldest haue been brought to be knowen of all folke, but ỹ worlde beyng for the more part blinded in the sinne and faultes therof, would not know thee, because it would not beleue me, whiles I taught thee vnto ỹ worlde. But I beyng pure from the worlde, haue knowen thee, and haue taught thee beyng knowen vnto me. Neyther hath my preachyng been altogither in vain. They, whom thou specially diddest choose for that purpose, haue knowen thee by me: they knew that I cam from thee, although the Phariseys with open clamour sayeth, that I cam from Beelzebub the prince of deuils. But as thy goodnes had sent me to haue saued all folke, if it could by any waye haue been brought to passe, so thy rightuousnesse will not suffer the desires of the faythfull to be frustrate and voyde, for the infidelitie of sum that be vnfaythfull. The learned, the potentates, the cheif heades of religion haue contemned thy doctryne, but these rude, ignorante meke and vnlearned persones haue by me receyued the knowleage of thy name: and I shall cause it to be more and more knowen vnto them, that thou mayest with the same great charitable loue wherwith thou enbracest me, lykewise enbrace them: and so they beyng more fully taught by my spirite maye on theyr behalfe agayne bothe loue vs, and one of theym by mutuall gentlenes, nourish, cherish, & defende eche one ỹ other. For so shal they be strong agaynst all the troublesum hurlyburlies of thys worlde, and shall persist vnuanquished.

The.xviii.

The .xviii. chapter.

The texte. ¶ When Jesus had spoken these woordes, he went forth with his disciples ouer the brooke Cedron, where was a gardeyn into the whiche he entred and hys disciples. Judas also whiche betrayed hym, knew the place: for Jesus oftymes resorted thither with his disciples. Judas then after he had receyued a bād of men, & ministres of the hye priestes and pharisseys, came thider with lanternes, and spearbrandes, & weapons. And Jesus knowing all thynges that should cum vpō him, went forth, and sayd vnto theym: whom seke ye? They answered him: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also whiche betrayed hym stode with them. Assone then as he had sayed vnto them, I am he, they went backward and fell to the grounde.

With this kynde of talke, our Lorde Jesus dyd confirme, stablisshe, and bolden the hertes of hys, and after he had so doen, and commēded hys flocke to his father, he departed thence of his owne voluntarie wyll, to goe meete them that should apprehend hym: therin declaryng playnly to hys disciples that he would willingly and gladly suffer whatsouer payne should be put vnto hym: for it was midnight, and except it had bene a wel knowen place, he could not haue been taken. Therfore he departed out of that place wheras he had thus spoken to hys disciples. And whē he was gone ouer the brooke whiche the Hebrues call Cedron, because many Cedre trees grow there. He and hys disciples waytyng on him, went into a gardeyn: not ignorant that Judas would cum thither with a bande of harneysed men to attache hym, because Judas that betrayed him, knew full well that our Lorde Jesus was wount often to get hym selfe secretly thither, late in the night with his disciples to pray. They tooke the night tyme for thys cause least the people should make any commocion, and they had men in harneyse, least the company that Jesus had with hym, should make resistence, and let them to take hym.

For Jesus oft tymes resorted thither with his disciples.

For Judas that was of a disciple becum a traytour, and of a companion to hym that was a redemer, made a capitayne of theuish souldiers, came into the gardeyn (where the Lorde beyng with his disciples, prayed) with the band of men whiche he had taken vnto him by the apoyntment of the Bishops and Pharisseys, with whom he had couenaūted to betray Jesus, and bryng him into theyr handes: And verily they brought with them, fierbrandes and lanternes, by meanes wherof he might be discerned and knowen in the night. Nor they came not without sweardes and staues against the force & violence of Christes disciples, if percase any would haue profered to defend theyr lord. Howbeit Jesus knowing all thynges that was wrought and doen against hym, to teathe plainly that hym selfe wittingly & willingly did suffer all that he suffered, not tarying for their cummyng, went forwarde to mete them as they wer cumming towardes him, & of his own mynde vnforced, asked them whō they sought: leaste for lacke of knowledge, they mighte haue layed handes vpon sum of hys disciples. And when they had aunswered hym, Jesus of Nazareth, he sayed boldly vnto them: I am verye he whom ye seke. There was then also Judas Iscarioth present, and his band of men with hym: whiche Judas had

a litle

a litle before betrayed Jesus with a kysse vnder a false pretended freendship, eare the Lorde had spoken these woordes. Yet did Jesus neyther in the meane tyme bewray hym, of whom he was betrayed, nor spake any rough and rebukefull woordes agaynste the souldyers that were hyred to attache hym: because he would still euen tyll all were fully ended, shewe his disciples exaumple of gentlenes and modeste meekenesse. But as soone as Jesus had sayed vnto them: I am he, the bande of men beeyng sooze afrayed went backwardes, and fell to the grounde, not able to sustayne and abyde the violence of the lozdes voice.

Then asked he them agayne: whom seke ye? They sayed: Jesus of Nazareth. Jesus answered: I haue told you that I am he. If ye seke me therfore, let these go their waye: that the saying might be fulfilled whiche he spake: of them whiche thou gauest me haue I not lost one. The texte.

After that they wer cum to themselfes agayne, and made readye to sette vpon Jesus the secound tyme, the Lorde asked them once agayne, whom they dyd seeke. And when they had now answered as before, saying they sought Jesus of Nazareth, he made them a lyke bolde aunswere, as he had doen before, and sayed: I coulde you euen very now that I am the same manne ye looke for. And if ye seke me, I do lycence you to medle onelye with me: suffer ye therefore these to goe theyr waye, agaynste whom I geue you no intereste at this presente. The cause why Jesus did thus, was to declare by a manyfeste token, that he could not haue been apprehended, except he had permitted hym selfe to be taken, in that he had once with one woord putte backe and caste downe to the grounde bothe a desperate and an armed multitude of souldyers, and Judas selfe to, that shameles traitour. Moreouer lyke as he gaue them leaue to take hymselfe, so on the other syde he restrayned them from hauyng power ouer his disciples: because he had tolde before hand that the fiercenesse of that storme, shoulde for that present tyme lyght vpon his owne head alone, and as for the reste, although they were sumwhat ouerthrowen and defeete, yet should they be safe without hurte vntill he shoulde see theym agayne: herein declaryng hymselfe to play the parte of a good shepeherd whiche redemeth the healthy of his flocke with the losse of his own life.

Then Symon Peter hauyng a swerde, drewe it: and smote the hye priestes seruant, and cutte of his ryght eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter. Put vp thy swerde into thy sheathe, shall not I drinke of the cuppe whiche my father hath geuen me? Then the cumpany and the capitayne and mynysters of the Jewes, tooke Jesus and bound hym, and led hym awaye to Annas fyrste, for he was father in law to Caiphas, whiche was the hye priest that same yere. Caiphas was he whiche gaue councell to the Jewes that it was expedient that one man should dye for the people. The texte.

Now then Symon Peter whiche bore a notable ardente loue towardes his Lorde, because he had made a great braggue of hymselfe, no lesse then that he would be content to dye to saue his Lordes lyfe: seeing the armed bād of men to lay hand vpon Jesus, forgat what the Lord had sayed vnto him. And so beyng in a sodayne rage, drewe out a swerd, not tarying to bee commaunded of his Lord to do it, stroke the bishops seruant whose name was Malchus, but the stroke lyght not as he would haue had it: he onely stroke

of the

of the felowes righte eare, euen accordyng as the Lorde did stay his hande, to the entente he should geue but a small wounde. Howebeit Jesus dyd forthwith of his owne gentlenesse heale the man agayne. And in deede the Lorde suffered him that shoulde bee a ruler of his churche, to fall (of a godly zeale truely) into this errour, for that he might afterward more surelye and more effectuously put away all desire to do vengeaunce, and shake of altogether priuate reuengyng and vse of weapons, since he had once rebuked hym whiche as yet hauyng no contrary commaundement, did of very deuocion, and of a godly affection goe about to defend his most vertuouse godly Lord against the wicked. So then Jesus verily put away by his diuine power, ꝑ force of the men of warre from Peter, but yet withall he chideth Peter as a disciple, when he seeth hym hottely set to fyght out the matter, and saith: Peter, what doest thou? Hast thou forgotten what thou hast heard of late whilest thou didst exhorte me not to dye? that is to witte. How thou wast called Satan, and commaunded to folow behynd. To what purpose is thy sword drawē, because thou wouldest hynder my death, whiche I go to suffer willingly, and apoynted so to do by my father? It becummeth thee to folowe, and not to repell my crosse. Therfore put thy swearde into thy sheath. Matters of the gospell are not so to be defended. If thou wylt succede me as my vicar, thou must fight with no other swerde than of Gods woorde, whiche cutteth away sinnes, and saueth the men. Shall not I drinke of this cuppe of death, whiche my father hath geuen me to drinke? How shall it cū to passe all we to be one, accordyng as I prayed to my father, except that lyke as I do obey the fathers will euen to the very death, so you lykewyse obey my cōmaundementes?

But vp thy swearde in thy sheath.

The disciples beyng with this saying restrayned and stayed frō fightyng, the menne of warre and their capitayne with the ministers also whome the byshops and Pharisees sent to augmente the numbre, laied their wicked hādes vpon Jesus, and ledde hym fast bound as a malefactour: first to byshop Annas, Caiphas father in law. Caiphas verily was the hye byshop of that yere, therfore they led Jesus from Annas house to Caiphas, of whō it was spoken before, that whyles other were perplexed and in doubte what was to be doen with Jesus, he beeyng (for the office sake that he bare) inspyred with the spirite of prophecie, counsayled that in any case Jesus should finally suffer deathe, because it was so expedient for all folke that the health and saluacion of the people should be recouered and redemed with the deathe of one man. Jesus therefore was led vnto Annas father in lawe first, to fede his eyes with a sight that was wished and lōged for: also that he myght be examined in this mans house, if they could find any lykelyhood of any fault in hym. For although they had suche bloodsuckyng hertes, as could haue been contente to haue murthered theyr owne parentes, yet for feare of the people, and of the lieutenant Pilate, they studied to pretend some coulour of iustice, but Gods prudence turned the wicked subtill crafte of man, into the glorye of his sonne. For whyleste he is thus taken, thus led from Annas to Caiphas, from Caiphas to Pilate, from Pilat to Herode, and backe agayn from Herode to Pilate, whyles he is examined of many, & of many matters accused, he made them al witnesses & confessours of his innocencie, yea they that wer his enemies. And verily there is no more certain testimonye of innocen-

nocentie then that whiche trueth forceth out of an enemy. How lytle equitie did they shewe in mete for a bishop? They bought the betraying of an innocente with money, they arested and toke a naked mā without armour, with a bande of armed men hyred for that purpose, they bounde hym that made no resistaunce, but that he had onely shewed great lykelyhood how greate his power was in case he would haue vsed it, and willingly gaue hymself vnto them: they led hym not to a iudge, but to an ennemy, as men auauntyng themselues of theyr praye, and there finally sought they for a faulte to be layed against hym, when as the equitie euen of prophane lawes wil no man to be arrested except first a man be moste hated for his naughtines, & so burdened with a faulte.

The texte. ¶ And Simon Peter folowed Jesus, and so did an other disciple: that disciple was knowen vnto the hye priest, and went in with Jesus into the palace of the hye priest. But Peter stoode at the doore without. Then wente out that other disciple whiche was knowen vnto the hye priest, and spake to the damsel that kept the doore, and brought in Peter. Then sayde the damsell that kepte the doore vnto Peter, arte not thou also one of this mannes disciples? he sayed: I am not. The seruauntes and the ministers stoode there which had made a fire of coales, for it was cold, and they warmed themselues. Peter also stood among them, and warmed him.

Now then when Jesus was brought thither, that is to Caiphas, Symon Peter notwithstādyng that he was forbid fightyng, neuertheless hauyng yet sum confidence in his owne strēgth folowed Jesus, and a certain other disciple with hym: euen the same that a litell before leaned on Jesus breast at supper tyme. This disciple because he was knowen to the bishop, was bold in truste of that knowledge, to go into the palace with Jesus. Peter because he was not knowen, durste not folowe them into the palace, but taryed at the doore without, in the meane tyme muche swaruing from that bold saying: I will venter my lyfe for thee. And yet sum manlinesse remained in hym for all that. For it came of loue that he durst still folowe vnto the dooze, seeyng the reste of his felowes scatter them selues abrode eche one a seuer way, but in that he durst not go in, was a feare, and did pronosticate that he should soone after denye his Lorde. Howbeit that other disciple perceyuing that Peter folowed not, spake to the damsell that kepte the dooze to take in him whiche stoode at the dooze without. And whē ỹ mayde had let hym in she beheld Peter, and thought she should knowe hym: both because she had seene him in Jesus cumpany, and specially because he was commaunded to be brought in of hym whom she knewe to be Jesus disciple. And therfore she sayed vnto Peter: Art not thou also this mans disciple whiche is now taken and brought in hyther? At this voice of a woman of smal reputacion, whiche yet pretended no kynde of crueltie or thyng to be feared: seeyng she cōpared Peter with hym whom she did not appeache nor violently handle, and knewe hym to be Jesus disciple, & so named Jesus vnto hym, callyng hym in suche sort a man as though she had rather pitied him then dismayed hym: Peter, I say, for all this sodainly forgetting al thinges whiche Jesus had so oft repeted vnto him, and forgettyng also his owne stout promesse, denyed that he was Jesus disciple. And euen this is the firste profession of them that bee destroused to mortise them selues in printes houses: verily to denye Christ, that is to say the trueth. And whā Peter was thus gotten in, he wente and stoode among the Bishoppes officers

Peter stoode at the dooze without.

and seruauntes whiche wer standyng by the fyre syde to warme them sel-
fes because it was colde that late tyme of the nyght. And Peter warmed
hym with them trustyng that he so myght kepe himself secrete, and in the
meane tyme see what should becum of Jesus in conclusion, and what issue
this matter shoulde drawe to, for as yet Peter had not put awaye all hope
that his Lorde should escape death although he was so striken with feare
that he did not once thinke of that the Lorde had euen newely before tolde
hym would be, that is to wete, that Peters selfe for al he was a bolde pro-
myser, would forsweare his Lorde and maister.

The texte. ¶ The hye priest then asked Jesus of his disciples & of his doctrine. Jesus aunswered hym: I spake openly in the worlde, I euer taught in the Synagogue and in the Temple where all the Jewes resorte, and in secrete haue I sayd nothyng. Why askest thou me? Aske them whiche heard me what I haue sayd vnto them. Beholde they can tell what I sayd. When he had thus spoken, one of the ministers whiche stoode by, smote Jesus on the face, sayeng: Aunswerest thou the hye priest so? Jesus aunswered hym: If I haue euill spoken, beare witnes of the euill, but if I haue wel spoken, why smytest thou me?

Now the bishop Caiphas to shewe sum semblaunce of rightfull iudge-
ment, but yet his intent was to gather sumwhat of Jesus sundrie aunswe-
res, that he might charge him withall as a man faulty, and therfore he que-
stioned with Jesus of his disciples, what maner of men they were, whence
he had them, and to what purpose he had gathered suche a cumpany toge-
ther, yea and also what he secretly taught them. Howbeit Jesus knowyng
that he dyd not demaunde these questions of a righte iudgelyke mynde to
knowe the trueth, but deceytefully to hunte out sumthyng in hym woorthy
blame, and to geat occasion withall how to harme his disciples, whome he
would yet should be in safegarde, Jesus I say, knowing this, made no aun-
swere to the Bychoppes wylie and traitteroule interrogations, but banyf-
sheth the testimonye of himself and his, and sendeth them to the commō re-
porte, and also to the recorde of his enemies, a proofe of moste certaintie for
the innocēte, and sayeth vnto the bishop: Why askest thou me what I haue
taught my disciples secretely or in hugger mugger? My doctrine hath not
been seditioule nor secrete. I haue spoken openly to the brode worlde. That
whiche I haue taught, I haue alway taught it in your Synagogues. I
haue taughte in the temple vpon the holy dayes in place and tyme moste no-
table and famouse, whither Jewes on euery syde out of all partes of Sy-
ria resorte. And I haue spoken nothyng in priuitie or corners whiche same
thyng I durst not teache openly. Full often hath the people and Phariseys
to, heard me. Why then doest thou nowe aske me of suche a maner of doc-
trine as should be taught by stelth and very priuely? But rather aske them,
that haue heard me teache openly. Theyr record shall be of more certaintye
whiche hath with me no familiar acquaintaunce, yea of whō sum doe hate
me. Let euen them that be myne enemies report what I haue taught: for
many knoweth it, and it shall be easie to fynde witnesses of my doctryne.
When Jesus had spoken these thinges, teachyng thereby that the trueth is
to be aunswered for boldely in dede, but without tauntes or rebukes, one
of the bishops ministers that by chaunce stood nerte hym, a man not vnlike
his lord & maister, willing to defend his bishops dignitie against the franke
and liberall speache of Jesus, after suche lyke sorte as Peter would haue
defended his maisters lire against the force of the souldiers, not tarrying for

Jeuer taught in the Synago-gue.

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any commaundement of his lorde, gaue Iesus a blow on the cheke, & suche a checkefull rebuke as was fit for suche a bysshop, and suche a felow his seruaunt, saying: Aunswerest thou the bysshop so? Our Lorde Iesus myght bothe haue destroyed this wicked bishop and also haue letted this blowgeuer, but that he would shewe by exaumple to his, how fer out of course and how peruerse the iudgemētes of the worlde be. For our Lorde Iesus which behaued hym self most mekely against al iniuries, beyng no where so sharp as against them that vnder the pretence of religiō barke and worke against true religion, toke not the blow without replyng in woordes, whiche yet endured the crosse and made no woordes therat. The bishop sate in auctoritie, Iesus beyng bounde was examined, here loe was a face of a iudgement. And of trueth before a temporal iudge beyng but an Heathen, he that is accused shal be heard to say for him self. Here now before a bishop a blow was geuen for makyng one aunswere, and the blow to was geuē hym that afterward should be iudge of the quicke and the dead. And so in dede Iesus aunswered, in dede frankely but yet mildly and coldly, saying: I speake before a iudge, and I aunswere hym beyng requyred. In this case before Gentiles also is the matter handled with good reasons and not with strokes. If I haue sayed any thyng amis tell me how: but if I haue spoken nothyng euill, why doest thou beyng a iudges officer, here in tyme of iudgement the iudge holdyng his peace, beat me without consultyng the thyng that I say.

¶ And Annas sent hym bound vnto Caiphas the hie priest. Symon Peter stoode and warmed hym selfe, then sayed they vnto hym: Art not thou also one of his disciples? He denied it and sayed: I am not. One of the seruauntes of the hye priestes, his cosin whose eare Peter smote of, sayed vnto hym. Did not I see the in the garden with hym? Peter therfore denied it againe, and immediately the cocke crew. Then they led Iesus from Caiphas into the hall of iudgemente. It was in the morning, and they themselues went not into the iudgement hall, least they shoulde be defiled, but that they myght eate the Passouer. The texte.

Verily Annas although vpon malice he reioyced that Iesus was vnder warde, and had in hold, neuertheles because he coulde try out nothyng of hym, whereby he might by any colour be proued giltye, he sendeth hym euen boūd as he was to bishop Caiphas his sonne in law. But in the meane tyme whilest these thynges were in handlyng, Peter beweyng all thynges a farre of, whiche as I begun to tell, stoode in the throng of the ministers, warmyng hym at the fyre syde, and amōg these sum there wer which by certayne tokens sumwhat knew Peter, and sayed vnto hym. Art not thou one of this mans disciples whom the bishop thus handleth? Peter seyng so cruell a sight whiche made hym also sore afrayed, once again denied that he was Iesus disciple. For he now perceyued by the bishops interrogatiues how that they wer in deuise to attache Iesus disciples: also Peter thought by this denial to be safe from daunger, lyke as he had shifted him self from hir that kept the doore, but to make hym know the better, how he could nothyng do of his owne proper strengthe beyng disseuered from the felowship of his Lorde, there stoode among other in that throng of the ministers, a certayne kinsman of hym that had a litle before in the gardē first aduentured to lay handes vpon Iesus, and had his eare strikē of by Peter. Art not thou also one of his disciples?

This felow was by the iudgement of God brought in as an instrumente, vnder pretense to auenge his cousin Malchus harme, but in very dede it was to correcte the rashe confidence that Peter had in hym selfe. For the said felow beyng not cõtent with Peters onely one denial (for his fighting though it wer doen in the darke, made hym to be well knowen) sayeth vnto Peter: What (sayeth he) doest thou denye thy selfe to be one of his disciples? Did not I euen right nowe see thee with mine iyes in the gardẽ with Jesus? Peter beyng with this saying vtterly blancke and sore astonyshed, wished hymselfe accursed if euer he knewe Jesus. And anon the cocke crewe. Neyther did Peter by this token, whiche our Lorde had tolde hym of before, cum to hym selfe again, neyther woulde haue been wel aduised except our Lorde had recouerred hym, and brought him to himself agayn by his effectuall loking vpon Peter: and had also by inward inspiracion prouoked teares of penaunce in hym. So many wayes was he that should be a special minister vnder Christ of the holy churche to be taught, how in al thynges to mistruste his owne strength, & to depende of his Lordes onely ayde & succour. Now therefore after that Jesus had been all the nighte long till the morynyng early, in examination before Caiphas, nor no faulte coulde be founde in hym, wherfore he ought to be called for, and to be arrained vpon lyfe and death, they haue hym out of bishop Caiphas house, and leade hym to Pilate the lorde presidente, to thentent they might charge hym, and discharge them selfes of the hatred that they should bee in for sheadyng of innocente bloud. And euen beyng bounde as he stoode, Jesus was led by the hyred souldiers into the presidentes iudgement hall. Howbeit the Jewes them selfes went not into the house of iudgement, leaste they should be polluted in as muche as the paschall lambe muste be eaten of them: to the eatyng wherof they would goe pure and cleane, but of a naughty peruerse religion be ye sure, considerynge that they thought them selfes to be contaminate and suspended with the harmelesse house of the president, because he was a Gentile and no Jewe, when as them selfes by many crafftes wente about and deuised a mans death, that had doen nothyng amisse, yea that had many wayes doen well and deserued muche good at theyr handes.

The texte. Pilate then went out vnto them and sayed: what accusacion bryng ye againste this man? They aunswered and sayed vnto hym: If he wer not an euill doer, we woulde not haue delyuered hym vnto thee. Then sayde Pilate vnto theym: Take ye hym, and iudge hym after your owne lawe. The Jewes therfore sayed vnto hym: It is not lawfull for vs to put any man to death, that the wordes of Jesus myght be fulfilled which he spake, signifying what death he should dye.

Therfore Pilate after he sawe the vnkouth and that newe maner of iudgement as a man to be in captiuitie and bounden ere he wer examined and heard of the iudge, & to see a bãd of harnessed men, he cummeth forth abrode him selfe to be polluted with suche mens communicacion as thought them selfes pure and vnpolluted. And verily he came out to appease and assuage, if it wer possible, the fury of the Jewes, and so to quite the innocente. Ye (send sayeth he,) this man vnto me to be putte to death. But it is not ỹ maner of Rome to put any man to execucion excepte hym that is proued giltie of a faulte worthy death. What cryme therfore do ye lay to this mannes charge? The Jewes aunsweced, the auctoritie of Bishops and Phariseis is inough for your discharge. If this man wer not a malefactour we could

not of

not of our profession haue committed hym to your handes. Pilate suspectyng, as the trueth was, them to haue sum priuate grudge towardes hym about the superstition and the superfluous religion, and vaine deuocion of the lawe, sayeth vnto them: If it be any matter that apperteineth not to my count and office, as for exaumple, if case the sabboth day be broken, if any swines fleashe be eaten, or percase sum rashe and liberal wordes hath been spoken against Moses, the Prophetes, the Temple, or your God: lo now if any suche scape haue been, whiche your owne lawe commaunded to be punished, though yet there be no suche thyng prohibite by the lawe of Rome, your selfes take the man vnto you and iudge hym after your law. I am set here in the Emperours name to rewle and playe the Judge. If he hath cõmitted any faulte against the Emperours lawes, woorthye death, bryng hym to me, and after he be conuicte by the law, and lawfully caste, I shall cause hym to bee putte to execucion. But I will not intermedle & perplexe my self in doubtfull matters of your law. Verily, though ỹ Jewes would (they forced not how) haue had hym made awaye, yet for all that they pretende religiousnesse of very feare, least ỹ iudge should foorthwith haue punished them, because they woulde haue killed an harmelesse and an vncondempned person. But at the same tyme they soughte effectually a new kinde of punishemente for hym, suche one as was then among the Jewes moost spytefull and oppробrious. It is not, saye they, lawful for vs to putte any man to death. The shamelesse people spake these woordes which had slaine so many Prophetes: flatteryng them selfes as cleane frõ murder, notwithstandyng they did so many wayes persecute an innocente to death, or els they thus did, as if the hangmanne whiche with his handes fasteneth the man to the crosse, were sole murderer. They were in herte murderers, they were murderers in theyr tongues, with theyr money they hired one traytерously to betraye hym, they hyred a sorte of warryers, they hyred false witnesses, they forged false haynouse crymes agaynst hym. Is it lawfull for vs to kill any man?

They prouoke and pricke forewarde the iudge, and with threatenyng make him afeard, and yet impute them selfes pure and free from murder, and also woorthye to eate the Paschall Lambe, for no cause els, but that they dyd staye and refrayne them selfes from goyng into the iudgemente halle. Well these thynges truely wer doen to make it appeare euident that there is nothyng wurse or more haynouse then false and peruerse religion, and that the same thyng also should be brought to effecte, whiche Jesus sayed shoulde cum to passe, signifying by a parable what death he shoulde dye, whan he spake these woordes: And suche tyme as I shall be lyft vp on hye from the grounde, I shall drawe all thynges vnto me: by the force of whiche woordes he would that we shoulde take it for a certaintie that not onely the self death was determinately limited vnto him, but also a choyce and seuerall kynde of death.

¶ Then Pilate entered into the iudgemente halle againe and called Jesus, and said vnto hym: Art thou the kyng of the Jewes? Jesus aunswered, sayest thou that of thy self, or did other tel it thee of me? Pilate aunswered: Am I a Jewe? Thyne owne nation and hye priestes hath deliuered thee vnto me. What hast thou doen? Jesus aunswered: My kingdom is not of this world. If my kyngdom were of this worlde, then would my ministers surely fight, that I should not bee deliuered vnto the Jewes, but nowe is my kyngdome not from hence. The texte.

Wherfore then after that Pilate vnderstandyng by the woordes which the Jewes had spoken of a matter (I know not what) amonges other thinges to be obiecte against Jesus, concerning a kyngdome that he should goe about destrously (and yet there appeared no lykelihood at all in Jesus that should cause any man to thynke hym fauty therin) Pilate, I say, after this wente once againe into the iudgement halle, and lefte the people standyng without. And so called for Jesus secretely aside, that quietly and without all ruffle, he myght boulte out and gather of hym (whiche in countenaunce appeared no lesse then bothe vertuouse and wyse) what the matter was, & sayed vnto hym: Art thou that kyng of the Jewes whome they are repoꝛted to looke foꝛ? This one thyng dyd Pylate diligētly searche out, because the other matters touched not the weale publique, but this faulte to calle hym selfe a kyng, seemed to concerne bothe the Emperours Maiestie, and a common peace and tranquillitie. And truely Pylate made this searche & enquerie not that he did take it to be true, but to geat sum matter of hym ỳ was accused, wherwith he might repꝛoue the Jewes of falsehoode. Howbeit though Jesus knewe well inough the Jewes to haue falsely appeached hym that he shoulde bee desyꝛous of a kyngdome to the Emperoures losse, oꝛ in despite of his highnesse, yet to the entent he myght open and disclose the malice of the Jewes, and commende the reasonablenesse & equitie muche better in Pylate then in the Bysshoppes and Phariseis, though he were but a Gentyle, and set naughte by the Jewes religion: foꝛ thys skill, I saye, Jesus made hym aunswere, saying: Whether thinkest thou of thine owne coniecture that I am desyꝛouse of a kyngdome, oꝛ haue the Jewes accused me hereof to thee? Pilate bothe to declare his owne innocencie and the malice of the Jewes to, sayeth: I doe not coniecture this of mine owne head, neyther doe I see in thee any thyng agreable therunto. It is a Jewes tale of a kyng to cum. Thinkest thou me to be a Jewe?

Thy quarellyng countrey folkes and the Bishoppes commytted thee to my handes, seekyng all the meanes they can to haue thee put to death, but because it is not the fashyon of Rome to putte any vncondempned person to deathe, if therfoꝛe thou hast not transgressed in the trayterous desire of a kyngdome, then what faulte beside hast thou made? Because Pylate asked hym of these thynges simplie, and meanyng good faythe, entendyng to delyuer the innocente, Jesus did vouchesafe to aunswere hym by a ridle and pꝛouerbially: teaching that it was an other maner of kyngdom wherof the Pꝛophetes had spoken, a farre moꝛe excellent kyngdome then is the kyngdome of this woꝛlde, whiche consisteth in mānes lawes, in the ayde of men whiche haue no power, but vpon bodyes. Howbeit he signified this kingdō to be an heauenly kyngdome, whiche coulde not couet the kingdome of the woꝛlde, but contemne it: and should not harme it, but auaunce it into a better kynde. My kyngdome, sayeth Chriſte, is no suche kyngdome as the emperours is, his kyngdome is terrestriall, but myne is celestial. And foꝛ that cause am I affeccionate to nothyng that can harme the Emperoures maiestie. If my kyngdom were of this woꝛlde, the woꝛlde shoulde not handle me as it doeth, vnreuenged. Foꝛ euen I, be ye sure, shoulde haue (as other kynges hath) a garde of harnessed men. I should haue squiers foꝛ the body, and suche as should onely attende vpon myne owne person: I should haue

My kingdom is not of this woꝛlde, &c.

plentie

plentie of well apoynted men, and lacke no ayde or succoure that woulde fight for me, that it shoulde not be in the Iewes power to doe the thyng they goe about agaynst me vnrequited. At this presente I haue fewe disciples, and those that I haue bee vnapte to warre, weake and poore, I my selfe beyng vnarmed and no warryer, euen one that seketh to the helpe of other, because my kyngdom is not of this worlde.

The texte.

Pilate therfore sayed vnto hym: Art thou a kyng then? Iesus aunswered: thou sayest that I am a kyng. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth. And all that are of the trueth, heare my voyce. Pilate sayde vnto hym: What thyng is trueth? And when he had sayde this, he wente out again vnto the Iewes, and sayeth vnto them: I fynde in hym no cause at all. Ye haue a custome that I should delyuer you one loose at Easter, wyll ye that I loose vnto you the kyng of the Iewes? Then cryed they all againe, saying: Not hym but Barrabas, the same Barrabas was a murtherer.

Forasmuche as Pylate beyng a laye man and a Gentile dyd not fully vnderstande this mistye and darke saying, albeit he hearde that Iesus did not vtterly renounce and denye the name of a kyng, but did putte a differēce of kyngdomes, Pylate therfore sayde vnto hym: Is it then true that thou arte sumwhere a kyng whatsoeuer kynde of kyngdome it be, and thou not perteynyng to vs? Here now Iesus beyng earnestly asked of the iudge whether he wer any waye a kyng or naye, confesseth the trueth with great temperaunce and modestye, with muche sobrietie and good aduisemente, aunsweryng thus: Thou sayest I am kyng, for whosoeuer asketh a questiō with like numbre of woordes, the pronunciacion only chaunged, affirmeth the thyng. And Iesus sayed further: It is not my part to denye any trueth namely considerynge that for this cause I was borne, and came into the worlde that I shoulde deceyue no man with any lye, but that I shoulde beare witnes vnto the trueth.

For this cause was I borne &c. ꝙ I should beare witnes vnto the trueth, &c.

He that hath a simple meke mynde not blynded with the lustes and desyres of this worlde, acknowlegeth, lyketh well, and heareth my voyce. But Pylate hauyng no further intelligence of that whiche was spokē, then that he supposed the thyng to be no matter for hym to know, and as yet Christe had made Pylate no apte aunswere, therwith eyther to set the Iewes at a quiet or to dispatche them thence, after he had asked of Iesus what was that trueth wherof he spake, and was cum into the worlde to beare witnes therof: Pylate I saye wente out agayne vnto the Iewes, not tarryng for an aunswere of the thyng, that he questioned of. What nedeth many woordes, sayeth Pylate: I haue examined the man, and can fynde no faulte in hym worthy death. For I am not here president and chefe iustice vnder the Emperour because I should with my sentence cōdempne the innocent, but in case he be noysome to you, and that ye thynke him fautye (which I finde not) yet it standeth with equitie and good indifferencie, that if ye wyl not spare and forbeare hym as an innocente, at leastwaye in the honor of thys holy feaste and for religion sake, pardon hym his life as an offender. And in dede it is here a custome amonges you ẏ in this feaste of Phase (whiche is of you most highly solēpnised & kept most holy of al feastes), I should at your requeste pardon and set at libertye sum one offender. Therfore ye shall haue free election to chose the one of twayne, eyther Barrabas that ar-

rant theefe and notable robber, a disturber of the publike peace, or this Iesus a man in my iudgement faultlesse, whome sum folke sayeth is the kyng of Iewes. It were beste surely that this man, yea though he haue done amysse, should fele and entoye the gracious fauoure and priueledge of your solempne feaste. Wyll ye therefore that I forgeue this person for your sakes? for of trueth the president dyd not looke for so greate outragiousnes in the Iewes, that they woulde preferre a felowe openly knowen full of myschief, and a valiant ranke theefe, before Iesus a man moste meke and innocente. But the Iewes with a whole consent and with a great lowde voyce cryed all of them: We will not haue Iesus geuen vs but Barrabas.

The.xix.Chapter.

The texte. ¶ This Pylate tooke Iesus therefore and scourged hym. And the souldiers wound a crowne of thornes, and put it on his heade. And they dyd on hym a purple garmẽt, and came vnto hym, and sayed: Hayle kyng of the Iewes, and they smote hym on the face. Pilate went furth agayne and sayed vnto them: Beholde I bryng hym furth to you that ye maye knowe that I fynde no faulte in hym. Then came Iesus furth wearing a crown of thorne, and a roobe of purple, and he sayeth vnto them: Beholde the manne.

After that Pilate, the Emperoures Liuetenaunt had also by occasion sente Iesus to Herode, leauyng nothyng vndone eyther to shifte and ridde hys handes of hym that was accused, or els to dimisse and sette hym loose as an innocente: when the lorde president (I saye) had thus assayed al wayes, and sawe he could doe no good with the furiouse folke of the Iewes, he than commaunded Iesus to be scourged as the maner was at Rome. whiche feat he dyd to assuage theyr furye, and to saue the innocentes lyke: This doone, the souldiers that wer in the inner courte, of whome the Iewes had hyred a number to serue theyr tyrannye, dyd of theyr owne inuencion adde muche cruel fearcenesse to that vnkoth solemne piece of his passion: for when he had bene so scourged and beaten to mocke hym withall, they putte vpon hym a purple garmente, and wounde a crowne of thorne, and put it on his head, geuyng hym a rede in his hande in stede of a screptre, and byanby casting hym in the tethe with a kyngdome that he shoulde be desyrous of, who (God wote) was to se to, an homely, a base and a contempte persone, they came and kneled vnto hym saying: Hayle kyng of Iewes. And they spitted vpon his face and bufeted hym, he beyng Lorde of all thynges and behauyng hym selfe moste pacientely and most coldly in all theyr kynde of mockage, for to teache vs lenitye and pacience in aduersitie, vs (I say) that haue hautye and very fierce mindes, though yet in dede we be thinges of nought.

Hayle kyng of the Iewes

Sothe

Sothe it is, that Pilate suffered Jesus thus to be delt withall, because he woulde with this the mannes affliction, haue appeased the malice of ꝑ Jewes: for when the people hath for a whyle raged agaynste whome they be sturred, theyr furie ceaseth sodainly, namely if scornyng be added to the calamitie, and make hym that suffereth, lamentable, where before he was hated. Therfore Pilate the president wente furth vnto them agayne, for to proue if he coulde mytigate the fiercenes of the meane multitude, and saith: Lo, I bryng out the man vnto you that ye may looke your fyll vpon hym, and perceyue how he hath bene handled for your pleasure, notwithstãding that I can finde no faulte in him. And so therwith Jesus (at Pilates commaundement) cummeth furth as he was appareled, bounde, scourged and beat, bespitted, crowned with a crowne of thorne, and wearyng the purpul garment. And Pilate presented hym, saying: Behold the man is here.

The texte.

When the hye Priestes and ministers saw hym, they cryed, saying: Crucifye hym, crucifye hym. Pilate sayeth vnto them: Take ye hym, and crucifye hym, for I synde no cause in hym. The Jewes aunswered hym: We haue a lawe, and by our lawe he oughte to dye, because he made hym self the sonne of God. When Pilate heard that saying, he was the more afeard, and wente agayne into the iudgement hall, and sayeth vnto Jesus: Whence arte thou? but Jesus gaue hym no aunswere.

With this sighte therefore, whiche had bene ynough to haue tamed the crueltie (had it bene neuer so great) of wild and rude barbarouse people, the myndes yet of the Jewes wer not only not mollyfied, but were therewith more set on fyre to finishe the thyng that they had so far proceaded in. For the bishops wer now afeard least if he, which had bene so horribly and so cruelly tormented, should now haue bene let loose, that then the affection and mynde of the people, that wer already sette on a roare, beyng once turned on the other side. the grudge of theyr extreme great crueltie, might light vpon their owne heades. The bishops therfore and theyr seruauntes with a great stier and shoue cryed woodly out, crucifye hym, crucifye hym: Pilate perceyuing that there was no hope of pitie to bee gotten at their handes by fayre intreatie, he goeth aboute to restrayne and bridle in theyr furye with feare, and sayeth: I am a minister of law and iustice, and not a reuenger of other folkes malice: and by lawfull proceesse to punishe transgressours of the lawe, am I auctorisate: I am no butcherly murderer, no bloud shedder of innocencie. This that hath bene doen, was to serue and satisfye your hatred, I will no more be fierce against him that is no noysome persone. And if he shal algates be crucified, I will not haue this my courte of iudgement distayned and polluted with the bloud of an innocẽt. Upõ your owne perill haue ye the man awaye: and if it semeth good, doe ye crucifye hym. I am not wont to crucifye any but wicked doers. In this man I finde no cryme that deserueth the crosse. For there is no lykelyhode in him of that trayterouse dede which is layd to his charge concerning the kingdom. For it is not ynough to accuse a man of a faulte, except it be proued to be a matter of certaintie, that is obiected by suer euidence: specially if it be a cause ꝑ concerneth life and death. This whole matter is by no lawefull proceesse handled, but ruffeled out seditiously. When the Jewes heard Pylate the iudge so frendlye and diligentlye withall, take Jesus parte and defende hym, and vtterly thinking it not mete that any waye Jesus shoulde escape,

they

they falsely surmysed a cryme whyche might seme to the iudge that was not learned in theyr lawe, a grieuous faulte, saying: Although he had doē none offence agaynst the Emperours lawes, yet haue we a law geuen vs of god, whyche the Emperour also hath lefte vnto vs: And by the force of this law he hath well deserued to dye, because he hath made hym selfe the sonne of God, and takyng vpon him the godhead, he did commit blasphemie against God. After that Pilate had heard this, hauyng no redy answer to make them, he ledde Iesus agayne into the iudgement hall, and went in himself, and talked agayn with Iesus, beyng very desyrous to learne of him what a thyng that was wherewith they charged hym, and how it might bee reuelled and auoyded. Therfore, first of al Pilate asketh hym whence he was, to the entent that after he had knowen of what progenie he came, he myght haue confuted that, whereas they sayed he was desirous to be taken for the sonne of God: though in dede among the Gentiles it was bothe written in Poetes fables, and commōly beleued that sum wer taken for half goddes, as folke borne of God and manne. But verily Iesus knowyng that Pilate did assaye all these wayes finally to saue his lyfe, and was not ignorant that yet Pilate should afterward (when all meanes had bene proued) geue place to the obstinate furye of the Iewes, Iesus (I saye) would make no answere at all vnto the president, least he should be thought to haue made any meane how to get out of theyr handes, because he would not seme to be compelled to death. And that hytherto he made answere, was because he would haue recorde of his innocencie, but his pleasure was to dye wyllingly and gladly.

The texte. Then sayed Pilate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucifie the, & haue power to loose thee? Iesus answered. Thou couldest haue no power at all against me, except it wer geuen the from aboue, therfore he that deliuered me vnto thee, hath the more synne. And from thence furth sought Pilate meanes to loose hym, but the Iewes cryed, saying: If thou lette hym go, thou arte not Cesars frende, for whosoeuer maketh hym selfe a kyng, is against Cesar. When Pylate heard that saying, he brought Iesus furth and satte downe to geue sentence in a place that is called the pauement, but in the Hebrue tongue Gabbatha. It was the preparing day of Easter, about the sixt houre. And he sayeth vnto the Iewes: Beholde your kyng. They cryed awaye with hym, awaye with hym, crucifye hym. Pilate sayeth vnto them: Shall I crucifie your kyng? The hye priestes answered: We haue no kyng but Cesar. Then deliuered he hym vnto them to be crucifyed.

Pylate meruaylyng at the mans silence standing in hasarde of his lyfe, consideryng he had the iudge so muche his frende he dyd prouoke hym to answere, sayed: Why doest not thou that arte in ieoperdye of life make me an answere? knowest thou not that I haue power and auctorite ouer the, whyther thou shalt lyue or dye? for I am the president and chiefe iustice of this region. And it dependeth vpon my will and pleasure whither thou shalt be crucified, or quite and let loose. Vnto these woordes Iesus made no suche answere as the president loked for, whiche president desyred to be instructed for the defence of Iesus cause, intēdyng to be in steade of a iudge, an aduocate on the defendauntes syde.

But bycause that waye it shoulde sumwhat haue appeared that Iesus had not bene willyng to haue dyed, he answered no suche lyke thyng: But his answere was onely concernyng the power whyche Pylate dyd arrogantlye

arrogantlye attribute to hym selfe: signyfiyng that it was neyther in Pilates power to set hym at libertie (seyng that the power whiche he had shoulde condescende to the furie of the Iewes,) nor that Pilate hym selfe should be able to do ought agaynst hym, except he woulde of his owne voluntarye will suffer it: of trueth thou haste (sayeth Iesus) power accordyng to mannes lawes, but thou couldest haue no power on me, vnlesse it had bene permytted the of hym, whose power passeth all maunes power. And in dede thou fauourest innocencie, but yet ỹ naughtynes of other ouercummeth thee, and leadeth thee from the righte trade. Wherfore the people of the Iewes, whiche be the auctors of this my passion and deathe, & that with theyr violence constrayneth the iudge to condempne an innocent persoune, synne more greuously.

When Pilate heard this, and thereby perceyued bothe the modestie and the clearenes of hym, that was accused, and that also the malice of the Iewes yea and his owne indifferencye to, was not vnknowen to the same, and the more Pilate fauoured hym, bicause he sawe that the man was nothyng moued or disquieted no not with the perill of death that he stode in: when Pylate considered all this, he wrought al maner wayes, that at least by sum meanes, he might cleare and set Iesus at libertye. The Iewes perceyuing the same, and that the president made but lyghte of the cryme whiche fyrste was layed agaynst hym concernyng Moses lawe, and that he ceased not to doe all that he coulde, to demysse Iesus: they fayle in hãde agayne with the firste faulte, whiche to be neglecte they declare to be daungerous to the iudge hym selfe, and saye therfore. Though it do not apperteyne vnto the that he hath offended agaynst our God, certaynlye whereas he hath offended agaynst the Emperour: thou hast to do withall. {Who so maketh him selfe a king is gainst Cesar.

Whosoeuer make clayme to a kyngdome without the Emperours cõmaundement, offendeth in the cryme of lease maiestie and commyteth hye treason: But this felowe maketh hym selfe a kyng. If thou therfore doe let lose and aquyt hym, thou, whiche fauorest his ennemye, art not the emperours frende. After that Pylate had heard the Bishops and Pharyseis, that were conspired together againste Iesus, and the mayne multitude withall, crye out these woordes alowde, although he was not ignoraunt that they went about a false matter, yet because he saw well that the malice whiche the Priestes and Pharisseis bare toward Iesus could not be appeased, and saw also that the heademen, and the common people were wonderfully consentyng to the layed grudge, and malice, and al they with one agrement bent to take awaye this one mannes lyfe, furthermore when Pilate perceyued also Iesus to be (in dede) nothyng fawtie at all, but simple and a poore innocent man, that made no shifte for hym selfe, and lykewyse thought in the meane tyme, how we that vnder Emperours many had bene in daungerouse hasarde of very enuye, without any iuste cause. And thought to, of hym selfe, that he already had sufficiently trauelled agaynst the wholle conspiracie agreed vpon betwene the noble men, and the commons, in the defence of one poore mans innocencie: Pilate (I tel you) vpon these skilles, determined with hym selfe to condescende and satisfye theyr malice, but in suche sorte that in condemnyng Iesus, he thought withall to gette hym hys pardonne and delyueraunce: and beginnyng to speake

first of his owne innocencie, deryued the grudge of the wicked fact vnto the Iewes, and layed it vpon theyr heades. Now than was Iesus therfore brought forth as gilty, when as in condemnyng of hym no kynde of lawfull Iudgement was vsed: Pilate satte downe in the place of lawfull iudgement on hye, to geue sentence, and he satte in a high place to be sene of all folke, and of the height it is called of the Hebrues Gabatha: ℌ Greekes verily calle it Lithostrotos, because it was paued. For so it behoued Iesus condemnation to be solemne, and publyke, least his innocencie should be hidde from any man. For to be condemned was to be quyt and cleared. Iesus was deliuered vp to the crosse, but the Iudge gaue sentence vpon the Iewes. And nowe the tyme drewe nye that according to the maner of the solemne feast, innocent bloude should be offered in sacrifice for the saluacion of the worlde, for it was the Sabboth euen, now called good friday, which falleth in the Easter feaste, aboute the sixte houre. And therfore the Iewes called more vrgently vpon the matter, vnwittingly doyng therby, seruyce to the thyng that God appoynted: that is, to haue this sacrifice made in conuenient tyme and due season. And so than Pilate now by reason of his Iudiciall garment plainly seen and perceyued of the people, shewed vnto them out of the Iudgement place the accused personne, to thentent that euen by the sighte of hym and his facion, it myght appeare howe vnconueniently the crymne of any cruell auctoritie that he shoulde be destroused of, for his priuate commoditie, was layed agaynst hym: who beyng so vexed and troubled, shewed suche great quietnes of minde, and so greate mildnes. Pilate (I saye) shewed them this person, and sayde: Beholde your kyng. But the Iewes whiche thirsted for nothyng elles but innocent bloud, cried: awaye with hym, awaye with hym, Crucifie hym. The infamous and reprochefull death pleased well the Iewes, trustyng it would cum to passe, that the shame and reproche of the crosse, would make the name of Iesus odyous and detestable, and that there shoulde no man cum after, whiche should profesle his name beyng in suche wyse made awaye. Pylate derydyng theyr obstinate madnesse, sayeth: what (quod he) shall I do so great vilanye vnto your kyng as to nayle hym vnto the Crosse? This dishonor shall redound to the shame & slaunder of all the people which haue brought theyr kyng to the crosse. This doyce of Pilate, although it dyd Iesus no good, yet it disclosed the malice of the Iewes, and forced them to confesse openly, and to knowlege a seruitude, whiche they hated.

It was the preparing day of Easter about the sixt houre.

The Iewes had desyred and loked for, many hundreth yeares, theyr Messias, that is to wete a kyng promysed of the Prophetes. As for the emperours kyngdome (wherwith they wer sore pressed and ouerlayed) they had spitefully hated: yet that notwithstandyng, beyng through enuie and hatred waxed wylde, and euen woode, they renounce openly in the face of the worlde, theyr Messias: and acknowlege the emperour for theyr souerayne lorde: We haue (saye they) no kyng but themperour. The luste to reuenge was so greate, that vncontrayned they adiudged them selues to perpetuall bondage, that they myght thereby vtterly extinguyshe Iesus, the autor of libertye. Pilate therfore seyng all that he wente aboute, disapoynted: commytted Iesus vnto them to be crucified at theyr ordre and libertie.

And

¶ And they tooke Iesus, and led hym awaye, and he bare his crosse, and went forth into a place whiche is called the place of dead mennes sculles, but in Hebrue golgotha, where they crucified hym: and two other with hym, on eyther syde one, and Iesus in the middes. And Pylate wrote a title, and put it on the crosse. The writyng was, Iesus of Nazareth kyng of the Iewes. This title read many of the Iewes, for the place where Iesus was crucified was nye to the citye, and it was written in Hebrue, Greke and Latin. Then sayed the hye prestes of Iewes vnto Pylate, write not kyng of the Iewes, but that he sayed, I am kyng of the Iewes. Pylate answered: What I haue written, that haue I written. The texte.

The Iewes toke the delyuerie of Iesus beyng brought out of the place of iudgement, and led hym to the place of execution, whiche was without the citie, that the place might also answer to the figure: for the sacrifyce where with the testament was consecrate, was offered without the host: Iesus went thither hauyng yet his garmentes on, to thentent he might be the more shame to them that fauored hym: and he goeth full meekely bearing his crosse hymself. For the Iewes prouided that, least there shoulde lacke any dispite or reproche. Furthermore, a vile and a diffamed place was also chosen and appoynted, wherin the maner was to put wicked malefactours to execution, a place perdie detestable and violated with dead bodies whose bones laye scatered here and there al abrode: euen a place that shewed it selfe to what purpose it was dedicate, and of the thing it had the common name geuen it. For in the Hebrue tonge it was called Golgatha, in the Greke tong Cranii topos, in the Latin tong Caluarie locus, in English, a place of dead mens sculles: and lest he shoulde not be put to shame ynough the Iewes procured this also, that other two (whiche wer openly knowen to be wicked theues) should be crucified with Iesus together, to thentent that of the felowship of them that wer sore offenders, he myghte lykewise be thought and taken for an offender: and like as they had all one commune punishment, so to seme to haue all one commune faulte. But to thentent it might veterly appere that he was a companion of theyres, the Iewes did so ordre and place the crosses, that Iesus hong in the myddes, hauyng a theefe hangyng on eyther hand of him, howbeit the fountayne of all pureness could not be polluted with any filthynes of mã, yea the fountayne of al glorye is magnified & renoumed with mens reproche. The crosse beyng afore oppouse, and a thyng of reproche, was made by hym a triumphant signe, whereunto the worlde boweth downe the head, which angels do worship, and deuils feare it. Iesus beyng then condempned, founde one, whom of a theefe, he made a citezen of paradise: so muche vnlikelyhoode was it, that the felowship of punishment should defyle hym. And verely, least there shoulde want any kynde or apparaunce of iust and condigne punishment euery one had (as the manner was) his title and stile geuen vnto him, whiche did describe and declare bothe the person and the faulte. Now then, when Pilate had geuen to the other theyr titles according to theyr deseruyng, he commaunded that to the crosse of Iesus the Lord, shoulde be fastened this title and superscripcion, Iesus of Nazareth the kinge of the Iewes, euē for this cause truely, that by the very selfe inscripcion, he might cause bothe the malice of ỹ Iewes, and the innocencie of hym that was crucified, to be recorded: howbeit this title was not conuenient for hym, in respecte of the Iewes accusacion: and yet accordyng to that whiche hym selfe confessed to the president, it was

And he bare his crosse. &c

The writyng was Iesus of Nazareth. &c

a title moste semyng for hym. For truely Iudeus doeth signifie to the Hebrues, confessyng. And doubtles he was and is in very dede a kyng, and a setter of all them at liberty, whiche professeth his name: vnto whome he geueth felowshyp of the kyngdome of heauen. And to bryng the Bishops & the Pharisays into more hatred therby, Pylate prouided this title to be writen in thre sundry languages, in Hebrue, in Greke, and in Latin: wherof the firste was theyr owne countrey speache, and the other two tonges (by reason of the great occupiyng that they had with the Grekes, and the Romayns) was so brought in among them, that sum Iewes also knewe the Greke & the Latin tong. Therfore it was prouided by the president, that no mã neyther resiant there, and the same countreyman, nor straunger & resorter thyther, shoulde be ignorannt of the title. This title thus writen, beyng odious vnto the Pharisais, by reason that the place was muche haunted, and great was the resorte and confluence there, bicause that Golgotha the mounte of caluerie, was nygh vnto the citie, and laye full in theyr sight that by casualtie passed by that waye: many Iewes therefore reade (I saye) this superscripcion: and sum knewe well the name of Iesus of Nazareth. And howe litle he desired any worldly kingdome: many had true knowleage, whiche had seen hym hyde hym self when he should haue bene drawen by force to a kyngdom. That very king which was promised by the Prophet, whom the Iewes call Messias, was of very truthe looked for among all the Iewes. And although Pilate was ouerlene herein, yet vnawares he gaue hym that title whiche did moste demonstrate and notifie to al folke, who he was that hong vpon the crosse. For of very trueth that self kyng of kynges hong there crucified, whiche by his death, did banquish the tirannye of the deuil. Thou oughtest to call it rather the token and banner of victorie, than a crosse. Though all thyng semed full of shame and rebuke to the bishops, scribes, and to the Pharisais, yet this intitleyng and superscripcion did greue theyr myndes, because it was more honorablye set out, than they would haue had it. So great was the desyer of the wicked, to aboliche a name, to the whiche onely al glorie of the whole worlde ought to be geuen. And therfore they treat and common with the president of chaungeyng the title, and that it should not be writē, the kyng of the Iewes, but that he did vsurpe and vniustly take vpon hym that name. But the president notwithstandyng that euen then vnawares he did pronosticate what should folow, that is to wete, that the profession of that healthfull name, (whiche the Iewes fallly denyed) shoulde departe thence to the redy beleuyng Gentilles, that is to saye, to the true Iewes in dede: yet (I saye) this not withstandyng, and that also heretofore he did condescend and folowe theyr malice, the president would not alter and chaunge the title, but sayeth: that I haue writen, I haue writen. For bicause, it was in verie deed to the commoditie and profit of all folke that Christ should be put to death, and agayne also, it was for al mens weale that his name should be of most fame and renoume thorow the whole worlde, by the profession wherof, saluacion shoulde be brought to all folke.

The texte. ¶ Then the souldiers when they had crucified Iesus, they tooke his garmentes and made fower partes, to euery souldier a parte, and also his coate. The coate was without seame, wrought vpon thorowout. They sayed therfore among them selues, let vs not di-

uyde

nide it, but cast lottes for it, who that haue it. That the scripture might be fulfilled, saying. They parted my rayment among them, and for my coate did they cast lottes. And the souldiers did suche thinges in dede. There stood by the crosse of Iesus, his mother, and his mothers sister, Mary the wife of Cleophas, & Mary Magdalene, when Iesus therfore sawe his mother, and the disciple standing, whom he loued, he sayeth vnto his mother: Woman, beholde thy sonne. Then sayed he to the disciple: Beholde thy mother, and from that houre the disciple tooke her for his owne.

Now therfore when the Lorde Iesus was nayled (as the maner was) al naked vnto the crosse, and the forsayed superscripcion aboue his head, the souldiers that crucifyed hym (according to the wage) parted among them Iesus garmentes. For this thyng came to them as amendes and rewarde for theyr paynes takyng. And forasmuche as they wer fewer in nombre, they so diuided the residue of his garmentes saue his coate, (bicause they were made of sundrye pieces and sewed together) that euery man had his parte portionately. But than his coate or iacket, a garment verily whiche was more inwar and nere his bodye, no sewed garmente, but so wouen from thouer hem to the lower, that beyng loused or ripte, it woulde haue bene good for nothyng & naught worth. Therfore the souldiers thought good that it should be kept whole vnkut, and that sum one of them shoulde haue the whole iacket, to whole lotte it should chaunce. But notwithstandyng that the souldiers did these thynges of a prophane mynde, and of a worldly purpose, yet vnawares they fulfylled in theyr so doynge, the prophecies of the Prophetes, that hereby also he might haue bene knowen to be he, of whom the holy goll had spoken in the Psalmes thus: They haue deuyded myne apparell among them, and cast lottes vpon my garmentes. And these thinges verily, the souldiers did, whiles yet the Lord hong vpon the crosse alyue. But there stoode by the crosse of Iesus, Marie his mother, associate with her sister Marie, the daughter of Cleophas, and Marie Magdalene. Therfore Iesus lokyng from the crosse vpon his mother, and castyng hys eye withall vpon the disciple whome he loued more familiarly than the rest, to thentent that as (his clothes beyng distributed) he left no worldye substaunce behynd hym, so he woulde leaue vpon earthe no worldly or mans affection: Iesus (I saye) turned towardes his mother and sayed: O woman beholde that thy sonne, poynting with a nod of his head and with a winke of his eye, to the disciple. And turnyng furthwith to the disciple, sayeth: Beholde thy mother. And verily from that tyme, the sayed disciple bore a very tenner mynde and affection toward the mother of Iesus, & toke the wholl charge and care of her.

After these thynges Iesus knowyng that al thinges were now performed, that the scripture might be fulfilled, he sayeth: I thirst. So there stood a vessel by ful of vineger, therfore they fylled a sponge with vyneger, and wound it aboute with Isope, and put it to his mouth. Assone as Iesus receyued of the vyneger, he sayed: It is fynished, & bowed his heade, and gaue vp the ghoste. The terte.

When these thinges wer doen, & Iesus knew that nothing wanted pertayning to a lawfull sacrifice, yet to bryng therevnto and to accomplish the Prophetes saying where he sayeth: They gaue me gall to eate, and when I was thirsty they gaue me vinegre to drinke, he cried from the crosse: I am a thirst. For of trueth suche as dye in this kinde of death, are wont to be sore greued with vehement thirste, by reason that through the woundes of the bodye, the bloude is exhauste and cleane drawe out. And euen this now to,

did muche proue and declare hym to be a very man, and to be out of doubte, punished to his great payne. Now than a veſſell full of vynegre ſtood there at hand, whiche was wont to be reached vp and geuen to them that wer a thirſt, to make them the ſooner dye. The ſouldiers therfore filled a ſponge with vynegre, and wounde it aboute with yſope, and held it to his mouth. But as ſoone as Jeſus had taſted the vyneger, he ſayde: It is finyſhed, ſignifying that the ſacrifice was rightly doen and accomplyſhed accordyng to his fathers will, and dyandy he bowed his head and gaue vp the goſte.

The texte. The Jewes therfore becauſe it was the preparyng of the Sabboth, that the bodyes ſhould not remayn on the croſſe on the Sabboth daye, for the Sabboth daye was an hye daye, beſought Pylate that theyr legges might be broken, and that they might be taken downe. Then came the ſouldiers and brake the legges of the firſte and of the other which was crucified with hym, but when they came to Jeſus, and ſawe that he was dead alreadi, they brake not his legges, but one of the ſouldiers with a ſpeare thruſt him in to ſyde, and furthwith came there out bloud and water. And he that ſawe it bare recorde, & his recorde is true, & he knoweth that he ſayth true, that ye might beleue alſo: for theſe thinges wer done, that the ſcripture ſhould be fulfilled. Ye ſhal not breke a bone of hym, and againe an other ſcripture ſayeth: They ſhall looke on hym whom they pearced.

But it is a ſporte and a wounder withal to heare now agayn in this caſe the peruerſe religiō of the Jewes ſo farre out of courſe and miſordred: The Jewes vpon a miſchieuous malice, and by wicked meanes, brought with violence vnto the croſſe an innocent, and one that had bene benificiall vnto them, beyng nothyng abaſhed with the religion of the feaſtfull daye, to do ſo cruel and ſo vngraciouſe a dede, but they wer very ſuperſticiouſe, & made muche adoe about takyng the bodyes of from the croſſe. They came vnto Pilate, and beſought hym that by his commaundement, the legges of them whiche wer crucified, myght be broken, to thentent they myght the ſooner be dead: and then theyr corpſes be taken downe, and had out of the waye, leaſt beyng ſene, they ſhould violate and breake the feaſtful daye. That day was a ſolemne great day, whiche (of the great apparaylyng & fournature of holy adournmentes and diuine ſeruice) is called of the Grekes, Paraſceue, that is to ſaye a preparacion. And theyr holy and ſolemne Sabboth daye was nye at hand, vpon whiche daye to woorke was a deteſtable thing. For at this ſeaſon the men beyng (ye wote well) verye precyſe in their religion, after they had finiſhed and accomplyſhed ſo horrible an acte, as though the thynge had bene well doen, they bente theyr myndes to celebrate the ſacrifice that was to be offered by Moſes lawe, ſolemnely and purely, not knowyng that the very true Eaſter lambe was already offered vp in ſacrifice. Suche a poyſon and ſo peſtiferouſe a thyng is holyneſſe that conſiſteth in outward and bodily thynges, and hath not holynes and godlynes of herte and minde, ioyned and annered vnto it. Nowe therfore Pilate graunteyng them theyr requeſt, the ſouldiers brake bothe the theues legges, whō they founde yet alyue. And then when they wer cum to Jeſus, becauſe they ſaw hym alredye dead, and therfore thought it a vayne and ſuperfluous thyng to breake his legges, they left them whole vnbroken. For to this ende and purpoſe were the legges broken, that thoſe whiche hung vpon the croſſe, ſhoulde the ſooner gyue vp the goſte. But among the ſouldiers ſtoode a certayne man, whiche (for the more certeyntie of the lord Jeſus death) opened his ſide with a ſpeare, and immediatly out of the wound there guſhed furth bloud and water, in a great miſterie declaring that his death ſhould waſhe and cleanſe

One of the ſouldiers &c. thruſt him into the ſide, furth with came ther out water and bloud

and cleanse vs from sinne, and the same also geue vs euerlastyng life and saluacion. For baptisme standeth in water, and with water are we baptised. And the lyke of a man is in the bloud. But it is against the course of nature for water to runne out of a bodye that is wounded. Howbeit he that sawe the thing with his iyes, testified, and beareth witnes herof: And we know his recorde to be true. And least any of you shoulde stande in doubte whether ye maye or no beleue the thyng, whiche els might seme incredible, I assure you that Jesus hym self knew that witnes, to tell trueth. And although these thynges semed to be doen by chaunce or casualtie, that is to saye, that in stede of breakyng his legges, as the others were, his chaunce was to haue his syde thrust thorow, yet for all that were they done by the foresight and prouidence of God, and as his diuine counsel disposed, that in this poynt also the effecte and conclusion of the thing, might aunswer and agre with the prophecies of the Prophetes. For amõg other rites and customes wherwith Moses teacheth in Exodus, that the paske or passouer ought to be obserued and celebrate, he had prescribed euen that thyng specially by name, that is to wete, that lambe whiche was sacrifised, should be so slain, that no bone of it shoulde be broken: euen thereby notyng & declaryng, that Jesus was the very true phase or passeouer, the figure wherof that Mosaicall lambe did beare, and resembled the same. For the bloude of thys true lambe Jesus, saueth them that beleue in hym from deathe. And the spyrituall eatyng of this lambe, conueyeth vs beyng made free from the seruitude of Egipte, that is to saye, from the sinfull lustes of the worlde, and from the tyrannie of sinne, into an heauenly region. And agayne, the holy goste speaketh thus by zacharie: They shall se hym whome they haue pearsed. For he shall once cum with the same body wherwith he hong on the crosse, though it be already a glorioust bodye, yet shall he shewe the prynte of the wounde to all folke, and he shall shew the vnkaythfull to their rebuke, the fountayne that was open al in vayne to them, that would not beleue: with the flowyng and streames wherof, they myght haue bene cured.

The texte.

After this Joseph of Aramathia, whiche was a disciple of Jesus, but secretly for feare of the Jewes, besought Pilate that he might take downe the body of Jesus. And Pilate gaue hym licence: he came therefore and toke downe the body of Jesus. And then came also Nicodemus, whiche at the beginnyng came to Jesus by night, and brought of myrre and aloes mengled together, about an hundreth pound weyght. Then tooke they the body of Jesu, and wound it in linnen clothes with odoures, as the maner of the Jewes is to bury. And in the place where he was crucified there was a gardeyn, and in the gardeyn a new sepulchre, wherin was neuer man layd. There layd they Jesus therfore, because of the preparyng of the sabboth of the Jewes, for the sepulchre was nye at hãd.

And so now his death beyng alredye certayn, and hym self founde dead by the experience of many, it behoued furthermore that his buryall shoulde many wayes confirme the belefe of the resurrection. And as Christe would (verily) his whole lyfe to be base and of a low porte, so he woulde that his burial shoulde be honorable, and of a great maiestie, not intendyng therby to teache vs to be carefull of a sepulchre, but to thentent that those thinges once accomplished, whiche concernyng the abasyng of hym self & the whole ministerie therof, he might th make away to the honour and prayse of his resurrection. And in verye dede the honor which is geuen to a mã alyue, is not without either suspicion or daunger, but the honour whiche voluntarily we

ly we geue to the dead, is a most sure witnes of prowes, goodnes, and vertue. Now therfore Joseph, beyng a man of honour and of great power, and substaunce, an Arimathian borne, which said Joseph was a disciple of Jesus, but not openly knowen so to be for fear of the Jewes, which had made a law that whosoeuer did openly confesse hym self to be Jesus disciple, the same persone shoulde be cast out of the synagoge, Joseph (I saye) came vnto Pilate to whom he was well knowen, and desyreth licēce of hym, to take downe Jesus body from of the crosse, when Pilate had tried whether that he were dead or not, he was content withall. Therfore Joseph wente hys way to the crosse, and toke downe the dead corps. In the meane season, as one to helpe furth with those thynges and doynges, that perteyne to ỹ funerals: euen Nicodemus also, cummeth thither: a man among the Pharisеis of a notable estimacion and dignitie, and he also beyng a secrete disciple of Jesus, which had before that time cum to Jesus in the night, because he might so best auoyde the displeasure and grudge of the Pharisеis, as was before rehersed. These men knowyng that death commonly maketh an ende of hatred, trustyng vpon the presidentes fauour, enterprised hiely to honour the deade, with whom (while he lyued) they durst not talke opēly. Nicodemus (of trueth) brought with hym an oyntment of myrrhe and aloes, myngled together about an hundred poūd waight, so muche as was sufficient to sweten the body: and honorably to preserue it from corrupcō: They now therfore ioyntely together with one common seruice, anoynted Jesus body, beyng taken down, on euery parte with pleasaunt and swete sauerie spices, and when they had wel imbrued the corps with the odours, they wounde it in linnen clothes, that the oyntmente shoulde not runne of from the body. For the maner of the Jewes is, after this sort to burie, least the bodyes should corrupt and putrefie. And verily they did this honour to the Lorde Jesus as to a wurthie man, and one that was throughly good: & agayne, they thus honoured hym to thentēt no man should thinke that he dyed for any cryme or faulte. For as yet, they had no hyer opinion of hym, but that he was an innocent good man and loued of God, whose name and memorie ought to haue this honour doen vnto it, that is to saye to be remēbred as one that was enuied for his vertue euen to the deathe, a thyng that vsually happeth in maner to most best men. Moreouer this preparacīō and great adoe was euē there finished, least any man might suspecte that ỹ body had bene chaunged.

And agayne the Lorde was buried then in a garden nye to the place of the crosse. In the garden was a new sepulchre lately made out of an harde thycke stone, wherin was neuer man layed. And albeit these thynges wer supposed to be doen by casualtie, yet they made muche for the fayethe of the resurrection. For the sepulchre could not seme to be digged vp with vndermyning, because it was cut out of an whole sound vnholow rocke of stone, nor none other could be thought to haue risen out of it, in whiche he onely was layed. But yet Joseph and Nicodeme did not this in respect of his resurrection, for in dede they had no hope that he should rise agayne, but they were moued thus to do with a Jewishe deuocion, for religion sake of the feastfull daye. For in dede it was the Jewes Easter daye euen, and therfore the Sabboth prouoked and setforwarde this dede. In whiche Sab-

both

both daye it was not lawfull for them to worke. Wherfore least the body shoulde be vnburied, or the buriall to be to slender, and with to small honour doone, they rid the thyng out of hand, and layde hym in the sepulchre that was nerte vnto them. Also furthermore, euen the diligence of the Iewes serued for the belief of his resurrection that should be. For after that the Iewes had obteyned of Pilate keepers for the sepulchre, and had procured that it should be watched and attended vpon, least any body should secretly steale awaye the dead corps, they not content therwith, close vp the mouth of the sepulchre with a greate stone, and seale it, when they had so doen: so that on euery syde the malice of the Iewes succeded and came to the glorye of Christe, whose name they went about vtterly to distroye and abolyshe.

The.xx. Chapter.

¶ The first daye of the sabbothes came Marie Magdalene early (when it was yet sumwhat darke) vnto the sepulchre: and saw the stone taken awaye frō the graue. Then she ranne, and came to Simon Peter, and to the other disciple whome Iesus loues, and sayed vnto them: They haue taken awaye the Lorde out of the graue, and we can not tel where they haue layed hym. Peter therfore went forth, and that other disciple, & came vnto the sepulchre. They ranne both together, and the other disciple did outrunne Peter, and came first to the sepulchre. And when he had stouped downe, he sawe the linnen clothes lyinge, yet went he not in. The texte.

And verely the residue of the disciples, beyng striken partely with feare, and partely with dispayre, neglected the buryng, and rought not for the dead corps. But certayn weomen that wer his disciples cared aswuche for it, as did Ioseph and Nicodem⁹, but the religion of the feastfull daye, stayed them from the labouring about preparacion of swete odours. Howbeit, assoone as Phase Sabboth day was past (the oyntmentes beyng made ready in the night) Mary Magdaleyn came early when it was yet sumwhat darke vnto the sepulchre, the morow after the Sabboth day. And when she saw the stone (wherewith the entrie of the sepulchre was closed vp) remoued thēce, and the sepulchre to be open, the woman supposed nothyng els but that ỹ dead corps had ben taken awaye in the night, to thintēt it might haue bene more semely and accordingly buryed. For the bodye was layed there for a tyme, as of purpose that it mighte soone after be adourned & setforth with the due and full solemnitie of buryng. For in dede the hope of his resurrection fel away from all the disciples, they wer so muche astonied with ỹ certaintie of his death. Therefore Marie eare she had looked into the graue, retyered backe againe, and ranne to Simon Peter, with whom was euen that disciple whom Iesus loued, and she sayeth: Our lorde is taken away out of the sepulchre, and I knowe not whither they haue caryed hym that

toke hym awaye. They both beyng stirred with that voyce, went forth. Surely they had small hope, yet had they a great affection, and desyre towardes theyr master, whome they so muche loued. And therfore they tāne both out together to the graue, but that disciple whiche was so beloued of Jesus, outranne Peter, and came first to the sepulchre. And when he found the doore open, he went not in, but stouped downe and looked into ỹ graue, whether it wer emptie or no. And he saw wel there was no dead corps, but the linnen clothes left imbrued with swete odoriferous ointmentes, wherwith the bodye had ben wrapped, and also the napkin that Jesus head had bene bound in, not the linnen clothes and it lying together, but wrapt vp & layed aside by it selfe, so that it was easy to perceyue, that the body was not taken awaye by theues whiche woulde haue rather purloyned the whole corps as it lay, wrapped and wounde vp with the swete smellyng spices, with the linnen clothes, and the fine kercher: though it had not bene for the valure therof, at least they would so haue doē because they should haue lacked laysure to haue separate the oyntmentes and swete spices from the bodye, seyng they cleaued as fast therunto as byrde lyme would haue doen, & bicause also they shoulde not haue had sufficient tyme to fold vp and couche euery thyng handsumly and seuerally in his place. This (suche as it was) was in dede the first comforte and hope that was geuen to them of hys resurrection.

They haue taken awaye the lorde.

The texte. Then came Symon Peter folowyng hym, and went into the sepulchre, and saw the linnen clothes lye, and the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went also the other disciple, whiche came first to the sepulchre, and he saw and beleued. For as yet they knew not the scripture, that he should rise again from death.

Now than anon after commeth Peter also, who after that he was certified of the thing by John, as he was slower in rūning, so was he both bolder and more diligent in tryng out the trueth of the thyng. For not beyng content with looking into the graue, he also went into it. The other disciple a looker in as well as he, (whiche yet durst not by hym selfe alone go in howbeit in dede his companion beyng with hym, tooke parte of the feare awaye) now folowed Peter into the sepulchre. And so now they saw certainly at bery hande, the thyng to be true, (which thone of them had seen as it had bene a shadowe, or a glimmeryng sight therof,) that no corse or deade corps was anywhere in that place: but in dede they saw ỹ clothes wherin the bodye had bene wrapped, in suche sorte pulled of, and layed aside, that it appeared to be doen not of theues in haste, sleyghtly and shuffled vp, but quietly & layserly. Howbeit as yet they did not beleue that he was risen agayne to life, they onely beleued that to be true, whiche Marie had tolde them: Verely that the corps was taken awaye out of the sepulchre. For although they had heard Jesus say that he should rise agayne, yet did not the saying sticke inwardely in theyr myndes, and though some hope therof wer in theyr hertes, yet that whiche had allready place in the mindes, the feare and tumulte of the crosse and his passion, draue it out of their myndes. For they did not fully vnderstande as yet, the saying of the Prophete, whiche had prophecied that certainly Jesus should suffer death and rise againe the third day from death to life.

Then

¶ When the disciples went awaye agayn vnto theyr owne home, Marie stode without at the sepulchre, weppyng: So as she wepte, she bowed hir self into the sepulchre, and seeth two angels clothed in white, sitting the one at the head, and the other at the fete, where they had layed the body of Jesus. They saye vnto hir: Womã why wepest thou? She sayeth vnto them: For they haue taken away my lorde, and I wote not where they haue layed hym. The texte.

Therefore the two disciples departed thence, and went backe again to the place from whence they came. But Marie of a certain exceedyng loue & wounderfull desyre that she had to the Lord, could not be drawen frõ the sepulchre: seekyng hym that was now dead, whome she had loued beyng alyue, and was desirouse to shew gentlenes, and to do seruice vpon the dead bodye, for so muche as she now could not haue the fruicion of his liuely bodye, and she stoode without nye vnto the doore of the graue, & did nought els but all to wepe, and looke about hir, if she could haue any hope or lykelyhoode to fynde the bodye. Now than as she was weppyng, & in dede durst not go into the graue, she turned hir head aside, and looked into the graue, and she sawe twoo angels goodly to looke to, both of good semblaunce and in pleasaunt white apparell, sittyng in seuerall places, thone at the heade, and thother at the feete of the place, where the dead corps was layed. And in very dede this pleasaunt, this cherefull and peaceable sight, did sundeasle assuage the extreme fear of the night, and of hir carefulnesse. The angels also to comforte hir sorowfull pensifenesse, of theyr owne accorde & gentleues, speake vnto the weping woman and say: O woman, what is it thou wepest for? She than beyng al rauished, and as one dronke with a certain vehemencie of loue, sayeth: They haue taken awaye my Lorde, & I know not where they haue layed hym: She calleth him hir Lorde, and she also loueth hym beyng dead, hauyng yet no hope of the resurreccion. She was onely herewithall grieued, that is, because she could not haue the sighte of hys bodye. And seeth two angels clothed in white.

When she had thus sayed, she turned hir self backe, and sawe Jesus standyng, and knew not that it was Jesus. Jesus sayeth vnto hir: Woman, why wepest thou? whom seekest thou? She supposing it had bene a gardener, sayeth vnto hym: Sir, if thou haue borne hym hence, tell me where thou hast layed him, and I will fetche him. Jesus saieth vnto hir: Mary. She turned his self and sayed vnto hym: Rabboni, whiche is to saye master. Jesus sayeth vnto hir: Touche me not, for I am not yet ascended to my father, but go vnto my brethren, and say vnto them: I ascende vnto my father, and your father, and to my God and your God. The texte.

Whiles she speaketh thus, she coniectured by the semblaunce of the angels that sum man stoode behynde at hir backe, and not tarying for the angels aunswer, she cast hir eye aside, and incontinently she saw Jesus standyng, whom the angelles had worshipped, but yet Marie knewe not that it was Jesus. For he did appere in the forme of a poore simple man, least he beyng sodainly seen in his owne forme and shape, shoulde haue muche astonished the woman. Therfore to holden hir withall, he calleth and speaketh gently vnto hir with the same fayer wordes that the angelles did, saying: Woman, why wepest thou? whom seekest thou looking about the hither and thither? She suspectyng hym to be a gardiner, the workemã and keper of the grounde, wherein the sepulchre was, (for it was in a garden) with a womanly simplicitie sayed vnto hym: Sir, if thou hast taken hym away, tell me where thou hast hid him, that I may go fetche hym thence, Womã why wepest thou? whom seekest thou?

For she supposed that sum frende for fear of the Jewes, had procured ꝑ bodye to be secretly caried away, least it should cum into the Jewes handes, and should be otherwise handled than he would it should be.

Jesus therefore beyng delited in the great delyte of the woman, doeth now with a knowē familiar voice, speake vnto her, and calleth her Marie. At this knowen voice, the woman sodainly turnyng her selfe (for euen at this very present she had bowed downe hir selfe agayne towardes the Angels, so muche was she by sodaine motions of mynde stired to looke thys waye and that waye) the woman I say knew Jesus, and rauished with a sodayn ioye, she a disciple, speaketh to the master, & calleth hym Rabboni, whiche worde in the Syrians tonge, signifieth, Master: And withal she falleth flat downe to the grounde, and would haue kissed his feete, hauyng yet in remembraunce theyr olde familiaritie. But Jesus knowyng that as yet she thought no great excellent thyng of hym, although she loued hym sincerely and ardently, did prohibit her to touche his bodye. For Marie saw well that he was aliue agayne, but she thought that he was reuiued for none other cause, but as he did before, to liue familiarly with his frendes, beyng now a man aliue, whereas before he was dead, & ignorant she was that he now carryed about with hym an immortall bodye: whiche was to be handled with muche greatter reuerence, whiche body the Lorde did neuer exhibit or present to the wicked, nor suffred it to be handled of euerye man, to thentent he might litle by litle, altogether withdraw them from the loue of the bodye. Touche me not (sayeth he) it is the same bodye whiche hong vpō the crosse, but it is now beautified and adourned with the glory of immortalitie. But yet thyne affection is yet sumdeale carnall, because I haue not yet ascended vp to my father, whiche thyng once doen, I shall sende vnto you the spirit that is the comforter, and he shal make you perfite and wurthye to haue the spirituall felowship of me.

Touche me not, for I haue not yet ascended to my father.

In the meane tyme content thy selfe with that thou hast seen me, & heard me speake, and specially now go thou to my brethren, whiche are through my death comfortles, and foorthwith make them partakers with the of ꝑ ioye and comforte whiche thou hast receyued by the sight of me: and vpon these my woordes shew them, that to this ende I am risen from death to life, euen that after I haue taryed a certayn dayes among them, I maye leaue the worlde, and ascende vp to my father who is also your father, and the same is bothe your God and myne, common to both. Let them therfore put awaye earthly affections and rectifie theyr myndes, applying the same to spirituall and heauenly thynges.

The texte. Mary Magdalene came and tolde the disciples, that she had seen the Lorde, and that he had spoken suche thinges vnto hir. The same daye at night which was the first daye of the sabbothes, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus and stoode in the middes, and sayeth vnto them: Peace be vnto you. And when he had so sayed, he sheweth vnto them his hādes, and his side. Then wer the disciples glad when they sawe the Lorde.

Now than Marie did as he bade hir, and returning againe to the disciples, shewed them that she had seen the Lorde, and tolde them the thynges whiche he had commaunded to be made relacion of in his name, and thys was doen that they shoulde take right great comfort of that he now called them his brethren, and prepare also theyr myndes to the loue and desire of

eternall

eternall and heauenly thynges, forasmuche as the present vse of his bodye should not endure long with them. After that with these and certayn other apparicions the Lord Iesus had litle by litle lift vp theyr myndes to quicknesse of spirit, and to the hope of the resurrection already past, the self same day that was the morow after the sabboth daye whiche next folowed the sabboth of Easter, whē it was night, and the disciples secretly gathered togither, whiche for feare of the Iewes durst not assemble togither in the day tyme, Iesus went in to them when the doores were shut, and standing in the middes in the sight of them all, to take away all fear from them, he saluted them amiably and full gently, saying with a voice well knowen vnto them: Peace with you. And least they should suspect it to be a gost or an other bodye, he sheweth vnto them the prints of the nayles in his hādes, and the scarre of the wounde whiche the souldier had made in his syde with a spear. With this salutacion and sight, the faith of his disciples was confirmed, the sorow taken awaye, and their myndes muche recreate and made ioyouse. For Iesus had promised them before ỳ thus it should be, ỳ within a short time he would se them again, & after they had seen him, & their sorow put away, that he would make their hertes glad & merie. And there withall he tolde them this also should folow, that in the world they should haue sorow and heuinesse, but in hym they should haue peace and quietnesse. Peace with you.

¶ Then sayed Iesus to them agayne: Peace be vnto you. As my father sent me, euen so send I you also. And when he had sayed these woordes, he brethed on them, and sayeth vnto them: Whosoeuers sinnes ye remit, they are remitted vnto them. and whosoeuers sinnes ye retayne, they are retayned. But Thomas one of the twelue (whiche is called Didimus) was not with them when Iesus came. The other disciples therfore sayed vnto hym: We haue seen the Lorde. But he sayed vnto them: Except I se in his handes the print of the nayles, and thrust my hand into his syde, I will not beleue. The texte.

Therfore to cōfirme the Apostles in their ioye & cōforte the more, he once againe saluteth them with good luck of peace, saying: Peace with you, & at the same time withal, he hiely auctorizeth them, & commaundeth them to preache the thinges which they had seen. and sayeth: As my father sent me, so do I send you. I haue truly & faythfully glorified my fathers name, and you agreyng amōg your selfes, shal with like trueth & faithfulnesse preache my fathers name & myne. Prepare your myndes to this function & office: forasmuche as I, now that I haue doen diligently the thing that I had in cōmission to do, go agayn to my father, & frō thence shal send vnto you more plentie & more power of the holy gost. In the meane while shal I also make you partakers of the holy goste according to your capacitie: and euen as he was thus speakyng, he brethed on them & gaue them the spirite, with auctorite to forgiue all men theyr sinnes that would be ioyned to him by profession of the gospel & by baptisme, & that would forthink theyr former life, & be ertsons amended where they haue erred. Whosoeuers sinnes ye remit (sayeth he) they are remitted vnto them, & whosoeuers ye retayne, they shal abide subiecte to their sinnes. When these thinges were doen, the residue of the disciples wer assembled togither, Thomas onely except, ỳ than was absent, whiche name Thomas, signifieth in the Greke tonge Didimus, and in the Latin tonge Gemini, in English doubtfull. For he was one of the twelue whō the Lord did specially and peculiarly choose to ỳ office of preaching the gospell. Therfore after that he was cum in to them, the disciples

that could scante stande for ioye shewed openly vnto him that they had seen the Lord. Thomas supposyng them to be disceyued and illuded by sum vision or spirite, denied to beleue vnles he might see him with his owne eyes: and not to beleue his owne eyes as sufficient witnesse, except he might see withall the prynte of the nayles euen freshe in his handes, yea & with puttyng his owne hande into Jesus side, perceyue by feelyng the wounde that the spear made. And truely, this incredulitie of the Apostle, by the dispensacion of God as he shall dispose, did muche good to the confirmation & stablishment of our fayth.

The texte. ¶ And after eight dayes, agayn his disciples were within, and Thomas with them. Then came Jesus when the dores were shut, and stode in the middes, and sayed: Peace be vnto you. After that sayed he to Thomas: Bryng thy finger hither, and se my handes, and reech hither thy hande, and thrust it into my side, and be not faythlesse but beleuyng. Thomas answered, and sayed: My Lorde, and my God. Jesus sayeth vnto him: Thomas because thou hast seene me, thou hast beleued, blessed are they that haue not seene, and yet haue beleued. And many other thinges truly did Jesus in the presence of his disciples, whiche are not writen in this boke. These are writen that ye myght beleue, that Jesus is Christ the sonne of God, & þ (in beleuyng) ye might haue life thorow his name,

Therfore eyght dayes after, when the Apostles met togither agayne, by stealth, and at this tyme with the reste, Thomas was in companye, whiche hitherto would not beleue that Christe was rysen: the lorde cam in to them where they wer, the gates beyng hardfast shut, and standing in the middes of them, he saluted them after this vsuall and well knowen maner and facion, saying: Peace with you. And turnyng hym by and by to Thomas, whose vnbeleefe he knew, that was ignorant in nothyng: which lacke of beleefe, because Jesus knew it came not as the Pharisees infidelitie did, that is, of malice, but of mannes infirmitie, he vouched safe to heale it. He sayeth thus to hym: Thomas (sayeth he) forasmuche as it doeth not suffice the to haue hearde of many (that I was risen to lyfe agayne) whiche hath seen me and heard me, except thy senses might feale and perceyue the same, bring hither thy fingar & feele the woundes of the nayles, and see that I truely carye the very true markes therof. Put thy hande into my side and handle the wounde whiche the spear made, and hereafter be not vnfaythfull, and harde of beleefe in other matters: but after thou hast now seen this thyng proued certainly true, whiche yet semed to the incredible, see thou giue fayth to my promyses how incredible so euer they seme to the cõmon sence and iudgement of men. After that Thomas had seen and felte, knowing bothe the face and accustomed boyce of the Lorde, he than conceyued a full fayth, and spake aloud: My Lorde and my God. For as he was more hard of beleefe, so no bodye did more clearly confesse Jesus to be God and man, for because the handlyng of the bodye whiche late before hong dead vpon the crosse, witnessed that he whiche was rysen to lyfe agayne, was a very man in dede: and the knowleage of hidde secreat thynges proued well his godhead.

My lorde & my God.

So than of trueth, Jesus did well accepte & embrace Thomas his confession, but yet withall he did reproue his hardnes of beleefe, saying: Thomas bicause thou hast seen me, heard me, & handled me, thou beleuest, but blessed shall they be, whiche though they see not will yet beleue. Verely the Lord Jesus declared vnto his disciples his diuine power and godhead, by many

many other tokens whyche are not wrytten in this booke, but sum thynges are reported and declared by other Euãgelistes, and sum thynges also were reported and told by woorde of mouth: & euen they were the tellars therof, whyche both saw and hearde the thynges them selues. For to set out & write all thynges (whyche woulde haue bene a woorke that for the greatnes it could not haue bene measured) was not cared for, but yet it was thought necessarie to write of sum thynges, that therby ye mought cum to the beleefe that Iesus was the sonne of God. Whyche thyng if ye doe in dede, ye shall haue that full blisse and beatitude whyche our Lorde Iesus promysed to them that when they see not, beleue. For lyke as he suffered death and liueth immortall, so shall ye also by profession of his name in true faythe, obtaine eternall lyfe.

The. xxi. Chapter.

¶ Afterward did Iesus shew hym self agayne at the sea of Tiberias. And on this wise shewed he hym selfe. There wer togither Symon Peter and Thomas (whyche is called Didimus) and Nathanael of Cana in Galile, and the sonnes of Zebedei, and two other of his disciples. The texte.

AND verely, to confirme more & more the fayth of hys disciples, Iesus oftymes appered vnto them, & talked with them, sumtyme also eat meat in their companye: lest any suspicion should satle in theyr mindes that it was but a delusion or sum ghost, whyche they had seen, neyther was he the whiles continually for all that present in theyr cumpanye as he was wount before his death, nor so familiarly handled hym selfe among them: nor yet was seen of all men, because he had sayed before that he would appere to his and not to the worlde, nor to his neyther, but euen when he list. For now immortalitie shewed a certain semblaunce full of maiestie, that was to be had in reuerẽce to thentent that theyr fayth beyng full stated and established, he might withdraw frõ them altogither the sight of the bodye, and spiritually to be now amõgst his. And so now therfore he appered and shewed hym selfe agayne to his disciples, at the depe lake called Tyberias. And he presented him selfe vnto them on this wyse. The disciples, whyche before that tyme kept them selues secret in Hierusalem, to be in sauetie out of the Phariseis daunger, repayred agayne into Galile, and there was a good sorte of them togither, euen no fewer than Symon Peter and Thomas, called Didimus, also Nathanael of Cana a citie of Galile: where Iesus turned water into wine. And besides these, the two sonnes of Zebedei Iohn and James the greater, & with these two was other disciples.

¶ Symon Peter sayeth vnto them: I will go a fishing. They saye vnto him: We also will go with the. They went theyr waye, and entred into a shippe immediatlye, and that night caught they nothyng. But when the morning was now cum, Iesus stoode on the shore, neuertheles the disciples knewe not that it was Iesus. Iesus sayeth vnto them: Children haue ye any meat? They answered hym: no. And he sayeth vnto them: Cast out the net on the right hande, and ye shall fynde. The texte.

Now

Now than, because they lacked theyr Lordes helpe, by whom they wer wounte to be fedde of the meare fre bounteoulnes of frendes, Peter wente in hande agayne with his olde faculte, to get his liuyng with his owne handes: lest he should be burdenouse to any mã, or to be fed by any others liberalite in idlenesse. For then he might not preache, as he thought it was no right that he which serued not the gospell, should lyue of the gospell. Therfore in the twie lighte, because they shoulde haue gone abrode vpon theyr parell in the daye, Peter sayeth: I go a fishing. The reste than sayed vnto hym: We also wil go a fishing with the. And so goyng forth a doyes togitherwards, they entred into the shippe. And they fished all that nyght in vayne. For they gate neuer one fishe, to thintẽt that way should be made for a miracle, and therwith as in a misterie to be signified, that the labour of an Euangelist is all in vayne, vnles Christe doe prosper the mans endeuour.

But now when it waxed day, Jesus stoode on the shore, but the disyples knewe not it was he, partely for the distaunce that was betwene him and them, and partely because it was scant daye: also partely because the Lorde would not furthwith be knowen. Therfore Jesus spake vnto them from the shore, saying: Chyldren haue ye any meate? They than, forasmuche as they knewe not the Lorde by his voice, but supposed hym to be sum other manne which came to the sea to bye fishe, made aunswere that they had none that they couldе selle hym, because they had taken nothyng. Jesus than to declare litle and litle who he was, sayd vnto them: Cast out the nette on the ryghte syde of the shippe, and ye shal fynde that ye could not hytherto.

The texte. ¶ They caste out theyr nette, and anon they wer not able to drawe it, for the multytude of fishes. Then sayed the disciple whome Jesus loued vnto Peter: It is the Lord. When Symon Peter heard that it was the Lorde, he gyrded his coate vnto hym (for he was naked,) and sprang into the sea. The other disciples came by shippe, for they were not farre from lande, but as it wer two hundred cubites, and they drewe the nette with fyshes.

They did as he bad them, for through weryneſſe of theyr vayne labour, and of a great desyre to take sum fishe, they conceyued sum hope: byandby so great a multitude of fyshes was taken, that the net was laden withall, and could vneth be drawen vp to the boate. And wete ye well, this was euen a resemblaunce of the multitude of men which afterward by the preachyng of the Apostles, should be brought and ioyned to the churche oute of the whole worlde, of what language or countrey so euer they wer. By the noueltie of the thyng, that disciple whome Jesus loued was moued to be more attentyfe and to marke the thyng, and so knewe Jesus. And incontinently aduertysed Peter (who was altogether busye about drawyng vp the nette) that it was the Lorde, whiche standing on the shore commaunded to loose and caste out the nette.

Peter, beyng alway one man and like hym self: did forget bothe the nette and the fishe, and tooke his shyrte (for before he was naked) and could not abide but sprang into the sea, and so came he first of all to the Lorde. The other disciples came to him by shippe, for they wer not very farre of the shore, but

but as it wer two hundred cubites, and they altogether ward drive ỹ nette full and laden with fishe.

¶ Assone as they wer cum to lande, they sawe hotte coales, and fishe layed thereon and breade. Jesus sayeth vnto them: bring of the fyshe whiche ye haue nowe caughte. Symon Peter went vp and drewe the nette to lande full of great fyshes: an hundred and thre and fiftie. And for all there wer so many, yet was not the nette broken. The texte.

And when they wer cum to lande, they sawe vpō the banke hotte coales and fishe layed thereon, and breade withal. Therfore Jesus commaunded them also, to bring of they^r fyshes whiche they nowe caught. Than Peter returned agayne to the shippe, & drewe the nette to land ful of great fishes, in noumber an hundred and thre and fiftie. This also made it seeme the greatter a miracle, that when there was so great a multitude and that of great fishes, yet was not the nette broken in sundre with the weight therof. The thyng did represente the humble churche, and as to the worlde weake and narrowe, yet suche a thyng as shall embrace al the nacions of ỹ world, the Lorde Jesus beyng the head and chefe gouernour therof.

¶ Jesus sayeth vnto them, cum and dyne. And none of the disciples durste aske him: what art thou? for they knewe that it was the Lord. Jesus than came, and tooke breade and gaue them, and fy the lykewyse. This is now the thyrde tyme that Jesus appeared to his disciples, after that he was rayled againe from death. So when they had dyned, Jesus sayeth vnto Symon Peter: Symon Joanna louest thou me more than these? He sayed vnto hym: Yea Lord, thou knowest that I loue thee. He sayeth vnto hym: Fede my lambes. The texte.

Furthermore, to shewe a more certaintie that he was very man and no ghoste, he therfore approuyng the veritie of his bodye by beyng seene with mens eyes, heard with their eares, and handled with handes, woulde also eate meate with them. He therfore inuited his disciples to the dyner which was there ready for them. The disciples sate downe, but al whusht & spake no wordes: for the maiestie of the immortall bodye toke from them their accustamed boldenes. In dede they knewe hym to be the Lorde, but nowe he appeared after a more high and glorioule sorte, as one of great noblenesse and excellencie. Therefore none durste aske hym, who art thou? and yet of the very thyng it self, they knewe hym to be the Lorde, although the shewe and semblaunce of his bodye was chaunged.

Jesus therfore came to the feast, and as his maner was brake bread with his owne handes, and gaue it to them, and fishe likewise: by exaumple and dede teachyng his, whome he had specially chosen to be shepeherdes of the churche, to fede his euangelicall flocke with holy doctrine. But yet suche as hym self had taught them. And this is now the thyrde tyme that Jesus appeared (certayne spaces betwene) to his disciples, for he was not in they^r coumpany continually. After dyner was doen, the Lorde Jesus, in maner declaryng by woord of mouth the thyng, whiche in his facte he signifyed, committed his shepe to Peter that he should fede them: but he first thrise required loue of him, to the entent he might powre into the myndes of hys disciples that no man is a fitte shepeheard of an euangelicall flocke, except he whiche beareth suche loue towardes them that he is put in truste withal to kepe, as Christ shewed himself to haue towardes his, for whom he bestowed his lyfe. And ye specially spake to Peter, vtterly to put away the remem- Jesus than came and tooke breade, &c.

membraunce of his denying Christe, and to notise that he should haue the hiest and cheke place in the ministerie of the ghospell, that did passe other in excellencie of charitie towardes the flocke of the Lorde. And therefore, by hym, whom Jesus knewe to be of a more feruente mynde then the reste, he would expresse to all the Apostles and theyr successours, a prouke of a true and a perfite shepeherd. And in dede Peter is wount at other tymes also, to be as a mouth of the Apostles, and by hym the Lorde would haue it knowen and to be heard what the other also would openly cõfesse: For bicause, by the expressed voyce of this man, the publique confession of the whole churche did but a late tyme before, deserue a promyse of the keyes of ỹ kingdome of heauen. And in the same wyse also, he than would that by thys mannes voce, open confession should be made of moste hye charitable loue towardes hym: to the entente that by this one man the reste should knowe what maner of menne ought to be Curates of the Lordes flocke. Symon Joanna (sayeth Jesus) louest thou me more than these? The Lorde dyd not aske these thynges as ignorannte that he was muche loued of Peter, but he would haue inwardely fastened in the hertes of his disciples, that moste hye charitie towardes Jesus, is nedefull to hym that should take cure of the Lordes flocke, for the whiche the Lorde hym selfe suffered death vpõ the crosse.

But Peter, nowe beyng cum to more circumspeccion than he was wounte to be of, made no aunswere concernyng howe muche the other loued the Lord, because he knewe not fully other mens myndes, for his owne parte and conscience, he maketh aunswere, whereof he is bolde to make the Lorde hymselfe witnesse. How muche any other loueth thee, (sayeth he) I knowe not, Lorde I loue thee, and thou askest me, that knowest I doe loue thee. Thou that knowest the secretes of mennes myndes arte not ignoraunt that I loue thee. Than sayeth Jesus: If thou louest me as thou openly sayest, fede my lambes whiche I loue moste dearely: and for whom I haue spente my lyfe, and shewe thy selfe suche towardes them as I haue shewed my selfe towardes you. This shall be a prouke of a perfite loue towardes me.

The texte. CHe sayeth to hym agayne the seconde tyme: Symon Joanna louest thou me? He sayeth vnto hym: Yea Lorde, thou knowest that I loue thee. He sayed vnto hym: Feade my shepe. He sayed vnto hym the thyrde tyme: Symon Joanna, louest thou me? and he sayde vnto hym: Lorde, thou knowest all thyng, thou knowest that I loue thee. Jesus sayeth vnto hym: Fede my shepe.

The Lorde Jesus asketh hym agayn euen with like many wordes: Simon Joanna louest thou me? Peter aunswereth him euen with like noumbre of wordes, Lorde I loue thee. Thy selfe knowest that I loue thee. Thã sayeth Jesus agayne: If thou louest me in dede, feede my shepe, whiche are deare to me. The lord asked Peter the third tyme: Simon Joanna, louest thou me? The lordes asking so often repeted, cast Peter in a scruple and in a sorowe. For although he knewe in his owne conscience that he loued the Lorde exceadyngly, yet because he had thryse denied the Lord after he had so stoutely promyked the contrarie, it caused hym also to distruste hymself. For Peters falle into the denyall of his lorde, turned hym to good, and furthered

thered his saluacion, whiche saile taughte him humble sobrietie, and caused hym to learne a newe lesson, that is, not to put to muche truste and affiaunce in hymselfe, suche a pestilence to euangelicall godlynesse, as none can be moze perniciouse and deadly then it. Therefoze he aunswereth sincerely of trueth, but timerously and very lowlye withal, and where before he trusted to hym selfe, he now putteth all his affiaunce in hym: to whome onely truste and affiaunce ought to be geuen, saying: Lozde, why askest thou me so often, seeyng thou knowest all thyng? Thy self knowest that I loue thee. Than sayed Iesus, therefoze fede my shepe, and vpon theym declare howe muche thou settest by me. Thou shalt take an example of a good shepeherd of me. I haue spente my lyfe foz my shepe, thou lykewyse shalte playe the faythfull shepeheard of my shepe, euē to the losse of lyfe and head. The shepe be myne whom I haue redemed with my blond, and now returning again to my father, I commit and betake them to thy fedyng. Thou therfoze shalt playe the shepeheard and not the lozd, and thou shalt fede to saue, & not kill, oz pull of theyz skynne to their vtter vndoyng. If I be thyse deare and welbeloued of the, they shall be dearely beloued of the, whome I loue exceding well. The Lozd Iesus would haue these thynges with so greate dyligence powred into the myndes of his disciples, because he knewe there would rise men, that should not foz the loue of Iesus, but foz theyz owne commodities sake, take cure of christen people, oz rather inuade and with violence take cure vpon hande: whiche mayer of persons would in stede of shepeherdes, play the tyzauntes, and robbe altogether. Moreouer the lozde did vouchesafe to declare also what the thze tymes repeted cōfession of loue, did meane. He that foz the healthy and saferie of the Lozdes flocke, contemneth hys tyches, careth not foz worldelye honour, and neglecteth his owne affeccions, sheweth great lykelyhood of trueth that he hath a pure sincere loue, but he that foz sauyng the flocke, letteth not to auenture his lyfe, that mā (ye wote well) hath (so doyng) geuen a most thre lesson of perfite loue and charitie.

Verely verely I say vnto thee, when thou wast young, thou gyrdedst thy self, and walkedst whyther thou wouldest, but when thou arte old, thou shalt stretche foorth thy handes, and an other shall gyrde thee, and lede thee whyther thou wouldest not. That spake he signifiyng by what death he should glorifye God. The texte.

The Lozde now willyng sumwhat to open that Peter in tyme to cum, should doe that thyng, sayd: Peter, I do wel assure thee therof, thou shalt when tyme is, perfourme & accomplishe the thyng whiche thou now sayest and confessest. Foz truely it is no delicate profession. Foz when thou wast young, and in bodily strength moze able to suffer labozious and grieuous thinges, thou wast moze daintely occupied and liued moze at ease. Foz thou girdest oz gyrdest thy self at thyne owne wil and pleasure, and walkedst at libertie whither thou wouldest. But when thou arte old and than in bodily strength moze weaker thou shalt be moze hardly intreated, thou than beyng in heart and wil moze strong. Foz thou shalt stretche furth thy handes, & an other shall gyrde thee, and leade thee whither thou wouldest not. By this riddle oz parable, Iesus signifyed by what kynde of death Peter should once glorifie God. Foz because, beyng very aged, he was ledde to the crosse, whiche though he suffered gladly foz the excellente loue that he bare towardes his Lozde, yet the weakenesse of mannes nature lothed it.

And

The texte. ¶ And when he had spoken this, he sayeth vnto hym: Folowe me. Peter turned about and sawe the disciple whom Jesus loued, folowyng, (whiche also leaned on his breaste at supper, and sayde: Lorde, whiche is he that betrayeth thee?) When Peter therefore saw hym, he sayeth to Jesus: Lorde, what shall he here doe? Jesus sayeth vnto hym: If I will haue hym to tarye tyl I cum, what is that to thee? folow thou me. Then went this saying abroade among the brethren, that the disciple should not dye. Yet Jesus sayde not vnto hym, he shall not dye, but if I will that he tary till I cum, what is that to thee?

When Jesus had sayed thus, he begunne to walke, and sayd to Peter, folowe me: so once agayne prouoking and inuityng hym to the folowyng of his charitie and death: whē Peter turned and loked about hym, he seeth euen that disciple whom Jesus loued, and that leaned on the lordes breast at his last supper, whilest he asked of him who should betraye hym. Forasmuche as Peter did entierly loue this disciple, and knewe that he was alway better beloued of the Lorde then the rest, and than sawe the same vnbidden, folow next vnto Peter, Peter asked the Lorde what should becum of that man. For he now knewe alreadi of his owne death, and he desyreth to knowe whether that he should haue this man a companion to die with hym. For he thought that to be a gloryouse thyng vnto hym, and a great token of the Lordes loue towardes hym, that he might dye after the example of Jesus. But Jesus to correct this vnnecessarie care that Peter had of an other mans death, sayed: If I will haue hym tary till I cum, what is that to the. He is myne, and after myne aduise will I ordeyne and determyne for hym that shal be for the best. Take and prepare thou for that whiche apperteyneth to thy self, that is to say: that thou folowe me. And than vpon the occasion of this saying, there rose a bruite among the disciples that Jesus his welbeloued disciple should dye no violent death, but should liue still vntil the Lord shall cum agayne to iudge the quicke & the deade, (whiche they al thought than should be sone after). Albeit the Lorde did not say, he shall not dye, but to make dull, abate, and repulse Peters curiositie & ouermuche diligence, he denyed it to pertaine vnto hym, though his will and pleasure had been that the man should still liue vnto his last cummyng.

Folow thou me.

The texte. ¶ The same disciple is he, whiche testifieth of these thynges, and wrote the same thynges. And we knowe that his testimonie is true. There are also many other thynges whiche Jesus did, the whiche if they should be written euery one, I suppose the worlde could not conteyne in the bookes that should be written.

And in dede this is that same disciple that witnesseth these thynges thus to be doen, and that wrote the same, to the entent they may more truely and more far abrode be scattered and dispersed to the knowlege of al folke. And we haue knowen that his testimony is true. For he wrote not other mens hearynges, but at which hymself was present. Nor he hath not made mencion of all the thynges whiche Jesus said and did. For if a man should goe about to tell them euery thing by it self, an vnmeasurable sorte of bookes should be made thereof. But so muche is written as sufficeth to the obteyning of saluation. Therfore the rest is, that beleuyng these, and stickyng to the steps and wayes of Jesus, we labour diligentely to get the reward of immortall lyfe.

Thus endeth the paraphrase vpon the Gospell of S. John.

To the moste vertuous Ladie

Quene Katerine dowagier, late wife to kyng Henry the eight of moste famous memorie deceassed, Nicolas Udall your gra-ces moste humble oratour and seruaunt wisheth perpetual felici-citee and ioye in Jesus Christ our lorde.

Oralmuche as nothing dooeth with like spede or with better effecte, either ope to ꝑ worlde or engraue in mens heartes the knowlage of Goddes commaundementes, and the rules of true christian doctrine, then deuout and godly traictises for the expounyng and declaryng of holy scripture: how happie and blissed are we, and how greatly bounde to thanke God, that in these our tymes there daily come foorth so many and thesame so fruictefull and godly weorkes in our owne toungue, to the ghostely coumforte and edifiyng of al deuout christian readers in the true feith and religion. For where in tymes past the studious wryters of bookes wer enforced with muche high suite & seruice to procure the fauour and good wille of princes or other estates, to whō to dedicate suche weorkes as thei wrote, to thentent that vnder the name and protection of suche noble personages the said weorkes might bee the better habled to the readers, and the better accepted of people: now dooe kynges, Quenes, princes, and other piers (especially here in Englande) of their owne mere motions and good zele not onely with their propense fauour, and with their beneficial aide, comforte, and liberalitee, help forewarde the good endeuour and sedulitee of studious wryters myndyng by their godly monumentes to edifie the feithfull cōgregation: but also are diligent and peinfull, bothe to putte their owne handes to the endictyng and pēnyng of many hollsome traictises for that purpose, yea and ferther by their exaumple & prouocacion to sette others in hand with writyng or translatyng, to the fruictefull exercise of the learned, to the hollsome enstruccion of Englishe readers, and to the effectual edifiyng of the simple ignorant multitude, if thesame can be content for their solle helth to geue eare and mynde therto. And emong this forte of publique benefactours, your excellent highnesse Quene Katherine dowagier, deserueth no lesse then next after our soueraigne lorde the kynges maiestee, who euen now alreadie at the first entreaunce of this his moste noble reigne, and within the peres of tendre minoritee dooeth with the aduise and consente of the moste prudent and thesame his moste dere vncle Edwarde duke of Somersette, aswell of his moste royall persone in the tyme of his minoritee gouernour, as also of all his Maiestees realmes, dominions, and subiectes Protectour, together with the assente & consent of the other his moste honourable, moste trustie, and moste feithfull Counsaillours moste forewardely, moste earnestely, and with all possible diligēce labour daie and night aswell by moste hollome lawes, as also by Omelies of moste pure doctrine, and by true preachers, to reformme abuses, to sowe abrode the

woorde of God, and to plante true religion in all partes of his realmes and dominions, your highnesse (I saie) next vnto these two deserueth no lesse then to bee estemed & called the chief patronesse: not onely for diuerse moste godly Psalmes and meditacions of your owne penning & settyng foorth: but also for procuryng this present worke of Erasmus Paraphrases to bee thus trãslated to the vse of ỹ vnlearned multitude, whiche can get no further then the vnderstandyng or readyng of Englishe. For in this Paraphrase of Erasmus is conteined in manter a wholle librarie of deuout and catholike expositours vpon the wholle newe testament: in whiche newe testamente is conteined the plenteous rychesse and moste precious treasoures of Christes ghospel, that is, of the gladde newes of Goddes fauour and mercie towardes mankynde. Whiche fauour and mercie of God whosoeuer dooeth feithfully and syncerely enbrace: can not but fauour and further the settyng foorth of scripture in the vulgare language that al folkes maie knowe it, & also of any other godly traictises whereby thatsame general benefite of God towardes mankynd maie the more clerely and certainly bee perceiued.

And to this effecte forasmuche as Desiderius Erasmus of Roterodam dooeth especially directe aswell these his Paraphrases vpõ the newe testamente, as also all other his right christian writynges, and that with as muche indifferencie as is possible to bee: I cannot but iudge that whoso are prompte & haistie condemners of Erasmus, or eagre aduersaries vnto his doctrine: dooe vnder the name and colour of Erasmus rather vtter their stomacke and hatred against Goddes woorde and the grace of the ghospel, whiche Erasmus for his parte moste diligẽtely and moste simply laboureth to bryng to light. His doctrine (will some vneagual iudges saie) is scarcely syncere. If there shal no more insyncerities of doctrine appere in the writynges of theim that will so saie, then the cõmon cõsente of the christian worlde dooeth fynde and iudge in Erasmus: I doubte not but their woorkes shalbee of all good people approued, desired, enbraced and folowed. Erasmus (will some suche headie persones saie) doeth some where erre. It maie so bee forasmuche as a mã he is, and so esteemeth him self, and would his woorkes none otherwyse to bee reade or accepted then the writynges of other mortal men. But in case he should in some place saie now and than a woorde to muche or to litell, or putte a wurse woorde for a more apte terme: or if he should in some place stoumble or swerue (whiche pointe of humain frailtee the best doctours that wrote sence the Apostles tyme hath not escaped, nor Erasmus so stãdeth in his owne wilful opinion, but that beeyng foũd & tried a faulte, he would haue been as readie to retraicte it, as euer any other godly and catholike writer hath been:) yet wer one litel trippe (after my poore iudgement) emong so many notable good woorkes for the interpretacion of scripture, and for the help of the simple, rather to bee borne withall, then so many good thynges to bee either reiected or kept awai from the houngrie christian readers. It is a cold charitee that can beare with nothyng: and an eagre malice it is, that for a trifle or a matter of nothyng would haue the ignorant multitude to lacke so muche good edifiyng as maie bee taken of Erasmus, aswell in all his other right deuout and catholike woorkes, as also moste

specially

ſpecially in theſe his paraphraſes, in whiche he laboureth ſo to enlarge ꝯ proceſſe and tenour of the texte, as the ſenſe therof maie bothe euidently be gathered, and maie well hang together. Eraſmus therefore lyke as he hath by a paraphraſticall diſcourſe plainly ſette foorth the ghoſpelles of the fower Euangeliſtes afore: ſo doeth he now here expoune the ſecound parte of Lukes ghoſpell entitleed ꝯ Actes of the Apoſtles, whiche weorke Athanaſius (at leſte wyſe if it wer Athanaſius in dede, that wrote the litell traictiſe entitleed of the bookes of bothe the old & the newe teſtament. &c.) teſtifieth, that Luke wrote out of Peturs mouth, and that Petur endicted vnto Luke what and how he ſhould wryte theim, as Paule endicted to the ſame Luke whan he wrote his ghoſpell. Wherof (as Eraſmus in the preface to his paraphraſe vpon Lukes ghoſpell recorderh) it is gathered and thought that the ſaid Actes wer wryten in Rome. But whereſoeuer thei wer wryten, certes the weorke was no leſſe expedient and neceſſarie to bee wryten, ne the paraphraſe vpon the ſame any thyng leſſe requiſite to bee tranſlated into Engliſhe, then the reſte of the newe teſtamente: firſt for that it is a plain hiſtoricall narracion and a piece of the verai ghoſpell in that it declareth alwell the aſcenſion of Chriſte from yearth vp into heauen, as alſo his ſendyng down of the holy ghoſte from his heauenly father, together with the ſpryngyng vp of the primatiue churche, and the fourme and order of preachyng that the Apoſtles than firſt begoonne with: ſecondely becauſe it was (as Eraſmus hymſelf teſtifieth) the laſt parte that he did of all the whoſle paraphraſes vpon the teſtamente, and by reaſon therof (as I iudge) the moſte abſolute piece of weorke and beſt dooen of all the reſt, by reaſon of his long exerciſe afore in this kynde of wryting: and thirdely becauſe this piece of the newe teſtamente is no leſſe profitable for the publiſhyng and furtheraunce of the ghoſpell, then Luke did deuiſe and entende it, ne to the poore younglyngs in Chriſtes diſcipline any thyng leſſe auaillable. For here maie we learne the begynnynges of Chriſtes churche, by whom & by what manier perſones the feith of Chriſte firſt ſproong vp how it proceded and grewe, how it was perſecuted, and how by perſecucion it wexed ſtronger and ſtronger. For as the Paulme tree the more weight and burden is layed vpon it, the more it ariſeth and ſhooteth vpright: ſo the ghoſpell the more perſecucion that was inflicted vnto it, and the more rigour, wrong, reproche, cheines, and aduerſitee that was miniſtred vnto it, the more it grewe, the more it proſpered, the better it went forward, and the more it flouriſhed.

In the Actes is to bee read by what meanes and driftes of humain policie the enemies of Chriſtes bloud and ghoſpell wraſtled to ſuppreſſe the glorie of his croſſe, & how the more that the wyſedõe of the world thought to euacuate the fruicte of Chriſtes death and paſſion, the more did the humilitee of preachyng the Croſſe weorke in the hertes of the ſimple to contemne not onely the pleaſures and flaterie of the worlde, but alſo the perſecucion and tyrannie therof, ſo that daily encreaced in euerie place where the ghoſpell was preached, thouſandes vpon thouſandes to augment the feithfull congregacion.

The

The Actes therefore wer no lesse necessarie to ber translated thē the rest of the paraphrases, whiche Actes I haue by occasion of addyng, digestyng, and sortyng the texte with the paraphrase throughly perused, and conferryng the same with the Latine I haue here and there dooen my good will and diligence to make the Englishe aunswerable to the Latine booke, as lesse wyle in sense: as by the same occasion I did also with Matthewe. In Jhon I haue in manier dooen nothyng at al sauing only placed the texte, and diuided the paraphrase, because I knew the translatours therof, with whose exquisite dooynges I might not without the cryme of great arrogācie and presumpcion bee busie to entremedle. Moste humbly therefore beseechyng your highnesse moste gracious Ladie, in good parte to take my good zele and diligence, and in case any thyng shall not sufficientely aunswer your mynde or desire, the same to impute rather to the lacke of faculte and knowelage, then to any defaulte of good wille in me: I shall here without any ferther circumstaunce of woordes commende and leaue this wholle worke to the diligent readyng & folowyng of all the deuout Englishe congregacion: and with moste hertie prayer beseche almightie God long yeres to preserue and continue the prosperous estate of your highnesse, to thende that by your good help and meanes the deuout people that are willing and forward to learne and to liue Christianly, maie receiue many lyke godly worckes and fruictfull tractatiles, to their continuall ghostly profite, coumforte, & edifiyng in the same our lorde Jesus Christe, to whō with the father & with the holy ghoste bee all laude, honour, and glorie bothe in heauen and yearth for euer and euer. Amen.

The Paraphrase of Erasmus vpon the Actes of the Apostles.

¶ The.i. Chapiter.

¶ In the former treatyse (deare Theophilus) we haue spoken of all that Jesus began to do, and teache, vntyl the daye in whiche he was taken vp, after that he, thorough the holy ghost, had geuen commaundementes vnto the Apostles, whom he had chosen: to whome also he shewed hymselfe alyue after hys passyon, and that by many tokens (apperyng vnto them fowerty dayes, and speakynge vnto them of the kyngdome of god) and gathered them together, and commaunded them that they should not depart from Hierusalē: but to wayt for the promyse of the father wherof (sayth he) ye haue heard of me. For John truely baptised w water, but ye shalbe baptised with the holy ghost after these fewe dayes.

The texte.

NOwe haue I accomplyshed thone halfe of my promyse deare frend Theophilus: forsomuch as I comprysed in my former treatyse, the lyfe of Jesus Christ, more groundly rehersyng the hystorye, then other that wryte therof: that is to wete, euen frome the tyme that John Baptist, which was the foremessagier of the lorde, was conceyued, because that in thys same rehearsal, certayne prophecies were also dysclosed, affirming by expressed wordes of promise, that Messias should sone after cum. This done, sum thynges haue I rehearsed more at large, which of the other wryters wer left vntouched, as of Christes conception, of hys byrthe, of hys circumcision, and of the purification of Marie, sumwhat also I touched of his godly towardnes wherof he shewed a proofe and token beyng but.xii. yeres olde. These thinges thought I, for that cause worthy to be recited, that by many tokens it might be euident, that this was he, whom prophecies had notably spoken of, and that euen the tender youth of Jesus, lacked not witnes of good men, & of those which wer inspired w the holy goste. And though it be not to be doubted but that Jesus whole trade of lyfe, was an excellente example of perfect holynesse, yet those thynges omitted whiche were done in the meane space, we passed ouer, vntyl that time that John by his preaching and baptisyng, began to shewe himselfe the foremessagier of Christe, forasmuche as our lorde Jesus began from that tyme forwardes, chiefly to be occupyed about the healthe of mans soule, accordyngly as it was conteyned in the figures and darke sayinges of Moyses lawe, and in the foreshewinges of the prophetes. All whiche his busy endeuour, resteth in these two poyntes: in deades, that is as muche to saye, as in worckynge of myracles, sufferynge paynes of the crosse, and in resurrection, wherin he lefte none of al those thinges vndone, that either by shadowes of the law wer sygnyfyed, or spoken of before by the prophetes, and in wordes: by meane wherof he taughte a newe kinde of philosophie, & a ioyful, so that we might both lerne of him, & take example to liue a godly life. Al these thinges haue I treated of in order, euē vn to ẏ day, ẏ he was receiued into heuē frō whēce he cāme, after he had risen frō death to lyfe, & cōmaūded his.xii. apostles, & other hys disciples to the nūbre

In the former treatise (deare Theophilus) we haue spoke of all ẏ Jesus.

began to do,

and teache,

vntyll the day in whiche he was taken vp

after that he,

of thys cōpe and .x. whom he had specially chosen, to thende that they, whan they had receyued the holy ghost (whom he euen than breathyng in the very face of them, endewed them wyth and afterwarde sent the same from heauen more abundauntlye,) should go thorough all the worlde, and preache thys gospell, not to the Jewes onely, but vnto all maner nations of the worlde. And fyrst of all it was expedient, that they, by whome he hadde purposed to bryng all men in beleke of his wonderfull actes: shoulde be throughly confirmed in fayth them selfes. The chiefe poynte emong the reste, was this, that all men should be fully persuaded, that Jesus was in verey dede, dead, and that he verayly arose from death to lyfe the thirde daye, not with a phantasticall body, but with the verey same, beeyng nowe immortall, whiche he before tyme had carryed on yearth, subiecte to death, and which had been layed voyde of lyfe, in the graue.

To whome also he shewed him selfe alyue after hys passion (& that, by many tokens) appering vnto them fourtty dayes, & speakyng vnto thē of ꝑ kyngdom of god.

For this cause thought he it not sufficient, once onely to shewe himselfe to his disciples, after he had arisen from death to lyfe, but oftē tymes appered he to them, not lyke as ghostes are wonte tappere, but in sundrye wyse, declaryng by euidēt tokens to them, ꝑ he had taken vnto him hys lyuely bodye agayne: fowerty dayes taryed he wt̄ them on yearth, for the same cause purposely, yet of all thys time would not he be seene of any, but of his owne disciples. And not onely his pleasure was to be sene of thē, heard, & felt, but also familiarly he eate & dranke wt̄ them, which is the moste euident token that maye be of a lyuely body. And in the meane space, he often communed wyth them of the kingdome of god, puttyng thē in mynde of those thynges, which he had done & taught before his death, that they myght finally perceiue that euery thyng was cum to passe, whiche he sayde shoulde cum, warnynge them farder, what they from thence furth shoulde eyther doo, or awayte for. For though he had already geuen them authoritee to preache ꝑ gospell, yet forbade he them, they shoulde not hastely set vpon the exercise of so weyghtie a matter, & that they should not depart from Hierusalem, but that they assembled there & together applying them selues eache with other to fasting, geuyng laudes to god, & praying, should awayt for the cūming of ꝑ holy gost, whom he before his death, had promised that his father shoulde sende, to be an other cōforter to them. I (sayed he) promised wt̄ mine owne mouth, and doubte not ye, but my father wyl see the same vnfeignedly performed, that I haue promised you in his name. For hys wyll & myne be bothe one. Thentrepryse, that ye shal take in hande, is of heauen, & of no yearthly mannes inuencion: ye shall not teache carnall thinges, as the Phariseis haue done hitherto, but ghoostely thynges: and greate trouble shall ye haue for preachyng of my ghospell. Wherfore it is necessarye that ye be strengthed wyth power from heauen, that ye maye be hable to sustaine so chargefull an entrepryse, that shall not be brought to passe by mannes polycie, but by healpe of the holy ghost.

And gathered them together, and cummanded them, that thei should not departe frome Jerusalē: but to awayte for the promyse of ꝑ father wher of (sayeth he) ye haue heard of me.

For those thynges that haue bene hitherto done, are but as rules instructions and principles for young begynners, in respecte of settynge forwarde the gospell. As that John Baptyzed wyth water, but the holy ghoste gaue he not, for it passeth mannes power to gyue him, and nothinge els preched he, but that man should repent, and that the kyngdome of heauen was at hande.

For John truly Baptyzed with water.

Nowe

Nowe must ye haue stronger maynteinaunce to sette forthe the lyuelye doctrine of the gospell, and to beare of the assaultes of the worlde, whyche shall stryue agaynste it. To bringe that aboute, it is not sufficient that ye bee voyde of synne, but ye haue nede of a newe spirite to the settynge forthe of this newe kynde of lernynge, a plenteouse spirite, that shall abundantlye assyste you, an heauenly spirite, and a spirite lyke fyer: in whome ye shall be christened within fewe dayes.

This is the baptisme, that John coulde not geue, but prophecied þ I should geue it. For thus sayde he, in bearyng wytnesse of me: he shall christen you (sayed he) wt the holy ghost and fyer. In tymes paste also god endewed hys prophetes, and other holy men, with his spirite. And I haue breathed my holy spirite on you. It is euen the veray same spirite, but nowe shal he most plenteously be powred ouer all the whole worlde, and shall renewe all thynges. Agaynste his comyng, make your selues ready with fastyng, & prayer, but specially with full truste and confidence, that ye may be fitte instrumentes for him to spreade abrode his heauenly power.

The texte.

¶ Whan they therefore were cum together, they asked of him, saying: Lord, wilt thou at this time, restore agayne the kingdome of Israel? And he sayed vnto them: It is not for you to knowe the tymes, or the seasons, which þ father hath put in his own power: but ye shall receyue power after that the holy ghoste is cum vpon you. And ye shalbe witnesses vnto me, not onely in Hierusalem, but also in all Jewry, and in Samaria, & euen vnto the worldes ende.

Whan they therefore were cum together, they asked of hym saying: lorde, wylte thou at this tyme restore agayne the kingdom of Israel

After Jesus had spoken these wordes vnto his disciples, beyng assemled into one place, because he woulde haue no variaunce lefte emonge them, at his departyng (for euen to that houre they had not yet put oute of their heddes theyr phantasticall dreame, of the kingdome of Israell, to be aduaunced and enlarged by him) they enquyred of the Lorde, as he was euen readye streyght wayes to departe, whether that as soone as he had sente downe the holy ghost, he woulde restore hys people of Israell to theyr worldely kingdome agayne, and whether he woulde immedyatlye appere before the face of the worlde in his maiestie. For they had not yet conceyued what manner a thing thys ghostely kyngdome should be. Peter woulde haue hadde hym establyshe a kyngdome whan he was on the hylle. The reste also of thapostles, what tyme mencion was made of rysyng from deathe to lyfe, enquyred of his kingdom, & now eftsones vpon that cõmunicacion which thei had hearde, of sendyng downe the holy ghoste, they came to remembraunce of a temporall kyngdome. For they trusted that it should cum to passe, that the Jewes should be rulers ouer all the worlde. And in veray dede sure it was to cum, that Israell shoulde reigne, not that fleashlye Israell, but he that truly had deserued this name, that is to saye, he that in dede were stronge in God. For Jacob deserued well to haue that name whan he wrastled wyth thaungell. As long as the worldelye man trusted to hys owne desertes, he was not hable to satisfye the Justice of god. For all the world for sinne was reproued, & subdued vnto punishmẽt. But after that man began to mistrust his owne workes, & to sticke vnto the promyses of the gospell, he dyd, as a man woulde saye, ouercome the iustice of God, and by force obtayned mercye. This kyngdome beeyng decayed in euerye place, but specially emonge the Jewes, Christ restored through his gospell: The dysciples not vnder-

standyng this, phansied with them selues that sum good chaūce would cum, whiche should delyuer them from all persecucion of the wycked. But as for that was not for to be loked for before the ende of the worlde. Which tyme the lorde woulde not haue them to knowe, because it was not expedient for them to knowe it. And therfore, whan they curyously demaunded it, he put them to silence with this answere: Enquire not of those thinges, which are not expedient for you to knowe. Onely beleue stedfastlye, and dooe that ye are commaunded. Ye shalbe but ministres in this matter.

And he sayde vnto them: It is not for you to knowe the tymes, or the seasons.

Leaue the procedynges herein, and the ende of the same, to my heauenly father. It is not therfore your part to know, what yere, what moneth, or what houre, the kyngdome of Israell shall cum, whiche thynges the foly Chalkers curyously seke for. As muche as my fathers pleasure was that they should knowe I haue tolde you, but that time haue I not vttered vnto you, because my father reteyneth to himselfe, the knowleage therof, to this ende, ỹ ye be diligent in doyng your duties. The kyngdom of god shal cum finally, where as both the good & the bad shal be rewarded accordyng to theyr desertes, agaynst whose cōming must ye be alwayes ready. Albeit this spirituall kyngdome shall in the meane season also appere, in settyng forthe wherof, god shall vse your healpe, but as rewardyng you therfore, let hym alone with that. Wherfore, settyng aparte your desyre to knowe those matters which ye ought not to knowe, make redy your selues to that that is at hand. To the whiche thynge, because ye of your owne habilitie are not sufficie, the holy ghoste, accordyng to my promyse, shall be powred on you from heauen, to augment your strength of mynde, and to bryng into your remembraunce agayne what so euer I haue heretofore taught you: & farther to put in your myndes, what so euer thynge els it shall behoue you to knowe. And so shall ye, beyng taught by his instruction, and strengthed with his aide, beare witnesse of me, fyrste at Hierusalem accordyng to the saying of the prophet, out of Syon shall the lawe procede, and the worde of the Lorde out of Hierusalem: & sone after, throughout all Jewry, nexte throughout Samaria, which is nygh adioyning to Jewry, and fynallye throughoute all cuntreys in the worlde, where euer any dwelling of man is. For I came indyfferently for all mennes sakes, I dyed for euery man, and eche man hath the gracious fauoure of my gospel profered him. Hitherto the lawe hathe reygned onely emong the Jewes, but my father wyll haue his gospel to reygne, as farre abrode as the worlde is open or wyde.

The texte.

¶ And when he had spoken these wordes, whyle they beholde, he was taken vp on hyghe, & a cloude receaued him vp, out of theyr sight. And while they loked stedfastlye vp towarde heauen, beholde, two men, as he went, stode by them in whyte apparell, whyche also sayd: ye men of Galile, why stande ye gasyng vp into heauen? The same Jesus which is taken vp from you into heauen, shall so cum, euen as ye haue sene him goo into heauen.

And when he hadde spoken these wordes whyle they beholde, he was taken vp on hyghe.

These were the last wordes, that our lorde Jesus spake to all his disciples beyng gathered together into one place at Bethany: After whyche wordes whē he had blessed them, in sighte of them all, caryed he was vp on hyghe so long, vntyll ỹ a bryght cloude toke the body of hym clene out of sight. For thā was it ful time for them to trust no longer vnto his bodely presence, that they myght were the more spirituall & might beholde Jesus none otherwise than with the eyes of theyr fayth. And for this cause, whē Jesus was takē vp

on hygh

on hygh, the disciples stode with theyr eyes stedfastly fyxed towarde heauen. So harde a thing was it to pul them from him, whom they loued excedyngly, though beyng yet but weake. They loked also, whether that any miracle shoulde be shewed them from aboue. Therfore sodenlye two messengers frō heauen appered, in mannes likenesse, in white garmentes, the verye fourme caused them not to feare: the bryghtnesse of theyr garmentes was conuenient for the messenger of him, that than hastened to his glory. These two dyd wyth frendly wordes asswage the disciples sorow, that they had conceyued by the departure of theyr Lorde, and called them backe agayne frome theyr gasyng vp, whiche profited them nothyng vnto theyr vocation, saying: ye men of Galilee, what stand ye here lokyng vp towardes heauen? This same Iesus, whyche is nowe taken frome you to heauen, is returned whence he came, as ye haue often hearde of him, that he came frome his father, & that he woulde, leauyng you in the worlde, returne to his father agayne.

they loked stedfastlye vp towardsheauen, beholde, two men, as he wer, stode by the in white apparell.

Whyche also sayde: ye men of galile, why stande ye gasynge vp into heauen.

He is not taken vp into the ayre as Helias was, but he is receyued into hys fathers Palayce, and there shall syt at hys ryght hande, as partener of the kyngdome of heauen. You sawe him goynge to heauen, wyth a visible body, and yet immortall. And lykewyse in tyme to cum shall he returne, that they whyche would not whiles he was here, knowledge him to be theyr sauiour, shall than fecle hym to be a iudge. He shall not cum agayne to you porelye, but from on highe shall he shewe himselfe to the eyes of all men with greate glorye. But a fewe of you sawe him goyng vp, but euery man shall see hym at his seconde cummyng. Albeit ye must not loke for him immediately to returne. He himselfe shewed you that the gospell of god should fyrste be preached throughout the worlde. Now therfore endeuour youre selues rather to do that. For ye were not bidden tary here, but to continue at Hierusalem, to the ende that after ye haue there receyued the holy ghost, ye may luckely take in hande this heauenly businesse.

The texte.

¶ Than returned they vnto Hierusalē frō the mount, that is called Olyuete. Whiche is from Hierusalē, a saboth dayes iourney. And whan they were cum in, they went vp into a parlour, where abode both Peter and James, and John and Andrewe, Philyp and Thomas, Barthelmew, and Mathew, James the sonne of Alpheus, and Symon zelotes, and Judas, the brother of James. These euery one continued with one accord in prayer and supplication with the women and Mary the mother of Iesu, & with his brethren: The nūber of the names that were together, were about an hundred & twēty.

Thenreturned they vnto Ierusalem frō ỹ mount, that is called Olyuete

The disciples than obeyed these wordes, & departyng frō the mount, called Olyuete whiche our lord before his death was so delyted with, that verye often he resorted vnto it, & vpon the whiche he last (also) stoode when he was readye to returne vnto heauen, repayred to Hierusalem. That hyll is frome Hierusalē as farre as it was a lawfull iourney on the Sabbothe daye, that is to saye, almoste two myles. From this hill went he to suffer ỹ shamefull death of the crosse, and from thence lykewyse he went to glorye: wythin the sight of this hill is Hierusalem situate, and syttyng ther vpon had he Prophecyed with weppynge teres the distruccion of the same Citie. In this citie whiche was a murderer of the prophetes, the lorde willed firste the lyghte of the gospell to spredе, partely for because it was so foresayd by prophets, and partly that they should haue no pretext ne cloke lefte them for theyr excuse, whiche otherwise through theyr owne infydelitie woulde vtterlye haue perished. Thapostles wer more desirous to looke vpwarde to heauen, whither

their lord went before them, but we for profyte of our neighbour must often cum doune to thinges, whiche be rather necessary thē pleasaunt. When they
And whē they wer cum in they wēt vp in to a parlour. came to Hierusalē, they went vp into a certaine parlour, where those disciples abode, ẏ wer emong the rest, most familier with Christ: that is to saye, Symō Peter & John, James & Andrewe, Philippe and Thomas, Bartholomewe & Mathew, James the sonne of Alpheus, & Symon zelotes, whych in Hebrew was called Cananeus, and Judas, by syrname called Thadeus or Libeus, brother to James the yonger. Certayne women besydes taryed in the same parloure, whiche of a deuoute loue folowed the Lorde in hys waye rydyng to Hierusalem, and had serued him with their gooddes.

Emong those was also Marye the Mother of Jesus, wyth certayne other his kinsfolkes, whom the Hebrues called his brethren. Marke me here a lytle the begynnyng of the churche, which was than as young borne. They were delyted with the cytie Hierusalem, whiche sygnyfyeth wyth the Hebrues, the syght of peace. But suche that take this worlde for theyr cuntrey, dwel not in Hierusalē, neyther atteigne they to the quietnesse of an heuenly lyfe. Neither they that haue theyr mindes troubled with worldlye desyres, dwell in Hierusalem. The holy ghoste entreth not into suche hertes. They were also delyted to be in a parloure, whiche is an hyghe place of the house. For shoppes, or worke houses are wont to occupye the lower partes of houses. But he that maketh him selfe ready to bee a dwellynge place for the holye goste, must be vtterly voyde of all vile cares. This is that holye congregacion, whiche oure Lorde Jesus chose emong all others. This parlour was the fyrst house wherin that godlye churche dwelled. Nowe marke what was here done. They spente not the tyme in brablynge or ydle tales, but continued all together of one mynde in holye prayer. Chrystes churche is not there, where is not agremente & concorde. Their prayers God accepteth not, whiche loue not brotherly. Neyther is he woorthye to be hearde, that prayeth not instauntly. The holy congregacion prayeth all one thyng. Where one prayeth for ryches, an other wysheth the death of his enemy, an other for long lyfe, an other for promocion, an other, an other thinge, there is no prayer mete for Chrystes cōgregacyon. The reste also of the disciples, resorted to the parlour where thapostles were. And whosoeuer wyll be accoumpted Jesus disciple, muste flocke to the company of the churche. Nowe was there of people gathered together aboute the numbre of an hundred and twentye. So fewe of them there were that loued Chryst wyth all theyr hartes.

The texte. ¶ And in those dayes Peter stode vp in the myddes of the disciples, and sayde: ye men & brethren, this scripture must nedes haue been fulfylled, which the holy goste thrugh the mouth of Dauid spake before of Judas, whiche was gyde to them that toke Jesus. For he was noumbred with vs, and had obtayned felowshyp in this mynistracyon. And the same hath nowe possessed a plat of grounde wyth the rewarde of iniquitie: & when he was hanged, he burst a sonder, and all his bowelles gushed oute. And it is knowen vnto all the inhabitours of Jerusalem: in so muche that the same felde is called in theyr mother toungue Acheldamath, that is to saye the bloude fielde.

Here began Peter, as it full well besemed a faythfull shepeherd, that earnestly wysshed for thincrease of Chrystes flocke, to be somwhat carefull that thapostles, whome hys master Jesus had chosen twelue in noumber, were dymynished. For by reason of the deathe of Judas Iscarioth, of twelue

there

there remayned but eleuen. Marke me here, o Theophilus, the maner, that the churche than vsed in theyr consultacion. A greate multitude of disciples beeing present, Peter representing the person of a byshop, stode vp in the middes where the disciples were syttynge: to thintent that some decree with eche mannes consent, myght be stablyshed, that shoulde seme conuenient to make vp thapostolike ordre againe. His beginning was of holy scriptures. For thence must a sermon bee taken, that is worthye to be spoken of a man of the churche, neyther was any thing here with them determined, before they all had made with one assent their prayers. His wordes wer these: Brethren, ye ought not to attempt any new matter by mannes polycie or persuasyon, but what was spoken of long sythen of the holy goost by the mouth of Dauid, as touchyng puttyng in of some man to supply the roume of Judas must nedes be fulfylled. For this was Dauids prophecye in hys Psalmes, howe it shoulde cum to passe, that Judas in swarupng from his lorde, should make rowme for another to succede hym. For our lorde Jesus emong all other had chosen specially twelue, whom he would haue to beare witnes of all that he dyd and taughte. Ye see them al here present, excepte Judas Iscarioth. And him also had the lorde chosen into the numbre of the twelue, and woulde that he should be partaker of the apostles office. But he had rather chose to cast of his Lordes compaignye and owres, and to be a guyde vnto lynkull souldiers, whyche tooke Jesus, than to folowe hys cappitayne Jesus, or to be felowe with thapostles. But of his wicked purpose came an euyll ende. For couetousnesse so blynded hym, that he solde and betrayed his lorde, whiche was gyltlesse, for thirtie plates of syluer. Afterwardes repenting his fault, brought he in agayne thungodly money, & cast it before the priestes fete, of whom he had bene hired. And hauyng more in mynde hys myscheuous dede, then the mercie of Jesus, he wrought hys owne death. For he hanged hymselfe: and as he houng, his bealy brake, and all hys bowelles fell oute. But as for that vnlucky money, whiche he had caste at the priestes feete, was by counsell of them contributed to bynge of a fielde, wherein straungers might be buried, because they thoughte it vnmete to laye vp the price of an innocentes bloude in their treasury howse. This detestable scrupulositie of the priestes and Phariseis, caused that bothe Judas wicked acte, and their owne vngodlyneste, was the better knowen with all that were dwellyng at Jerusalem: In somuche as that fielde was called emong the Jewes Acheldama, whiche is asmuche to say, as a felde of blude. So that now we se it fulfilled in Judas, which the holy ghost in the.lxviii. psalme had prophecied before should cum vnto the Jewes, that with mortal enuye pursued Christe, and woulde not repente beyng entysed by so many benefites, whiche shalbe accomplished in thother also, whan the tyme commeth. For this is the prophecie: let their dwelling place be solytarye, and no man remayne to dwel in it. Unhappye Judas hath lost his roume. In time to cum also the temple shall be destroyed, the priestehoode, the Scribes and Phariseis authoritie, with the citie Hierusalem shall perishe. The cruell Jewes shalbe thruste out, and in their places shall true Jewes enter, whyche beyng circumcised in mynde, not in body, shall knowledge Messias whom they crucyfied. This also was shewed before by manye fore prophecyes, and we oure selues haue herd of oure lorde Jesus when he prophecyed with

And when he was hanged, he burst a sunder, and al hys bowels gusshed out.

wepyng teares, that these thynges should betide the citie of Jerusalem.

The texte. ¶ For it is written in the boke of Psalmes: Dys habytacyon be voyde, and no man dwellyng therein: & his bysshoprycke let an other take. Wherfore of these men, whiche haue companyed with vs all the tyme that the Lorde Jesus had all his conuersacyon emong vs, beginning at the baptisme of John, vnto the same day that he was taken vp from vs, muste one be ordayned, to be a witnes with vs of his resurrection.

And no man dwellyng ther in: and hys Bysshoprycke let an other take.

Wherfore nowe it remayneth for our partes to see, that sum man bee chosen into Judas rowme. For this is meaned by the prophecie of the hundred and eight psalme: let an other take his bysshoprycke. For oure office is nothyng els, but that in taking cure of the lordes flock, we prouide thē foode out of the doctrine of the gospel. He lefte his place, and yet oughte not the flocke to be deleted of their shepeheardes, nor that noumber of theim to bee diminished, whiche our lorde did first ordeyne, geuyng them a speciall name, that they should be called Apostles. For his pleasure was to haue them alwayes for witnesses of his wordes & dedes, whome he had for the same purpose continually with him in howshold and compaignie: wherfore one must we chose into Judas rowme of those, that hath bene conuersaunt with vs al that while, that our lorde Jesus beeing busied about the health of mānes solle, willed vs to be in compaygnie with hym, & styl to go with him, whither euer he wēt, (that is to say, frō the baptisme of John, after which he straightwayes came, vnto that day that he went vp to heauē,) to thintentę he maye be a sufficient witnesse with vs of al thinges ẏ our lorde taught & wrought, but especially of his resurrection: for he appeared not often vnto al his disciples, but to those onely, whom he had specially chosen.

Wherfore of these menne, whyche haue compaigned with vs all the tyme that the Lorde Jesus had all his cōuersacion emong vs.

The texte. ¶ And they appoynted two, Joseph whyche is called Barsabas (whose surname was Justus) & Mathias: And whan they prayed, they sayed: thou Lord which knowest the hertes of al men, shewe whether of these two thou hast chosen: that he may take the roume of this ministracion and Apostleshyp, frō whence Judas by transgression fell, that he might go to his owne place. And they gaue forth their lottes, and the lot fel on Mathias: and he was counted with the eleuen Apostles.

The multitude approuyng these saiynges, appointed two chosen out of the numbre of .lxx. disciples. Joseph, otherwise named Barsabas, (which also for his vpright liuyng was called Just) & Matthias, ẏ of these two whiche were of like godlines, he whō the cōpaignie liked better of ẏ twaine, shoulde take vpon him thoffice of an apostle. But they mistrusting their own iudgementes, prayed to god with one voyce, saying: Wen that iudge of thynges that they see and heare, maye be deceiued, and faile in their iudgement, but thou lord, which onely lokest on the herte, wherby man is in dede either good or bad, vouchsaue thou to shew vs thy seruauntes by some tokē, whether of these two persōs thou hast chosen to make vp the number of .xii. apostles, & to cum to the exercisyng of such an office, whēce Judas fell: to go to ẏ place, wherunto it was not vnknowen to the, who seest al thinges, ẏ he should go. For neyther was it long of the that he forsoke thy compaignie, whiche dyddest what mighte be done, to call hym to repentaunce, neyther were thou deceyued in iudgement when thou didest admit hym, that shoulde soone after shrynke from the, but thy heauenly wysdome, sawe that it was expedient to so for vs, ẏ through his treason, thy sonne shoulde be sacrificed for vs, & that we should take example by suche a traytour, what daunger it wer for vs negligently and recheles to execute thoffice, whiche we take in hand. After this

And whan they prayed they said: thou lord whiche knowest the hearres of al mē, shew whether of these two thou hast chosen.

And they gaue forth their lottes.

prayer,

praier they cast their lottes accordyng to the custome of the Hebrues. For so was Jonas by lot cast into the sea, so Jonathas was perceyued to haue tasted of the hony, so likewyse the prieſtes dyd execute their holye ministery by lottes. For the holy goſt was not yet cum down, & thapostles smelled still of certain Jewish maners. Albeit there was no daunger in drawyng lots, for which so euer of them were chosen, was a good man, and mete for the office. And yet was not the whole matter committed to lots. For two of the most approued persones were first chosen by voyces. And because they were in doubte whether of those two they might take, lots decyded the doubtefulnesse whiche could not be rashely done, forasmuch as it was rewled by praier. Thā this lot, whyche was nothing els but an opening of the wil of god, chose Mathias, where as Joseph, beſides the cōmendacyon he had as appered by his name, was also kinne vnto Jesus. And yet Mathias was preferred, because it should be a leſſon to vs that in chosing of bishops to whose credit the diſpēſacion of the goſpel must be cōmitted, we must so vtterly forbeare to lene vnto mannes affectiō, ỹ if ther be equalles, him must we prefer whom no carnall propertie dooeth set foorth, leſte, that, whiche is doone for fauour, be an yll preſidente to cum other. Ther lyeth also in their names a certayne priuy miſtery hidde. Matthias, whiche in Hebrue betokeneth the gift of god, was preferred before Just, whiche name the Phariſeis dyd chalēge for their good woorkes. And yet none more vnmete thā they to preache the goſpell. But he that recogniſeth the free gift of god, through faythe of the goſpel, and preacheth the same, he is worthy to ſuccede in place of thapoſtles. Neyther dyd Juſte dyſdayne that his felowe was preferred, neyther dyd Matthias, stande any thynge the more in hys owne conceyte, for that he was ioyned to the eleuen apoſtles, for to make vp that same holy noumbre, nor for that he beinge a verye ſpeciall good man, ſhoulde ſuccede in the roume of the naughtieſt felowe, that euer was.

And he was coumpted vñ the eleuen Apoſtles.

¶ The.ii. Chapiter.

The texte.

¶ Whan the fyftye dayes were cum to an ende, they were all with one accorde together in one place. And ſoodaynly there came a ſounde from heauen, as it had ben the cūming of a great winde, and it filled al the houſe where they ſat. And there appered vnto them clouen tounges, like as they had ben of fier, and it ſate vpon eatche of them: and they were filled all with the holy ghoſte, and began to ſpeake with other tounges, euen as the ſame ſpirite gaue them vtteraunce.

Whan the Fiftie dayes were cum to an end.

WHan nyne and fowertie dayes after Chriſtes reſurrection, were in this wyſe ouerpaſſed, that daye longe loked for of Penthecoſt, that is to ſaye, Fiftieth, was cum: whiche the Jewes also kepte holy with mirth and great ſolempnytie, alwel for a remembraūce of the yere of Jubile, whiche came about euery fiftyeth yere, in courſe agayne, as also becauſe the lawe was deliuered in writing vpō the Mounte Sinay, the fiftieth daye after the killing of ỹ Paſchal lambe: through whoſe bloud thei departed ſafely out of Egipt. Upō an high mountaine was tholde law geuē beyng engrauē in table of ſtone. But the newe lawe the holy goſt intiteled in faithful beleuinge hertes, and in a high parlour it was diſcloſed. In thone and eke in thother, was highneſſe of place: on thone ſide, and like on thother, was fier. But ther is nought els for vs to conſidre, but an high mountaine, whiche the people beyng verye carnal and worldly, and therfore vnapte to conceyue ſpiritual

thynges,

thinges, wer forbydden, yea, so muche as to touche. Here vpon this mounte an house there is, whereby maye we marke concorde and vnitee to bee in the churche. There the mounte was called Synai, a place conuenyente for the setting forth of suche a lawe, as shoulde for the greate noumber of sondrye preceptes that it conteyned, kepe vndre a stubburne and rebellyous people. For of precepte or commaundemente, was that hill called Sinai. Thys mounte here is named Syon, whiche worde with the Hebrewes, betokeneth an high hill, from the toppe wherof, all thinges on yearth beneath are dysppysed, from whence heauenly thynges are seene farre of, through fayth, as though they wer nigh at hand. On that mounte what is els seen but terrible fier, smoke, flames, lightening and thundrynge: on this mounte a spirit ther is of great vehemencye, cherefull to man, and nothing dredful, and fier not to burne the bodye, but to lighten the solle and richely to endow the playne tounged man with heauenly eloquence. There the people beeyng at square emong themselues, murmured against their captayne, here be they quiete in one secrete chaumbre, making their praier with one assente, for an heauenlye gifte, whiche they wayted for. This day was chosen, lyke as the place was also, for a matter of heuenly cumforte, wherunto they had been woonte often to repayre, for nine dayes space before. But whan the fiftieth day was once cum, than came they al together with ful consent, into the selfe same parlour, ready to receiue the heauenly spirite. Where the minde is occupied with vile and filthy cogitations, there is no conuenient place for the holye ghoste, but in that parloure, where the companie was so godly occupied, it behoued him to bee. And where the mynde is troublous with discorde, hatred, and contencion, ther is no mãsion place for the holy ghost. Whã they were cum all together into one place, and that on high, they continued in one faith, praier, and expectaciõ. And beholde, sodaynely came the gift of god on high from aboue. For sodaynely from heauen came a sounde, as it were of a greate puffe of winde that carryed it, and replenyshed the whole parloure, where they satte, quiete and without trouble. It was not the northerne winde, whiche blusthereth colde out of the cloudes: nor that Sowtherne winde, that bryngeth warmthe with him oute of the marryshe and fenny places, pestylent to all lyuing bodyes. But it was a blast of heauen, proceding thence whither Christ hymselfe went, breathing lyke euerlastynge into the solle of manne, giuynge strengthe withall to the weake, and cherefull courage vnto the litelones. This sounde afrayde no man, but stirred vp all their myndes to looke for that holy spirite, whiche was promised them. One token of hys cummynge to them, serued the eare, an other was for the eye. For these are the twoo principall senses in man. Tongues they sawe like as they had be all of fier, dealing them selues to euerychone of the disciples, parte to one, and parte to an other, and restynge a whyle vpon euery mannes heade, to thintent that we shoulde playnly vnderstande, how that gift shall endure for euer. One spirit inspired al their mindes, one fier kindled eche mannes herte and toung. And incontinente, vpon this visible token, there folowed in them the efficacye of that heuenly gifte. For as many as there were presente, lyke as if they had been transformed sodainly into heauenly persones, and beeyng replenished with the holy goste, began to speake diuerse languages, which they had neuer learned of mannes cõmunicacion, but suche as the spirite from heauen had enpzynted

They were all with one accord together in one place.

And sodaynly there came a sounde from heauen, as it had been the commynge of a great wynde, and it filled all the house wher they sat.

And there appered vnto them clouen tounges, lyke as they had be of fyer, and it sate vpõ eache of them:

And they were filled all with the holy ghost, and began to speake with other tonges.

inprinted in their hertes. There is no membre in man more pestilent than is an euel tounge: none more profitable than is the good. But it was nedeful for suche that should sowe in sondry wise, the doctrine of heauen, emong people of all languages, to haue theire tounges endowed with heauenly knoweleage, and moreouer flamyng with that burnyng charitie, whiche is mete for the gospel. This was thā the chiefest token of Christes faithe euangelycall, whiche token the Lorde promysed them, saying: they shall speake with newe tounges. They that accuse men vniustly, that slaunder their neyghboure, suche as forsweare them selfes, and those that speake tybaudrye, a toung they haue inflamed, not with fier celestyall, but with the fire of helle infernall. All suche as contende in disputacion for vile thinges of thys worlde, haue not yet receyued this toung celestiall. The apostle before thys tyme reasoned of loues of breade, whiche they had left behynd, they reasoned how the temporall kyngdome of Israell shoulde be aduaunced, who should sit on the vpper hande, and who should haue of all other, the soueraigneties. Suche was the toung as man had, vnmete than to publish the gospel. But all that now they thinke on, and whatsoeuer they speake of, all is spirituall, all is celestial, and burning all lyke fyer. Put away the toung, laye aside the spirite, and no woord is spoken. But a spirite celestial, vttereth a voyce celestial, a burning toungue in loue like fier, rauisheth the hertes of the hearers, and inflameth their mindes. The proude pharisеis toungue is stykke, the Philosopher be he neuer so wel learned, the Rethorycian in hys toungue neuer so well spoken, no man he moueth therby vnto trewe gladnesse. For this gifte commeth onely from heauen. As for the disciples wer noughte els but instrumentes, whereby the holy ghoste vttered his mynde. This gyfte can not one geue an other, neyther any deale it to himselfe, but god dealeth to eche man as he shall thinke good. He that hath more geuen hym, hathe no cause why he shoulde dispise an other that is not so rewarded, but hath cause why, he shoulde endeuoure hymselfe the more readily to profite many therwith. The spirit is a thing of great vehemencie, the fier a verey liuely thing in operation & neuer at rest. The Apostles now do slepe nomore so soundely, as they dyd before the death of their lorde, they hyde themselues no more as they did soone after his resurrection, but now cum they abrode, they preache here and there, and openly to all men, health euerlastyng, freely geuen them through faith in Jesus, who was a litle before crucifyed.

cuē as ꝑ same spirite gaue the vtteraūce.

The texte.

¶ There wer dwelling at Jerusalem, Jewes, deuout mē, out of euery nacyon of them that are vnder heaue. When this was noysed about, the multitude came together, and were astonned, because that euery man hearde them speake with hys owne language. They woondred all, & maruayled, saying emong them selues: beholde, are not all these which speake, of Galile: And how heare we euery mā his owne toung, wherin we wer borne? Parthians, & Medes, and Elamites, & the inhabitours of Mesopotamia, and of Jewry, and of Capadocia, of Pontus and Asia, Phrigia and Pamphilia, of Egipte and of the parties of Lybia, whiche is besides Syren, and straungers of Rome, Jewes and proselytes, Crekes and Arabians: we haue heard thē speake in our owne tounges the great workes of god: They were all amased and wondred, saying one to an other: what meneth this? Others mocked saying: these men are full of newe wine.

And the trueth to say, that same Citie Jerusalem was at that tyme as it were a stage, where people do assemble to beholde playes fitte for the first begynnyng of this enterlude, partely for the famous renoume of the citye, and partly for honour of the Paschall feast, whiche was paste, & finally, for the

the deuocion that the people had to the solempne feast of Penthecoste, many one were than abiding at Jerusalem, not al onely suche as came out of al the parties of Sirria, but out of all other cuntreyes also whither soeuer the violente rage of warres had driuen them, or any chaunce els had broughte them. Emong whom many wer deuout and well disposed people. Wh̄ this so straunge a matter was than comenly knowen ouer all the citie, a confuse multitude of people came together, & beeing in a great perplexitie, demaunded what these newes should meane: that where as they were gathered out of many countreyes, and were of soundry languages, yet for all that, euery man so vnderstode them speaking, euen as though they had spoken to them all, not in one tounge alone, but to euerichon seuerally in hys owne cuntrey languages. Yea that Hebrew tong is not without his diuersitee, accordingly as cuntreyes are diuided, whether it came of diuerse nacions whiche borde one vpon an other, or els of sum other chaunce. For the woman of Samaria, knewe that Jesus was a Jewe by the propertie of hys tounge, and Peters pronouncyacion declared hym to be one of Galilee. And the Greke toung lykewise is parted into fyue sondry kyndes. And other nacyons also differeth no lesse in their languages. More than that, many Jewes vnderstoode none other, than that cuntrey language, wher they themselfes wer borne. All sortes therfore of people, did greatly wondre therat, and reasoned, how suche a thing might cum to passe that neuer the lyke had ben heard nor reade of. Thus they sayde: beholde, a strange thinge. Are not all these that speake, men of Galile? how than cummeth this aboute, that we, beeyng so many men of diuerse languages, as ofte as we heare any of them speake, do vnderstande hym as perfectly, as if eche of vs heard his owne cuntrey language, where he was borne, sens that this multitude of vs is gathered of so diuerse & sondry regions, ther be of vs here Parthians, Medes, Elamites, and suche also as doeth inhabyte all abrode the coastes of Jewry, and bysydes that Cappadocia, Pontus and that countrey whiche peculiarly is called Asia, Phrigia, Pamphilia, Egipte, and those parties of Libia, whiche reache to Ciren. Yea & sum be here whose dwelling is at Rome, sum of them Jewes borne, and sum Proselytes, that is to say, suche as hathe of their owne desire professed the Jewishe relygion. More ouer Cretes and Arabians. All we that here be gathered, of so many nations, of so soondrye languages, dooe heare and playnely vnderstande them speaking, nothing of comen vsage, or els thynges to the worldly man partey̆nge, but of high matters of weyghty importaunce, yea thynges conuenient and mete for god. After this maner reasoned as many as feared god, and were abated in their courage at the straungenesse of the thing, & sayd: what meaneth this wondre? They found no fault with that thing whiche their reason could not attayne vnto, as the Pharisees were wont to dooe, but they searched for dilygently and desired to learne, whiche they perceyued not. On the other parte suche as wer hedling, and nothing vpright in iudgement, dyd say in scorne: the mē be dronke with newe wine. these persons a man may call, those Pharyseis disciples, whiche reported of Jesus: the deuil is within hym. And to say alwayes the very trueth, great dronkenes is not muche vnlike to fury, for it chaunceth peraduenture, that sum in a fury shall speake diuerse wordes of soondry languages, which they neuer learned. But no furye wil this vndertake

When thys was noysed about, the multitude came together, & were astonned, because that euery manne heard them speake in hys owne language.

They wondred all, & marueyled, saying emonge them selues: beholde are not all these whiche speake of Galile?

Parthians, & Medes & Elamites, and the inhabytoures of Mesopotania.

We haue heard them speake in our owne tounges the great workes of god:

They were all amased, and wondred, saying one to another: what meaneth thys? Others mocked saynge: these men are full of newe wyne.

dertake, that all men shall vnderstande that that thou doest speake. But truly these wordes spake they for a mocke. Albeit a man maye sum tyme tel the trueth although he speake in a skoffyng wise. For a suertye kul wer they of ȳ newe wine, which ȳ lorde woulde not haue in any wise put into olde bottels. For tholde wine of Moyses lawe had lost his strength & vertue, whē Chryst was firste insured by mariage to hys churche, and the colde and vnsauerye sence of the lawe was turned by Chryste into newe wyne. Whatsoeuer is carnall, is vnsauery and faynte in vertue: all that spirituall is, whatsoeuer it be, is lyuely, strengthfull & sauery. Veray largely did they drynke of that celestiall cup, wherof Dauid the wryter of psalmes, speaketh: how excellente is my cuppe whyche maketh the dronke. And yf it wer lawfull to compare thinges together, whiche are throughout all their kynde moste vnlyke: thys vulgare & cōmen dronkennesse doth engendre in man fowre thinges chiefly: it vttereth the secretes of the herte: it causeth man to forgette all hys aduersitie that is paste, and maketh the mynde to reioyce in continuall hope of prosperitie to cum: it enboldeth man to set nought, yea, by hys owne lyfe. Laste of all, it maketh menne, whiche are of a rude and barbarous tounge, to be wel spoken men. Nowe marke my sayinges, whether that newe swete wyne, which proceded of goddes own spirite, engendre not such a lyke thing in thapostles, for what they had hyd for feare, and durste not speake, what they before had learned secretly, and would not be acknowen, that dooe they nowe publishe, and according to the lordes prophecie, the same they preache vpon house toppes. Their olde Iuishe fashions they haue clene forgotten, and lyke as infantes newly borne, nomore dooe they nowe remembre theyr lyfe before paste, neyther haue they in mynde the troublous afflictyons, for feare whereof, they had forsaken theyr mayster. And althoughe they were bare wythout all worldely helpe and succour, yet they feared neyther gouernours, ne princes, presidentes, ne kinges, neyther counselles, nor enpryſonmentes, no soondry tormentes, no maner kinde of deathe, enduring lustye alway, being of courage, & cherefull through the promyses of Chrystes gospel. Fynallye, they whyche were before but poore fysshers, and men vnlearned, forthwyth practised their celestial eloquence, in rebuking the proud Phariseis, confuting the subtil & craftie Philosophers, and in putting theloquent oratours to vtter silence. Nothing there is of more perill or difficultie, than to speake before a great company, whiche, as it is lyke a monstreous beaste of sondry heades, so is it moste of all tymes monstreous, whan the multytud is collected of sondry languages, and sondry nations.

The texte.

¶ But Peter stepped forth with the eleuen, and lyft vp his voyce, & sayde vnto thē: Ye men of Iewry, & all ye that dwelle at Ierusalē: bee this knowen vnto you, & with your eares heare ye my wordes. For these men are not, as ye suppose, dronken, seeyng it is but the thirde houre of the day. But this is that, which was spoken by the Prophete Iohel: And it shalbe in the last dayes, sayeth God: of my spirit I wyll powre out vpō all flesche. And your sonnes, & your daughters shal prophecye, & your young men shall see visions & your olde men shal dreame dreames. And on my seruauntes, & on my hand maydens, I wil powre out of my spirite in those dayes, and they shall prophecie. And I wyl shewe wondres in heauen aboue, & tokens on the yearth beneath, bloud & fier, & the vapour of smoke. The sunne shalbe turned into darcknes, & the moone into bloud, before that great & notable day of the lorde cum. And it shal cum to passe, that whosoeuer shall call on the name of the lorde, shalbe saued.

But Peter stepped forth

Now marke me heare Simō Peter, who soodainly of a fysher, was made

an Orator. The multitude styrred vp a clamourous rumour: And as they did than, the same like shal other doo herafter vnto the worldes ende. Thā was it the parte of a good shepherde, to step abrode valyauntly emongeste them, not for that intent he should by force appease or make them stil, which murmured agaynste goddes glory, or els to rendre one checke for an other, but ẏ he myght constauntly, rather than fyercely, put away by testimonyes of holy scripture, all false ⁊ craftie accusacions, ⁊ stoutly defend the glory of Christ. Thā Peter, who had before arisen vp in ẏ parlour, to see ẏ noumbre of thapostles fulfylled, now eftsones stoode vp to the multitud of people, of soondry nacions mengled together, partely to enstructe them that had saide: What meneth this: ⁊ partely to stop theyr mouthes, that had said: these men be dronk vō newe wyne. Albeit it is not of necessitie requisit, that a byshop should preach to the people alwaies standinge, forasmuche as Christe hym selfe sitting taught the people: Yet he that taketh in hand an apostles office, ought to stand vpright in wynde. And here consider in the meane while Peters dignitie. He was the first man ready, wher occasion required, to set forth the gospell. Then had he put vp his materiall sworde, wherewithall Christe hymselfe was not pleased, and pulled out a spirituall sworde. Suche one ought he to be, that is the chiefe byshoppe emonge the people. Peter stoode vp, but not all alone, he hadde eleuen apostles standing besydes with hym, lest he should seme to vsurpe to him selfe sum violent gouernaunce. One vttered the tale, but one for al thother, lyke as he alone before openly confessed, in the name of al the rest, Jesus Christ to be the sonne of the liuing god. But wher vpon did this shepherde, a poore creature, vnlerned, so boldely vaunte himselfe, as once to loke vpon so great assemblye of people. Excellēt oratours, when they shall cum afore an assembly of people, or in presence of prynces, to pronounce an exacte oracion, whyche they haue canned on theyr fyngers endes, do chaunge oftentimes theyr colour, can not vtter their wordes, and in minde they are not a litle abasshed. But thys vndoubtedly was that heauenly dronkennesse, this was that sobre fulnesse of swete wyne. He stoode in presence before a greate multytude, he toke vnto hym eleuen apostles, not as a garison of men, for his defence, but as felowes with him of one company: he set his eyes stedfastly vpon the people, as one vnknowen to them, whom he knewe not, he lifte vp his voyce on high, and takyng none aduisement with himselfe, what he woulde say, he spake to them, practisynge euen than, the selfe same thyng, whiche the lorde before had taught hym. He spake not for his owne lucre and aduauntage, but as a good shepherd, defēded his flocke, neyther handled he his matters with sharpe wordes of mannes inuencion, but vsed for his defence, onely holy scripture. Now was this multitude desyrous to know what Peter woulde say. And let vs lykewyse for our partes geue hede, for asmuch as these his wordes were spoken to all men. At the beginning, whan he had once with the mouing of hande asswaged the murmur and the noyse of the company, he began wyth suche a preface, as should, wythout any retorical coulour of flattery, make them attent.

with the eleuē.

And lyft vp his voyce.

And sayth vnto them.

Ye men of Jurye, and all ye that dwel at Jerusalem

Ye that are my brethren (sayeth he) of Jewry, who ought to knowe both the lawe and eke the prophetes, ⁊ ye of all other moste specially, whiche dwell in this noble citie of Jerusalem, wher the fountayne is of religion, and knowleage of the lawe, sumwhat peraduenture here is for you to woondre at, but

nothynge

nothyng that any man can iustely finde faulte wythall. Wherfore, al ye that here bee present, geue good eare a while to my woordes, & learne of me howe the thynge standeth. For it is towchyng al your profittes so to dooe. These men of Galile, whom here ye see stand by me, are not, as sum of you suppose, dronken with new wyne, seyng it is yet but thryeof the clocke, and no man is wonte to be dronke in the mornyng, before the sunne rising. But now ye see that in these men is fulfilled, whiche thyng to cum, god dyd long afore thys tyme, promyse by his prophete Iohel. Herke vnto the prophecie, & trust ye to that ỹ is promised you therin. Do not ye fynd faulte wt the thing, because ye haue seldom sene the like, but rather embrace that mercifulnesse, whiche god doth profer vnto you. For Iohel, being inspired wt the holy ghost, foreseing that god, who had giuen to Moyses, & sum others his prophetes at sondrye tymes his owq blessed spirite for your saluacion, would at ỹ last, after he had set his owne only begotten sonne, powre out most plenteously the same spirit, not vpō one or .ii. like as ye haue sene for these many ages paste but a fewe prophetes: but vpon al nacions through the world, whosoeuer would wyth syncere faith, receyue this chereful & gladsum message, which we at his cummaundement do nowe bring vnto al you, hath left that heauenly prophecye in wryting after this manier. It shall cum to passe, sayth the lord, in the latter dayes of the world, I wil powre out of my spirite bountifully vpō al mē, & sodainly shal your sonnes prophecie, and your daughtours, and your yong men shall see vysyons, & your olde men shal dreame dreames, & vpon my seruauntes, & vpon my hande maydes, wyll I powre out of my spirite in those dayes, & they shall prophecie. And I wyll shew wonders in heauen aboue, & tokens on the yerth beneath, bloud & fyer, & the vapour of smoke. The sūne shalbe turned into darkenesse, & the mone into bloud, before that great & notable day of the lorde cum. And whosoeuer shall call vpon the name of the lorde, shalbe saued. These thinges hath the prophete Iohel tolde you in hys prophecye, many liues agoo. And now ye see ỹ, that he prophecied of, as touching the plentiful shedyng of the spirite, in affect declared before your eyes, And it is not to be dowbted, but that god well as faythfully perfourme the same, that thafore sayd Iohel hath porphecied of the plages ỹ shall chaunce. But there is no cause why ye shoulde despayre, the prophete teacheth you a sure way to your saluation, seeyng that he sheweth to you the peril and daūger therof. Call ye vpon the name of the lorde, and ye shalbe saued.

be this knowē vnto you and with your eares heare ye my woordes

For these men are not, as ye suppose, dronken, seyng it is but the thirde houre of ỹ day

The texte.

Ye men of Israell, heare these woordes: Iesus of Nazareth, a man approued of god emong you with miracles, wonders and signes, which God dyd by him, in the middes of you (as ye your selues knowe) him haue ye taken by the handes of the vnrighteous persons, after he was delyuered by the determinate counsell, and foreknowledge of God, and haue crucified and slayne him: Whom God hath reysed vp, and losed the sorowes of death, because it was vnpossible that he should be holden of it: For Dauid speaketh of him. Afore hande I saw God alwayes before me: For he is on my ryghte hande, that I shoulde not be moued. Therfore did my hert reioyce, and my tounge was glad. Moreouer also my flesche shall rest in hope, because thou wylte not leaue my solle in hel, neyther wylt thou suffer thyne holy, to se corruption. Thou hast shewed me the wayes of lyfe, thou shalte make me ful of ioye with thy countenaunce.

But as touching the maner how ye must cal vpō the name of the lord, lyste ye that are the children of Israel now vnto me, and to ỹ rest of my tale geue good hede. Many of you knewe Iesus of Nazareth, whyche person beyng long ago promysed, by the sayinges of al the prophetes, God hath now set a-

brode before all you to beholde, and hath commended him to you in sondrye and great miracles, and wonders, which he hath done and wrought by hym, before al your eies. For verily god was in him. I speake of a thing not vnknowen to you, for the fame of his miracles is not alonly blased wide abrod throughout all Jewrye, but is cum vnto other cyties also, borderyng nigh vppon the same. For why? He him selfe went on wayfarynge frome place to place, ouer al his region, healyng euerye where the sycke with his worde, restorynge the lame and impotent, to theyr strength agayne, geuinge sighte to the blynde, clensing the lepre, castyng out deuylles: a great sorte of you hath seene the thynges that I rehearse. None of all these miracles was done, but god before purposed the same. And it was the wyll of god thus to saue the worlde. After than ye had taken this man, not by chaunce or at aduenture, but as one delyuered by the determynate wyll or counsel of god, and his foreknowledge, for the saluation of his people of Israell, ye crucified him by the handes of the vnrighteous souldyers, and slewe him. For the souldiers were nought els in doyng that hainous fact, sauyng only your ministers. But he slayeth the mā, ẏ procureth his death. The matter is to plaine for to be denied. This man whō ye haue slaine, as god would haue it, who had delyuered him for to be slayne, the veray selfe same, god, accordyng to the south saying of his prophetes, hath called vp the third daye to lyfe agayne, that al, which trewly shal beleue the gospel, should hope for the same thing to be done hereafter in them selues, whiche was by the power of god, once done in him. For he in obeyng his fathers wyll, suffered spytefull reproche of the crosse pacyentlye, puttinge his whole affyaunce and truste of saluation, not in mannes ayde and defence, but in the mercyfulnesse of God: and therfore was he delyuered by him of al deadly sorowes & paines infernal, which trewly he might, by reason ẏ he was man, haue tasted or felt. But as he was cleane wythoute sinne, so he could be kept in no wise in their bondage. For death & hel hath no perpetual authoritie & power, but vpon them, that are subiecte vnto synne. Wherfore, like as death was of myght to swallow him, so was it not able to holde him, being once deuowred, but cast him vp, as it was therto cōstreined, the thirde day, euē as did ẏ whale reuomit the prophet Jonas. Thā was it the wyl of god ẏ this innocent should suffer al these iniuries, to thintēte ẏ he would deliuer vs al by him, both of sinne, & deathes tyranny, yf ẏ we, accordyng to Jesus example of Nazareth, put our whole truste & affyaūce in god. What I haue tolde you now my brethren of Israell, ye ought not to thinke it incredible, sens that Dauid beynge enspired wyth the celestiall spirite of prophecie, tolde you long heretofore, that it should euen thus cum to passe. For in his xvi. psalme he speaketh of Jesus of Nazareth, whō we preche to you in this maner. Aforehande haue I set the lorde alwayes before me, for he is on my right hande, that I should not be moued. Therfore dyd my herte reioyce, and my toung was glad, moreouer also my flesshe shall reste in hope: because thou shalt not leaue my soule in hell, neyther shalte thou suffer thy holy to see corruption. Thou haste shewed me the wayes of lyfe, thou shalt make me full of ioye with thy countenaunce. Ye see howe euydentlye hath that kyng and prophet Dauid discribed, & as it wer in a lyuely picture, set before your eyes, that, whiche ye knowe wel ynough, is donne and past in Jesus of Nazareth. He had made god alone his fortresse of defence, and trusting to

Whome God hath reysed vp and losed ẏ sorowes of death

Because it was vnpossible that he should be holden of it.

For Dauid speaketh of him Afore hande I saw God alwayes before me.

sting to his only helpe, suffered he willyngly & gladly al those peines, which he as you do knowe, hath suffred. And in suffring bodyly peines, he reioyced inwardely. His toung for ioye neuer ceased to speake, neuer kepte in silence the wyll of god. He was cõtented for to be buryed, although he nothyng mistrusted, but that his father would cal him vp to lyfe agayne the thirde day, and would not suffre him, who had put his whole truste in god, beyng in no poynte giltie, to putrefie in his graue. For whosoeuer trusteth to be saued by his owne woorkes, or putteth his truste in worldely succoure, he shalbe founde far vnmete to suffer the payneful dolours of death patiently, neither shall he bee hable, whan he is once entangled, to loose him selfe oute of deathes snare. But he that continually fyxeth the ..warde eye of hys soule to godwarde, which to all people is mercifull, he knoweth already ỹ wayes to lyfe: and although god semeth to turne awaye his coũtenaunce from hym for a tyme, yet shal he agayne, or it be long, disclose to him the beames of his mercye, and requite hym for his tormentes, whiche endureth but for a tyme, with ioyes eternall: and for death, yelde euerlastyng lyfe, for yearthelye reproche the glory of heauen. Wherfore than, we also are taught by hym, and his example, the way to lyfe euerlastyng.

The texte.

¶ Ye men and brethren, let me freely speake vnto you of the patriarke Dauid. For he is both dead and buried, & his sepulchre remaynyth with vs vnto this daye. Therfore seyng he was a prophete, & knewe that god had swore with an othe to him, that Christ (as concernyng the fleshe) should cum of the frute of his lopnes, and should sit on his seate, he knowyng this before, spake of the resurrection of Christ, that his soule should not be lefte in hell: neyther his fleshe should see corruptiõ. This Jesus hath god arayled vp, whereof all we are wytnesses.

Sum peraduenture shall suppose that this prophecie dothe perteyne to Dauid himselfe, and not to Jesus: I am not ignorannte howe highely ye esteme Dauid the Patriarke, & that not without a cause, are ye in suche an oppynyon of him. For he was blessed and deerely beloued with god, but frankly to speake the truth to you welbeloued brethren, we must not set so muche by Dauid the Patriarke, as tascribe to him that as his owne, whyche is due vnto Messias. The thinge trewly it selfe declareth, that thys prophecye agreeth neyther wyth Dauid, ne with any other Patriarche or prophete. For Dauid, as eche one of you knowe full well, is deade and buried, and neuer came afterwarde to lyfe agayne, seinge that hys sepulchre is wyth vs vnto this present day, conteynyng nought els in it, but dead dyre bones, withoute any lyfe at all in them. Wherfore Dauid, who knewe ỹ he hymselfe shoulde be, as other wer, buried, and as touchyng his body should rot in hys graue, disclosed not this prophecie of himselfe. But where as he was enspired wyth the spirite of prophecie, and knewe right wel that that shoulde cum to passe whiche god had assured to him vpon an othe, that is to saye, that Christe, as touching his humanitie, should be borne of his progenie, & after the spirituall vnderstãdyng, should sit vpon his throne to reygne for euer, prophecyed, as one ỹ knew perfectly what should happẽ, of these thiges which ye se now performed in Jesus of Nazareth, who doubtlesse was borne, as touchinge his humanitee, of Dauids kynred & familie. Ferthermore, sins ỹ it is euidẽt knowen that Jesus in his lyfe tyme dyd affecte no worldly kyngdome, and neuer sat vpon Dauids regall seate, but was moost spitefully dealed wyth all, it appereth playnly ỹ ther was sum other kyngdome prompysed, whyche

For he is both deade & buried, and his sepulchre remaineth with vs vnto this daye.

Therfore seing he was a prophete,

He knowynge this before, spake of the resurrection of Christe.

as the prophetes saye, hath none ende. He coulde not sit vpon Dauids seate if that he beyng once slayne, had neuer aryse to lyfe agayne. He therfore is arisen from death to lyfe agayne, and sytteth now vpon Dauids seate, that is to saye, vpon the seate of his eternall father, the Lorde of all thynges that are in heauen and eke in yearth. This was it vndoutedly, that Dauid, being inspired with the spirite of prophecie, spoke of before, and what he before hath spoken, that is cum to passe. And although Jesus soule wente downe to helle, yet there it was not wythholden, but delyuered rather the soules whiche were frome lybertye restreygned. Yea although his bodye was laid in graue boyde of all lyfe, yet thet it did not rotte or putrify, but God, who in all his promyses can not lye, hath called, hys soule from hell agayne, and hath restored the same to hys owne former bodye. Of thys thynge we all beare wytnesse, whome here ye see standynge, whiche haue traded our liues familyarlye wyth hym, whych haue hearde him oftimes saye, that he should bee bothe crucyfyed accordynge to the prophetes sayinges, and afterwarde aryse the thyrde daye to lyfe agayne. We were those personnes that bothe sawe hym a dooynge, and hearde hym, and nowe bee wytnesses of hys resurrection, to whome he hath oftymes appered, not alonely as one sene of vs and hearde, but felte also wyth oure handes, we knewe hys voyce, we knewe hys face, we knewe and felte the prynted dentes of hys woundes, fynallye he eate togyther in company wyth vs, to thintent that we might bee wel assured, to see the veray same bodye there wyth vs, that laye in hys sepulchre.

wherof all we are wytnesses.

The texte. Sens nowe that he by the ryght hande of God is exalted. And hath receyued of the father the promyse of the holy goste, he hath shed forth this gifte whiche ye nowe see & heare. For Dauid is not ascended into heauen: but he sayeth: The Lord sayd vnto my lorde: syt thou on my ryght hande, vntyl I make thy fooes thy foote stole. So therfore let all the house of Israell knowe for a suertye, that God hathe made the same Jesus (whome ye haue crucifyed) lorde and Christe.

Sens nowe he by the right hande of God, is exalted.

Wherefore than, the selfe same person, whome man ouerthrewe, and brought to extreme vilanye and reproche, god hathe now aduaunced to the heigth of eternall glorye, whiche glory he shall once set open manyfestlye to all men, at the ende of the world: and now doeth he in the meane season, put forth wyth you the power of hys godheade, by secrete operacion of the holy ghoste, whiche he, whiles he lyued vpon yearth, promysed to sende vs frome hys father. Nowe hath he beynge returned agayne to heauen, powred frome thence, the same spirite vpon vs bounteously, accordyng to Johels prophecye aboue mencyoned. And of him commeth this straunge miracle, that ye see and heare vs speake in languages, which you being gathered here together out of sondry nations, do semblably vnderstand. And like as the propheci of the resurrection can not be vnderstande of Dauid, as we haue to you declared: euē so, that thing which was prophecied of his ascending vp to heuen, & of the sitting on the right hande of God his father, and of hys euerlastynge kingdome, can not pertayne to Dauid, lyke as the Phariseis them selues, reasonynge with our mayster, confessed. For Dauid neuer ascended vp to heauen, as he that had before retourned to his lyfe agayne. And yet for all that in his mysticall psalme, thus sayeth he beyng enspired wyth the spirite of prophecie: the lorde sayde to my lorde, sytte on my ryght hande: vntyl I make thine enemyes thy footestoole. Wherefore than, the matter is playne, that this prophecie was spoken of god the father, who hathe exalted to heauen

For Dauid is not ascended into heauen.

So therefore, let al the house of Is-

uen Jesus the sonne of Dauid, as touching hys humanytie, but as concernyng the spirite, the lorde of Dauid, and would that he should sitte by hym, as copartener of his kyngdome. Therfore let all the whole people of Israel be well assured, that the selfe same Jesus of Nazareth, whome ye once crucifyed, god hath nowe aduaunced to the kyngdome of heauen, & hath made hym lorde ouer al, & Messias, that is to say, the annoynted, whome ye loke for as youre Messias, whiche was promysed of all the prophetes nowe many hundred yeares agoo.

rael knowe for a surety, that God hathe made ꝑ same Jesus (whome ye haue crucyfyed) lorde and Christ.

¶ When they heard this they were pricked in their hertes, and sayed vnto Peter, and vnto the other apostles. Ye men and brethren what shal we doe? Peter said vnto them, repente of your sinnes, and be baptised euery one of you in the name of Jesus Christe, for the remission of synnes, and ye shall receyue the gifte of the holy ghost. For the promise was made to you and to your children, and to al that are a farre of, euen as many as the lorde our God shal call. And with many other woordes dyd he witnesse, and exhorted them, saying: Saue your selues from this vntoward generacion. Then they that gladly receyued his preaching, were baptized: and the same daye, there were added vnto them about three thousande soules.

The texte.

This tale of Peters made the hearers therof sore afrayed. For they wer priue to their owne doynges, how they had cryed out vpon Pilate: crucyfye hym, crucyfye hym, crucifye him: and perceiued by reason of the prophecie, how he was made on the righte hande of his father, copartener of hys kyngdome, vntyl al his enemyes were brought vnder his fotestoole. Whom they had put to death, beyng as he was vnto them beneficiall, of the same now, sens he is cum vnto hys reigne, were they afrayed, least he would take vengeaunce vpon them. Thys is a begynnyng to a mannes saluatyon, to knowleage his faulte, and to feare the payne deserued for the same. Therfore they beyng than pricked in conscience, sayde to Peter, and to the rest of thapostles: what must we do wel beloued brethren? It is well, whan a man feling hymselfe of a giltie cõscience, despaireth not, but ensearcheth for remedye. Now what doeth Peter in this case, who representeth a sobre and a meke shepeherde: he exercyseth no tyranny emongest them with reprocheful checkes, he heapeth not together their faultes, he putteth not the abacke with a delaye, he willeth them not to kyll beastes for sacrifice, but declareth to the sorowfull hertes, a remedy euen at hande, putting no difference betwixt them that had crucifyed Jesus, and those whiche had not consented to that wicked acte. For none of thé al was clene without synne. And therfore saieth he, do ye repét your like that is past, and let euerichone of you be baptised in water, in the name of Jesus Christ: & for that benefytes sake, which he hath frely done to vs, ye shall haue forgyuenesse of all youre synnes: and shall receyue after that ye be purely clensed, the gift of the holy ghost, which ye here se shed on vs. Let none of you ponder and weigh his owne merites, for all that here is geuen, is frely geuen, vpon this onely condition that ye beleue. Iohelles prophecie doeth specially pertaine to you, and your childrẽ that cum after you, whom he calleth sonnes and doughters, whom he calleth seruauntes and hand maydes. Beleue god that made you the promyse, and ye shal frely receyue fourthwith that is promised. Neyther doeth Iohelles promise in his prophecie pertayne to you alone, whiche are of the people of Israell, but to all the heathen also, whiche be far of, bothe from all kynred with the Israelites, and far from knowledge of god, whom euer oure lorde

For the promyse was made to you and to your children.

And to all that are a fer of, euen as many as the lorde our god shall call.

god shalt of his mercyful goodnesse vouchsaue to cal, to be partakers with vs of this his gifte. And the same thyng hath the prophecye, well declared, where it sayeth: and whosoeuer shall call vpon the name of the lorde, shall be saued. Albeit eche man that sayeth, Lorde, lorde, doeth not call vpon the lorde, but he that putteth all hys whole hope and truste of saluation in the mercifulnesse of the same lorde. Other prophetes also hath spoken of ỹ same thynge, that the word of the gospel should in tyme cõmyng spreade throughoute the worlde. And besydes this, our master Jesus gaue vs a special commaundemente, that we should first of all declare to you, this mercyfull message of peace and loue, and that we should than afterwarde, cal the gentyles to the same. For this callyng commeth not of mannes deseruynges, but of the free bounteousnesse of god. In these wordes, and others many mo, Peter beare witnesse to them of Christ, bryngyng fourth to them, the prophetes sayinges to testifye the same, and conferryng with thẽ those thinges, whiche had alredye than cum to passe. And besyde his teachinges, he exhorted them that he mighte the better pricke them forwarde, whiche were of wauerynge myndes. Goo to, he sayeth, my brethren, embrace ye thys so excellente bounteousnes of god towardes you, so ready to mete you. Ye knowe what complayntes all the prophetes hath made of the ouerthwartnesse, and stubbernesse also, in this Jewyshe natyon, whiche hath declared them selues at all tymes, rebellious to their lorde, and god: and to those, whiche were sente to them, his mynistres for their saluation. How oftentymes, dyd they resyste Moyses: how many prophetes haue they slayne: how oft haue they prouoked god to angre with their mischeuous dedes: Wherfore they be iustlye named the house that maketh the lorde angrye, and the vyne turned to bytternesse, whiche yeldeth to his keper, in stede of swete grapes, wylde vynes. John the baptist lamented in them the same thyng, callyng them a progenie of serpentes. And our mayster Jesus complayned not a fewe tymes, of the selfe same thinge, beeyng offended with many of them, for their inuincible frowardnesse, who seeyng did not see, and hearing did not heare, and vnderstanding dyd not vnderstande. The holsome doctrine for mannes soule they despysed, & all suche benefites as he wrought in man through his miracles, they imputed to the spirite of Belzebub. Wherfore he called thẽ a frowarde nacion, and hard or il willed to beleue: and bewayling their state, tolde them that they shoulde be destroyed: for why? they had beaten, kylled, stoned, and crucified, all that wer sent from god. Drawe your selfes abacke my brethere, and get ye awaye from the vengeaunce of god, whyche hangeth ouer youre heddes, cast of all cankred frowardnesse of the Jewishe nacion, which, while they stande styfly in defence of their owne Justice, doo wickedly rebelle agaynst the iustice of god. For ye haue by faith and sincere obedyence, already for you prouided eternall saluacion. Than shal ye finally be accoumpted the true Israelytes, than shall ye bee the verye children of Abrahã. Than shall ye be of the righte sorte of Jewes in dede, yf ye will knowledge Jesus, and recognise him for your kynge. Ridde your handes of this carnall generacyon, whiche woulde rather perishe for their incredulitie, than bee saued. Bee ye contented to be borne a newe, and transformed into a spirytuall nacio, & celestiall, whiche by truste in Jesus, is in way of saluacion. Of this sorte verayly was the fishers eloquence, whiche he picked not out of Rhetorical pre-

And with many other wordes bare he witnesse, and exhorted them.

And exhorted them sayinge: Saue youre selues frõ thys vntowarde generacion.

ceptes

ceptes or rulers, but receyued it from heauen, and therfore it was of muche more power and efficacie in his operation. This was the same swerde, that entreth through, euen to the diuiding of the soule and the spirite, whose edge, hath punched and striken the Iewes hertes. This was the firste caste and throwe of his nette, wherin the fysher of mannes soule, drewe vp a greate plenteous multitude. This was the sede of the gospell, that oughte to be cast euery where abrode, whiche (as Christ hath taught) falleth not downe into all mennes hertes, & yet here it found forthwith good grounde, whyche brought forth fruite. For than were baptized, and to the numbre of the dysciples (whiche were at that tyme verey fewe) were encreased and ioyned almost three thousande mo. These wer the lucky first fruites that the gospell brought forth for his reuenewes. The newe Testamẽt agreeth in this point also with a figure of tholde: Moyses cõmaunded a feast of the firste fruites to be kepte holy, the fiftieth day after Easter. And here are consecrated to the lorde this fiftyeth daye, the first fruites, not of eares of corne, but of mennes soules. For now through preaching of the gospell, and faythe in the same, the water washed away all their sinnes, and now was that heauenly spirite gredily receiued. Now marke, what doeth that spirite of god in them, truely he is not ydle, sithen that he is like vnto the fyer. We are freely made clene in soule as innocentes, we haue freely receyued of the holy ghoste hys gyfte of grace. Now it resteth for our parte to take hede, that we lose not that vnadui sedly, whiche god hath of his merciful goodnesse, frely geuen vs. Such are the first begynnynges of euangelical religyon, suche is, as a man would say, the childhoode of our first regeneracio in Christ. All that we haue taught hitherto, is as it were milke for infauntes, we must procede further to whole and faste meate. Preachers and suche as fede with the worde of god, oughte to haue with them both kindes of meate euer readye at hande. For thus the lorde commaunded them: goo ye forthe, he sayeth, and teache all people, baptyzyng them, and teaching them to kepe all that I haue commaunded you. Teache thẽ that must be christened, the rudimentes & first begynnynges of the gospel, which rudimentes or principles, excepte a man wil beleue, his Baptisme is in vayne. Those that be already baptyzed, thus must ye teache, that they lyue after my teachinges, procedynge allwayes to more perfection.

Then thei that gladly receyued hys preachynge, were baptyzed: and the same daye, there were added vnto them about thre thousande soules.

¶ And they continued in the apostles doctrine and felowship, and in breaking of bread, and in prayers. And feare came ouer euery soule. And many wondres and signes were shewed by the apostels, at Ierusalem. And al that beleued, kepte them selfes together, and had all thinges in common, and solde their possessions and goodes, and parted the, to all men, as euery man had nede. And they continued daylye with one accorde in the temple, and breake breade from house to house, and did eate their meate together, with gladnesse and singlenes of herte, praisyng God, and had fauoure with all the people. And the lorde added to the congregacyon dayly, suche as should bee saued.

The texte.

Than suche as kept themselues in company with the disciples, folowed on continually the apostles teachinges (for thereby cam most profite) and likewise continued still in receyuyng a token of a couenaunte, that shal neuer be broken, whyche they called cõmunion. That token of couenaunt whiche the lorde taught, & committed to vs of trust, was doen in this maner. The bread was broken, and dealed to euery man a pece therof, and they in their practysing of this, in a remembraunce of the lordes passion, gaue thãkes to god for his bountifull goodnesse, that had clensed them from sinne by the innocente

And they continued in the apostles doctrine, & felowship.

And in breaking of breade.

bloud

blonde of hys owne sonne alone, and had chosen them for the deathes sake, which he suffred, one his parte vndeserued, to inherite life euerlasting. They offered vp also their prayers with clenesse of hert, whose petition was, that the kyngdom of Jesus myght be made to spreade, euery day further abrode than other, that hys glorye might throughout all the world be knowen, that his will euery where might be folowed, that suche as had once professed the faith of the gospell, might, through the holy worde, and grace celestiall, profit euery day, and procede better and better, & so might lyue in concorde one with an other, eche one in peace with his brother, forgeuyng all iniuries, yf any faute were doen by mannes frailtie, beeing at one with god, whiche is mercyfull to them that be mercifull to their neighbour, and that they beyng dayly strengthned by the goodnesse of god, might stedfastly abyde all thassautes of Satan, vntil they might after long bickeryng with the sayd Sathan, at last receyue eternall rewarde. These were than the sacrifyces that christen men vsed. This wonderfull miracle of tounges, Peters exhortacyon so liuely made, the sodain mutacion of so many men, so great puritie and clenesse of lyfe of the same men, wrought suche an effecte in all their myndes, whyche were gyltie and pryuie to their owne offentes, that they were sore afrayde of sum euell to cum towarde them. For they sawe playnly, that thys thyng was not brought aboute by mannes conspiracie, but by sum celestial power. And for because thapostles, dyd not alonely speake in al mennes languages, but wrought also at Hierusalem, many wonderfull myracles, at thinuocacion of Jesus name, in healyng diseases, in putting deuils to flight, in reysyng the dead to lyfe. This tremblyng feare that they wer in, encreched and grewe styll more and more vpon them. Thys was sum begynnyng in the people towardes their amendement. But the celestyall spirite wroughte in their hertes, whom secretly he inspired, aboue al other thynges, in mutuall good wyl and concorde. For thys truly is the very cognisaunce that Jesus would haue his disciples knowen by. And as many as beleued the gospell, assembled vnto a place ordinarily together, for their consolation, exhortyng one an other in mutual communications. They were than many in noumbre, and men of al sortes wer admitted, without acception of persons, young, olde, men, women, free, bounde, poore and riche. The loue of Chryste beyng planted in their heartes, dyd in so greate conformitye of myndes and mutuall concorde, knit and ioyne together them all, beynge otherwyse to ferre od eche to other, that al thinges wer common emõgest them, which is a thing seldome sene, yea emong brothren that came al out of one bealye. And to the intent that eche of them, myght the better departe sumwhat of that he had to an other, suche as had manours of their owne, or other possessiõs, sold them, and of the money or price therof, made a common dole, as euerye mannes nede required, so that neither they wanted, whych had nought of their owne, nor they had more than was sufficient, which before had muche in possessyon. And so made they their dole, not as it wer of their owne proper goodes, but as of thynges in common. For perfyte charitye chalengeth no goodes, as her owne, and emong them which be all of one mynde, no man is accoũpted a lorde of his owne goodes, and wher eche man is content with litle, ther it wyll bee harde to fynde lacke of thynges necessarye. But the dystribucion of the common, was made to euery man, accordyng to hys necessytie, and

And in prayers

And feare came oure euery soule.

And many wonders and signes wer shewed by the Apostles at Jerusalem.

And all that beleued, kept themselues together.

And solde their possessyons & goodes and parted them to al men as euery one had nede.

not

not to sensualitie. The apostles prescrybed none of all these thynges for theim to dooe: but charitie dyd more emong theim without compulsion, than any lawe of Moyses durst require. And euery daye wer they also in the temple, in muche vnitee of mynde, stedfast in prayer, rendryng thankes to god, and exhortyng theimselfes together, and entycing other to that peace of conscience, whiche the gospel requireth, al that euer they wer hable to coumpace. Moreouer whan they had thus spente the whole daye in suche godly exercises, they brake in euery house their breade, and eate their meate together, with ioye that herte can not thinke, and eche one with other in perfyte clenlynes of hert, gaue prayse to god, through whose goodnesse they had gotten them so muche loue and fauour. They were in fauour and good estimation with all the people. For who is he that woulde not loue such persones, that hurt no man, and bee ready to do euery man good, in whome also appered manyfestly so muche godly power, so great soberneste & mekeneste with all. Here maiest thou wel marke Theophilus, how the churche had at her beginnyng, by reason of ioye in mennes hertes and vnitee with all, luckly tokens well to prosper. There must nedes bee conformytee of myndes and vnitie, where that spirite is, which is the pacifyer of al troubleous hertes: there can not be but ioye and gladneste, where is a clene conscience, without any distrust of the promises, which are made in the gospel. But as the bishoppes, Phariseys, Scribes, and chiefe auncientes or head men emong the people, wer euery where alwayes ready to slea Jesus: so here at the luckye begynninges of this young churche, no mencion is made of theim. No person was enforced to cum to this felowshyp, no violēt authorytie kepte theim together in leage. Suche as thyder came, abode there still with other, of their owne ientle courage: and the lorde allured to theim, whome he had appuincted to be saued, euery daye more and more, whyle the smalle musterdsede, was by littel and littell springing, whiche should afterwarde spreade his braunches abrode, thorough all the worlde.

And brake breade from house to house, and eate their meate together, with gladneste, and singleneste of hert, prayseyng god, and had fauoure with all the people

And the lorde added to the congregation dayly suche as shoulde be saued.

The.iii. Chapter.

The texte.

Peter and John went vp together into the temple, at the ninth hour of prayer. And a certayne man that was halte from his mothers wombe, was brought, whome they layed dayly at the gate of the temple, whiche is called beautifull, to aske almes of them that entred into the temple. Whan he sawe Peter and John, that they woulde into the temple, he desired to receiue an almes. And Peter fastened his eyes on hym with John, and sayed: looke on vs. And he gaue hede vnto them, trustinge, to receiue sum thing of them. Then sayed Peter: Syluer and golde haue I none: but suche as I haue, I gyue the. In the name of Jesus Christ of Nazareth, ryse and walke. And he toke him by the right hand and lyfted him vp. And immediatly his fete & anclebones receyued strength. And he sprang, stode, and walked, and entred with them into the temple, walkynge and leappnge, and praisyng God.

PEter and John wente vp together in compaignie with others into the temple, about the ninthe houre of the day, beeyng than farre ouerpast, at whyche houre, they, where as others be woont to plaie the dronkardes, or els to slepe, had accustomed theim selfes dayly to deuout prayer, fastyng vntil it wer euentyde. These twoo went forth, the piers of thapostles, without trapped horses, or barted mules, without any princely garde, but heare what pompe they vsed. There sate before the temple gate a begger well knowen emong the people, whiche had been euer laine from the first houre of his birth, and so weake a body with all, that he was

And a certayne man that was halte from

borne

his mothers. woombe was brought.

borne al along of porters. Many one, as it chaunced, fared the better by his misery. For euery day laied they him forth for their own aduauntage, at the temple gate, whiche the vulgar people called beautifull (for that was moste haunted) to thintent that he should there aske, as in place moste frequented, mens almes, which went into the temple. Beggerie is not without hys shift, it knoweth that those, whiche entre into the temple, are than eyther dysposed to geue with better will their almes, or els woulde appere to the people so disposed. Whan he had once perceyued that Peter and John, whome their cumpaignie which folowed theim, declared to be of sum estimacion, and they theim selues in countenaunce semed to bee liberall, would into the temple, he asked of theim an almes. Here gaue the holye ghooste prpuye warnynge to thapostles, that it was than a tyme conueniente to worke a miracle.

Whan he sawe Peter & Iohn that they would into the temple, he desired to receyue an almes.

And Peter fastened hys yies on hym with John, & sayed: loke on vs.

Than Peter and John also, stedfastly beheld the same creple, and sayed: looke on vs. The begger beyng at the sight and cumfortable voyce of them, quycker in spirite and of better cheare, yied them well, hoppyng shortly sum thyng to receiue of theim. Money he craued, for money he looked, as for the good disposicion of hys lymmes, he durst not once aske. For why? he thought theim not able to geue it. And yet for all that, hys herte gaue him that sum goodnesse shoulde happen, he wist not what. Than Peter set forth hymselfe stoutly in wordes, whiche were full well semyng to Chrystes highe vicare to speake, and sayde: syluer and golde, whiche thou lokest for, haue I none. What is here ready at hand not of myne owne, but of the bounteousnesse of god, whyche thou doest rather lacke, that geue I the. In the name of Iesus Christ of Nazareth ryse vp and walke. And with that, he toke the creple by the ryghte hande, and reised hym vp. And immedyatly without anye delaye, hys feete and ancle bones were made strong, in suche sorte, that he might a ryse without peyne or difficultee, yea and leape, stande, and walke, whyther euer he woulde. But he, as one ryght glad in herte of suche a benefyte vnlooked for, wente with thapostles together into the temple walkyng cherefully and leappyng for ioye, and reioysyng, and geuyng laude and prayse to god, of whome he knewe that thys hys benefyte of health, had proceaded. To hyde the benefytes of god, is the conditypn of an vnthankful persone: tascrybe the same to man, is a poynte of muche vngodlynesse.

In ꝑ name of Iesus Christ of Nazareth arise & walke

The texte. ¶ And al the people saw hym walke and praise God. And they knew hym, that it was he, which sate and begged at the beautifull gate of the temple. And they wondred, and wer sore astonied at that, which had happened vnto hym. And as the halt whiche was healed, helde Peter and John, all the people ran amased vnto them, in the porche, that is called Salomons.

All the people, that was in the temple, whiche were in noumbre very many, beheld the man that was wont to be caryed with porters, than walkyng on foote cheerfully, and rendryng prayse to god. And eche man knewe hym, to be the selfe same person, that was wont to syt at the beautiful gate a beggyng. They beheld hym sodeinly chaunged. They heard hym giuyng god thankes. Whereupon all they wer greatly dismayed, and sodenly striken w no litle wondre. But after that they sawe Peter and John, whiche than wer knowen with many, for the chief emong all the apostles, (for he that was lame kept hymselfe on their partie, and blased abrode how it chaunced hym

And as ꝑ halt whiche was healed, helde Peter & John all the people ran amased vnto them.

to

to cum to healthy by theyr meanes) the whole assemblie of all the people made streyght towardes them. Than wer they in the porche, whiche is called Salomons porche, where Jesus the trew Salomon, was wont to be, and where he had bene wont oftimes to dispute with the Phariseis. The straungenesse of the thyng, abated all theyr courages.

In the porche that is called Salomons.

¶ Whan Peter sawe that, he aunswered vnto the people: Ye men of Israel, why meruayle ye at this? or why loke ye so on vs, as though by oure owne power and strength we had made this man goe? The god of Abraham, and of Isaac, & of Jacob, the god of your fathers hath glorifyed his sonne Jesus, whom ye delyuered, & denyed in presence of Pilate, whē he iudged him to be loosed. But ye denyed the holy and iuste, and desyred a murderer to be geuen you, and kylled the lorde of lyfe, whome God hath rayfed from death, of the which we are witnesse. And his name thorow ỹ fayth of hys name, hath made this man sounde, whō ye see & know. And the fayth which is by him, hathe geuen to him this healthy, in the presence of you all.

The texte.

Whan Peter sawe the faste getheryng together of the people, and knewe ryghte well the cause therof, he began in thys manner to vtter agayne hys mynde to them, and sayde: ye men of Israell, why do ye so muche maruayle at this matter, as thoughe it were a seldome thyng with you, and longe oute of vse, to see miracles: or lyke as yf ye had not sene heretofore in tymes paste, greater thynges and more to meruayle at than this? But why do ye beholde vs, as though it had by our owne power, or deseruyng be broughte to passe, that this lame creple, a man well knowen emong you, doth nowe walke? It is not mannes practise whiche here is done, neyther is it a new thing, whych ye do see, that heretofore hath not bene spoken of, but suche a thyng that god long ago promysed by your prophetes. Reuerently ye do worshyp ỹ god of Abraham, the god of Isaac, and the god Jacob, and ye auaunte youre selues in that ye haue theym as your chyefe fathers, and fyrst begynners of youre auncestrye, but the veray sonne of this same god, whom the chyefe fathers of youre auncestrye hath worshypped, beyng sente to you for youre saluation, poore and simple to looke vpon, to the intent that you should make the more of him, as a familiar person lyke to one of you, ye haue broughte to extreme vilany and reproche. Notwythstandynge the selfe same God hath by hys infinite myghte and power, aduaunced his sonne to hyghe renowme and glorye, one whome man of malyce, hath ouerthrowen, and god hath in this fact, lyke as he hath also many other wayes, wroughte by him myracles oute of numbre, before youre eyes, and taughte you doctrine frome heauen.

The God of Abraham, and of Isaac and Jacob, ỹ god of youre fathers hath glorified his sonne Jesus.

But ye neuer a deale the better for all suche benefytes, delyuered hym at the laste, after many reprochefull iniuryes, into the handes of the wycked, to the intente he shoulde be slayne, yea and where as Pilate a Paynyme, a man both without knowleadge of youre lawe, and of no kinred wyth your forefathers, woulde haue gyuen sentence of hym, as of youre kynge, as of a blessed person and innocent, for hys delyueraunce, ye, which ought by reason of that knowleadge ye had of propheryes, to recognise hym, haue stylye denyed hym, and openly, in the presydentes highe halle of iudgemente, sayynge: we haue no kynge but Cesar. And in suche a cruell rage ye were of rancour agaynst him and hatred, that liefer had ye to haue Barrabas, that notable theefe and seditious person pardoned at your requeft, whiche had dispatched other of their kynes, than to haue Jesus saued, who broughte wyth

But ye denyed the holye and iuft, and desyred a murtherer to be geuen you.

him lyke for all men. For a murtherers lyke, ye obtayned pardon, but for the authoure of euerlasting lyfe ye procured death. Neuertheles, god his father, the authour and maker of all lyfe, hathe reysed hym, whome ye haue slayne, from the dead, to lyfe agayne, and liberally hath rewarded him with life that neuer shall haue an ende. To the which thing beare we witnes, vnto whō he himselfe, after he was reuiued, eftesones plainely appeared for vs to behold, for vs to heare and handle, whome we beheelde also goynge vp to heauen.

Whome God hath reysed from death.

He came fyrst to you in a poore and symple araye, whyche he was contented to take vpon hym for all youre sakes, but nowe is he by hys father aduaunced to glorye, and putteth fourth his power and strength by vs, whych be nought els but witnesse to the thynges, whiche we haue sene and hearde. And for that trust and affyaunce which we haue in his name, this man, whō you see walke, borne, as ye well knowe, bothe halte and lame, alimyghtye god hath restored to his perfyt lymmes agayne. No praise herein are we worthy to haue, neyther are we through oure merytes, the cause therof, neyther he ꝑ is restored, but god the father, as I sayd, would haue his sonnes name magnified with all men, in the whiche name his pleasure is, that all people should put their full truste, and hope of health vnyuersal: by this assured trust and confydence, is this man, which hath bene euer weake, from the first houre of his birth, perfectly now, as ye all do see, in all his lymmes restored. These be euident argumentes, not alonely to proue that he is on lyue, whome ye suppose to be dead, but to declare also that all mennes hope of saluation, is to be put in him alone.

Of the whych we are wytnesses.

And hys name thorow the fayth of hys name, hath made this man sound, whō ye see and know. And the fayth whiche is by him, hath geuen to him this health in the presence of you all.

The texte.

¶ And now brethren, I wot that through ignorance ye did it, as did also your rulers But God (which before had shewed by the mouthes of al his prophetes howe ꝑ Christ should suffre) hath in this wyse fulfilled. Repent you therfore, and conuert, that your synnes may be doen away. Whā the tyme of refreshing commeth, which we shal haue of the presence of the lord, and when God shall sende him, which before was preached vnto you, euen Iesus Christ, which must receyue heauen vntyll the time that all thinges, which God hath spoken by the mouth of all his prophetes, sens the worlde began, be restored agayne.

And now brethren, I wot ꝑ throughe ygnorance ye dyd it, as dyd also your rulers.

But God whyche afore had shewed by the mouthes of all his prophetes Hathe in thys wyse fulfylled

And cause ther is none at all my brethren, why ye shoulde despayre, for it hath thus cum to passe accordynge to the wyll of God and hys suffraunce. Your offence herein and trespace is partely excused by mannes ignorance. For his feble ⁊ weake body was a lette to you ⁊ impedyment, to knowe hys diuyne power, whiche diuyne and godly power, no not youre rewlers theym selfes knewe perfectly. Which thyng in hym, yf they had knowen readyly, neuer would they haue bene in mynde to crucifye the Prince of glorye.

But so was it expedyent for mannes saluacion, so had God determyned before the begynnynge, so had he before shewed by the mouthe of all hys Prophetes, that Messyas, whome he woulde sende fynallye to redeme you, shoulde suffre death. Nowe is God no lyer: whom he promysed to sende, the same person hath he sent: whom he would haue slayne, euen so, as he woulde haue it, is he slayne. This sacrifyce woulde he haue offered vp to satisfie for the synnes of all the world, by you was this sacrifyce offered, not wythoute blame to you, but suche as ye shall haue forgeuenesse of, yf ye repente that ye haue done amys. And so shall it cum to passe, that your offence, whiche you committed to the weale of all men, shall turne to your sengular wealth

Repent you therfore, and

also

also. For your pardon is ealye cum by and readye at hande. Onelye be you ashamed of your euell doynges and sorowfull, not alonly for this facte, but for all other, and see that ye turne to a newe lyfe: openly confesse that Jesus, whome ye before haue denyed, is kyng and rewler ouer all: whome ye haue to death condemned, as a person giltye, nowe do ye acknowledge to bee the veray fountayne and geuer of al innocencye: and whome ye haue violently put to death, beleue ye to be the authour of immortall lyfe. Now is the tyme of pardon for synne, haste you this meane whyle to penaunce, and you shall fynde mercifulnes, that whan he shall cum eftsones to iudge the quicke and the dead, on high aboue in the cloudes, whome hys father once sente symple and poore for youre sakes, ye maye be able constauntly abyde hys presence, whyche shalbe terrible to theym, and intollerable, whiche hath not be penytent. But suche as for thys meane space dooe beleue in Jesus name, whome the prophetes hath many yeres agoo published to you, and whome we also accordynge to theyr prophectes beare witnes of, and submytte theym selues to him by fayth, puttyng theyr synne awaye by penaunce: shall finde there with the righteouse iudge, who hath promysed to all men for faythe in him, and repentaunce of synne, euerlastynge healthe, refresshynge. All those thinges are cum hitherto well to passe, whiche, as the Prophetes hath heretofore told, wer for to be done and perfourmed. And it is not to be doubted but God wyll perfourme all the reste also, whyche he hathe promysed as faythfully. Jesus Christ shall cum agayne, but by and by shall not he cum agayne. For the gospell and cherefull tydinges from God must be preached ouer all the worlde before his cõminge: In the meane whyle lyueth he in all glorye, sitteth & reigneth in high heauens aboue, vntyll that prescripte tyme wherof the Prophetes, Johell hath spoken and Malachye, whan all thynges shall cum by restytutyon agayne and be made vpp, and all at a puincte perfectly fynished, which god hath spoken of, by the mouthe of all hys holye Prophetes, as many as hath bene sens the beginning of the worlde. For of this one person, haue all they prophecied.

connect, that youre synnes maye be done awaye.

Whan the tyme of refreshyng cõmethe

Until the time that all thynges whiche god hath spoken by ꝑ mouthes of all hys prophetes sens the worlde began, be restored agayne.

Moyses truely sayde vnto the fathers: a Prophet shall the lorde your god raise vp to you, euen of your brethren lyke vnto me: him shal ye heare, in all thinges what soeuer he shal say vnto you. For ꝑ time shal cum, that euery soule which wil not here ꝑ same prophet, shalbe destroyed from emong the people. All the Prophetes also frõ Samuell and thence forth (as many as haue spoken) haue in lyke wyse tolde of these dayes.

The texte.

Moyses is wyth you of authoritee most auncyent, for vnder hys protection, as vnder your chiefe gyde and capitayn, ye left Egypt, ye trauayled through wyldernesse, ye receyued the lawe, but yet a promise made he to you of this Jesus of Nazareth whome ye haue slayne, speakyng after thys manier to the fathers in his booke of Deuteronomii: a prophet shall the lorde your god reyse vp vnto you, euen from emong your brethren, lyke vnto me, him shall ye heare, in all that he shal say vnto you. And it shall cum to passe, what soule soeuer shall not heare that prophet, shalbe destroyed from emong the people. Nowe do ye acknowledge this prophesye of Moyses, recognise ye the true Moyses, knowlege ye that Jesus Christe was borne of Daupdes linage, of the trybe of Juda, in the Citie of Bethleem, accordyng to ꝑ prophetes sayinges. By this your gyde, and capitaine, God calleth you out of bondage, to that lybertee whiche alwaye shall endure: by thys capptayne

Moyses truly sayde vnto the fathers: a prophete shall the lord your god raise vp to you

hath he disclosed a newe lawe supernall and euangelicall, and by this person he offereth remission of all synnes and lyke euerlasting.

Moyses woulde that all menne shoulde heare hym: eche man heareth, that in hym beleuethe. What person soeuer shall beleue in hym shalbe saued, who that refusethe to beleue, shalbe banysshed oute of the fellowe-shyppe, and oute of the name of the Israelytes, and shall perysshe without al recouerye. For wythoute fayethe in Jesus Chryste, no hope there is of saluation.

All the prophetes also frome Samuell and thence forthe (as many as haue spoken) haue in lyke wyse tolde of these dayes.

If you geue fayethe to Moyses, than muste ye hertelye loue Jesus, whome he hathe so hyghlye commended to you in hys prophecye.

Neyther hathe Moyses alone thus Prophecyed of Jesus, but all the Prophetes also, frome Samuels tyme, vntyll John the Baptiste, hathe Prophecied, describynge hys natiuitie, doctryne, miracles, punyshementes, infampe, deathe on the crosse, hys burynge, and resurrectyon, hys goynge vp to heauen, and the sendynge foorthe of the holye ghoste, vpon all that beleuethe, whyche thynges euerychone are euydentlye cum to passe, the spreadynge of the gospell ouer all the worlde abrode, and the glorious commynge of the Lorde agayne at thende of the worlde.

The texte. Ye are the chyldren of the prophetes, and of the couenaunte whyche God made vnto oure fathers, sayinge to Abraham: Euen in thy seede shall all the kynredes of the yearthe be blessed: Fyrste whan God hathe reysed vp hys soonne Jesus vnto you, he sente hym to blesse you, that euerye one of you shoulde turne frome hys wickednesse.

But yf that ye in verye dede be the prophetes childzen, whereof you auaunte youre selues, not wythoute a cause, haue ye than no dystruste in their promyses: yf ye be the childzen of patriarches, whyche were the chiefe fathers of all youre auncestrye, vnderstande ye and perceyue that to you pertayneth the conuenaunte and promyse that God made to Abraham, sayinge: thorowe thy seede shall all the nations of the worlde be blessed.

This blessynge perfourmed not he in Isaac, for he is deade, and to lyke is not he cum agayne, but in Jesus of Nazareth, whome Isaac in fygure representes, offerynge himselfe vp in sacrifice wyllynglye, lyke as Chryste obeyinge hys father, was offered as a sacrifice on the crosse.

This is that seede of Abraham, wherby, shall not onelye all Israelites, but all nations also of the worlde, yf they beleue the gospell, be delyuered of the curse whyche is dewe for synne, and obteyne therewyth all this blessynge that after they haue once receyued the holye ghoste, they maye be called the chyldren of the lyuyng God.

Wherefore the promyse, that God made vnto Abraham, pertaynethe vndoubtedlye to all natyons of the worlde, yet that not wythstandynge, hys pleasure was to haue you thus honourablye preferred, that hys promyse shoulde fyrste of all be proferred to you, and that he woulde accordynge to Moyses Prophecye, reayse one vppe of youre natyon and sende to you, no meane Prophete, but hys owne onelye soonne JESUS, that shoulde dysclose thys blessynge, whyche God promy-

promysed to Abraham. This is than that blessynge, that euery person obeyinge the worde of the gospell, maye vtterly forsake al vice and noughtye lyuinge, and frankly confesse Jesus to be the author of mans saluation.

¶ The.iiii. Chapter.

The texte.

¶ As they spake vnto the people, the priestes & the rulers of the temple, and the Sadduces, came vpon them, takynge it greuously, that they taughte the people, and preched in Jesus, the resurrection frome deathe. And they layde handes on them, and put them in holde vntyll the nexte daye: for it was nowe euentyde howbeit manye of them which heard the worde, beleued, and the noumbre of the men was about. v. thousande.

As they spake vntothe people

While Peter that heauenlye Oratoure, and John his felowe in office wyth hym, were occupyed in these and suche other Orations, exhortyng the people to embrace the gospel, without coloure of flatterye towarde any man, enducyng theym to the knowledge of the truthe by witnes of Prophetes, sum tymes making them afrayed with dreadefulnes of the great Judgemente that was to cum, eftesoones appeasynge them, and pleasauntly intreatyng by meanes of an easye waye to cum by pardon, euen than readye at hande, and for the certaintie that was in the promyse of theyr saluatyon, sodaynly there came vpon thē the prynces, and rewlers of the temple, accompanyed also with Sadduces, who caused theym to breake of in the myddes, theyr hollsome communycation. The prynces and rulers felte theymselues in this pointe agreued, that men of the laitie, vnlearned, should beare rewle in the temple, and teache the people, wheare none elles oughte to speake but doctoures of the lawe, Pharisees, and Scribes, and in that also they were offended, that so honourably they spake of Jesus, whom they for a gyltye person hadde put to death, whose name tabolyshe, was theyr earnest desyre and studye. But of all other thinges, that set the Sadduces on fyre agaynst the apostles, because they stycked not openly to publisshe that Jesus was rysen frome deathe to lyfe, and to promyse, that all menne thorowe hym, should rise agayne. For the Sadduces beleue nother aungell to be, nor soule on lyue, after they be once separate frome the bodye. Wherfore they coulde in no wyse abyde any rehearsall of resurrection. Here dothe now the wicked bysshops eftsones make assaulte against the gospel, whyche thing Jesus had tolde before to hys disciples shoulde cum to passe. But like as mannes malyce, the more it wrastled and stroue agaynste Chriſte, the more it set forth his glorye and renowme: euen so the more they dyd rebelle against the preachers of hys gospell, the more vehementlye braste oute the strength therof and vertue. But nowe what do they? They reason not with thapostles, but laye fast handes vpon thē, furth awaye they hale thē to prysson for a tyme, that they myght be furth comyng the nexte morowe. For than was euentyde at hande. The cruell and mischeuous priestes were ready in wyll, euen there furthwith to haue slayne Jesus disciples, but for feare on the other part, of the people, they stayghed theyr handes, and imagyned the meane tyme sum coulourable pretense for that cursed acte, that they myghte appere to bryng aboute theyr prepensed purpose, lawefully. But as their malyce coulde noughte preuayle agaynst Chriſte, vntyll the tyme was cum that he himselfe was contented to dye, so in lyke manner was theyr conspy-

The prestes and rulers of the temple, and Sadduces came vpon thē

Takyng greuously þ they taught the people.

And preached in Jesus the resurrection from death.

racie nought able to doo agaynste Christes disciples, before the daye came that the father of heauen had prescribed to eache of them. For Christes power was with his Apostles. And yet was not that sermon whiche these two Apostles made, (thoughe it wer interrupted by the priestes,) wythout condigne fruicte. For many that heard thapostles preache, wer therby perswaded to beleue. Than was the nerte encreasyng, the lyttle grayne of mustarde seede was stretched out in bredth, the leuen of the gospel sacttered abrod his vertue, in sondry partes. For the faythful at that tyme amounted to the nōbre of fyue thousande men. Note that the gospell is a thynge accepted commonly and fauoured of the meane people, seldome doothe the nobles of the worlde, well agree with it. Note also the successe of this gospell. The chyefe of al and capitaynes most excellent, are lead to pryson. Neyther stryued they agayne theyr gupdes, nor any trouble made the people therat, whiche were taught nought els, but to obey Christe, and to put theyr truste in hym.

And the numbre of the men was aboute fyue thousand

The texte.

¶ And it chaunced on the morowe, that their rulars & elders & scribes (and Annas the chefe preste, and Cayphas, & John, & Alexander, & as many as wer of the kynred of the hygh priestes) gathered together at Jerusalem. And whā they had set them before the theyasked, by what power, or in what name haue ye done this?

On the morowe, the wycked counsell assembled togyther, no wheare in one consent of mynde, but to put Jesus to death, and the truthe to oppresse. The preestes and temple rulers, thelders also and auncientes of the people, with the scribes of Hierusalem, assembled in one place togyther. Besydes these, came Annas thyder, the hygh byshoppe, and Cayphas in one confederacye with him, by reason of aliaunce: more ouer John and Alexandre, the chyefe at that tyme emong the priestes. And fynally, as many as were of the priestes kinred, emong whome the higher that eache man was at that tyme in authoritee, the more was he mischieuous. But well it dooeth appere of thys theyr bulye and paynfull dyligence, that it was no common or smalle matter, whiche they so carefullye labored to stente. For what shoulde the matter mene that all they should be afrayde of a fewe persons, men vnknowen, and out of reputacion, vnlearned, yea the disciples of a condemned person, whiche was crucified. But foorth were brought both Peter and John, and for gyltie persons, before them, weat they prekented. What simple person and vnlearned, woulde not be abashed at the sight of so great assemblye, and in authorite so honorable. First sat downe the stout stately byshoppes & pryestes, wyth them the heade men of their relygyon: than nerte to them the rewlers of the temple, afterwarde the elders emōge the people, eache thynge there was doone wyth solempne authoryte. Euen than considered thapostles with theym selues, the cruell and vnrighteous iudgementes that they had bled towarde their mayster Jesus. And yet for all that, stoode they in countenaunce cleare and vndismayed. Theyr lorde vndoubtedly and theyr mayster Jesus, had tolde them before, that all these thynges shoulde betyde them, and had armed theyr myndes stowtly to stande agaynste suche casuall aduersitie. Here agayne matke me well an example of that iudgemente, that Jesus him selfe was condemned by. Upon the demaunde of a question, was Christe take. And here lykewyse enquired they, as concernyng the cripple that was healed: by what authoryte, or in whose name dooe ye thys? This questyon myght they haue asked in the temple, before they broughte

And whā they had sette them before them, they asked, by what power, or in what name haue ye done this?

them

them to pryson, thys thynge might they haue lerned as the people dyd: for Peter declared the cause of this facte euydently. But lefer had they to picke a quarell with them. And as for the truth, afterwarde passed they nothynge vpon. But sought occasion to worke them displeasure. A token thys was, that their order of priesthoode shoulde wythin a shorte while haue an ende, seynge that they, both faultye and vicious, had nought els to defende their authoritee, but counselles of conspiracie, prysons, and sondrye kyndes of death.

¶ Than Peter full of the holy ghost, sayed vnto them: Ye rulers of the people, & elders of Israel, yf we this daye be examined of the good dede that we haue doue to the sicke man, what meanes he is made whole. Be it knowen vnto you all, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whome ye crucified, whome God raysed agayne from death: euen by him, doth this man here stande present before you, whole. This is the stone whiche was cast alyde of you buylders, which is become the chiefe of the corner. Neither is there saluation in any other. For emong men vnder heauen, there is geuen none other name, wherin we must be saued. The texte.

Nowe what doth Peter in this case he that thryse before with an othe denied his master, at the threatninges of a litle poore wenche, beeyng seruaunt? Dothe he tremble for feare? Is he, as one that lacketh hys ryghte wyttes, dismated? Or can not he speake? No noone of all these. What than? he vndoubtedly was framed after another sorte. For while Peter lyued after hys owne will and phantasie, he sticked not to crake and promyse of hymselfe verey largely, and shortely after renneth he awaye, and falsly forsweareth hymselfe, all promyses, whiche he before had vnaduysedly made, cleane forgotten: but in this place constantly, as one replenished with the holy ghost, reasoned he his cause, without any delyberation, fully to an ende: tempering his tale with woonderfull wysedome, in suche sorte, that neyther hys free talke was to any man reprochefull, nether of his soft & gentile speache appered any feare to be in hym or flatery, but his endeuoure was with all his wel decked eloquence, this to perswade, that Iesus was thauthoure of mannes saluation. Than Peters wordes that he spake to them, were these: ye that are prynces, the Rulers of the people, and elders, gyue eare vnto me: trewly much matuell had I wherefore and why, we were commaunded to pryson, seynge that we knowe of none haynouse cryme that we committed, and by cause princes are not wonte to imprysen men, but for their wicked doynges. Now yf ye haue no crime as I can heare, to bryng in against vs, nether any mischeuouse dede to laye to oure charge, but that ye wyll examyne vs of a good turne whiche this man hath gotten, beyng now hole and sounde, who was before weake, and shronke togyther, I wyl not sticke to declare to you the cause and manner therof. For it belongeth to our office gently to make accoumpt or declaration of Christes fayth, to all that be desirouse to learne. Wherfore, be ye all well assured of thys, not alonely ye that are the chyefe and head men, but all ye also whiche be the commons of Israell, (for the doctryne that we teache pertayneth to all mennes saluation, whether they be princes, and of the nobilitie, or els of the commynaltie) that this man, whom ye se stande by vs in lynnen, both hoole and sounde, who was wonte before, as it is not vnknowen vnto you, to be caryed of porters, now hath obtained this benefite of health, neither by magikes arte, nor by mannes power, neyther yet through out deseruinges, but by inuocatio of the lord Iesus Christ

Ye rulers of the people, and elders of Israell, yf we, thys day be examined of the good dede that we haue doone to the sycke man,

Be it knowen vnto you all and to all the people of Israel.

of Nazareth, whome ye, but few dayes ago, vpon sentence gyuen of Ponce Pilate, nayled fast vpon the crosse. But god hath raised him from death, and freely gyuen hym rule ouer all, in life euerlastinge. Therfore the strength and vertue of hys name, worketh now effectually the same thynge in healyng men and sauing them, that he hymselfe was wonte here on yearth, to worke. No doubte, this is it, that the prophete Dauid heretofore spake in his psalme of a stone, that man should reiecte, but god should se it highly exalted. This Jesus of Nazareth is the very same stone, which ye in buylding of your Synagoge, refused. From the whiche buyldynge ye threw hym awaye, as an out caste, but god hath made hym the head corner stone, to holde streight together, by his deuine strength and power the whole churche, which is for to be set vp and builded, both of Jewes and gentiles. For this persons sake, our father of heauen prosereth all mens saluation, and there is no hope at all for any man to be saued, but thorow Jesus. I knowe wel that Moyses, the patriarches, and prophetes, are in holy and auncient authoritie with you. But so was it thought good to the father of heauen, that his son alone should worke al mens saluacion, wherof he woulde hym to be called Jesus. And other name haue not we already vnder heauen, nor in time to cum shall haue, whereby we must be saued. Than haue ye no cause to maruayle, that this creple was hable so muche to obtayne, at thinuocacion of this name, seyng that he hath worthyly merited and deserued health euerlastyng, for all persones that calleth vpon hym.

For emong mē vnder heauen, ther is geuen non other name wherin we must be saued.

The texte. When they sawe the boldenesse of Peter and John, and vnderstode that they were vnlearned and lay men, they maruepled, and they knew them, that they had bene with Jesu: and beholdinge also the man (which was healed) standyng by them, they coulde not say agaynste it: but commaunded thē to goo aside out of the counsel, and counseled emong them selues, saying: what shall we do to these men? For a manifeste signe is don by them, & is openly knowen to all them that dwell in Jerusalem, & we can not deny it. But that it be nopsed no farther abrode emong the people, let vs threaten, and charge them, that they speake hence forth to no man in this name.

When Peter had spoken these wordes as many as were in that counsel, beholding bothe in Peter and John, free courage and stedfastnes of mynde, whiche appered in their very countenaunce: and perceyuing also, that they wer of the comens, men vnlearned, wondered greatly, wher vpon they should beare themselues so bolde, how they came by suche eloquence, & so perfit vnderstanding of the prophetes. In conclusion, they came into remembraunce of them, how they had kept cumpany with Jesus, whome they them selues knewe certaynly to be slayne of enuye. They wer in a great perplexitie, by reason that they, being of the base sorte of men, and vnlearned, were so bold spirited, and so free of tong and lyberall, who neyther for the deadly paynes whiche their master suffred, neyther for the honour and authoritie of so famous assembly, were troubled any thing at all in mynde. They behelde the man hymselfe presente, well knowen with all the people, who beyng borne notably lame, than might walke cherefully. Sodaynely was this myracle wrought, not in any secrete place, but before ỹ temple dore, not by magykes arte, but at thinuocation of Jesus name, whome they supposed dead. The facte was so euident, that they could not well deny it. And occasion had they none to fynde fault with them. For what is more worthy the fauorable reporte of many, than to make a wretched lame creature hoole, without re-

warde,

ward. Non aunswere therfore make they to thapostles, for nought had they to aunswere, as for that whiche was already done, they coulde not disproue, and to allowe the same, they woulde not. Wherfore vpon commaundemente geuen to thapostles, that they with the healed person also, shoulde departe out of their assembly, they fel in consultacion, and layed their heades together, saying: what shal we do with these men although but rude and rascall: for why: This notable miracle whiche was set forth by them, is better knowen with all that dwell in Jerusalem, then we shalbe hable to disakirme. If we deny the facte, we shall gayne vs nought els therby, but shame, & dyshonestie: yf we condemne and punish them, we shal seame voyde of all mercye, and cleane withoute iustice, and the more shall we stirre vp the people agaynste vs. There is none other counsell for vs to take, but sum more quiet way must we folowe, & prouide that this euil (how soeuer it hath sproung) creape no further abrode, nether be published emong the people. For al such maner sores, or poynctes of infeccion, whan they are once spronge in a compnaltie be wonte, yf a man vexe and angre them, to waxe stronger, and with a violente rage further to goo abrode, than yf they weare made light of. It seameth therfore a good way for vs, to holde of our handes from them, but let vs make them afraide with sharpe & cruell threatnynges, that they make from hencefoorth no mention of Jesus name, to no man on lyue, whether he be Jewe, or of any other nation. Thys their counsell, whyche was as folyshe as myght be spoken, pleased all the whole assemblye, and euery man with one assent, agreed therto. For than had they perceyued that the apostles were valiaunt of courage, and would not altre or chaunge their myndes. They perceyued lykewyse that thys miracle was not vnknowen to all the people, they were not to learne that Jesus name was with them of no small efficacie, and for mans health a present remedye. How could they than for shame commaund, or what hope had they to haue that name kepte vnder specially seyng they might thorowe the selfe same name, attayne vnto eternall saluacion: Suche verely are the counselles of princes, of Byshoppes, priestes and of other the chiefe of the commynaltye, as ofte as they gather their assemblies togyther, by polycie of mannes witte. Sumtime there be emongest them, whiche can playnly see, what doeth well a gree with good reason, but yet they perceyue in folowyng of the same, sum losse shoulde ensue of their renowme, decaye of riches, or sum other suche lyke incommoditie

What shall we do to these men for a manifest signe is dooen by thē.

But that it be noysed no farther abrode emong the people.

Let vs threaten and charge them that they hence fourth speake to no man.

The texte.

¶ And they called them, and commaunded thē, that in no wyse they shoulde speake, ne teache in the name of Jesu. But Peter and John aunswered, & said vnto them: whether it be ryght in the sight of God, to herken vnto you more then to God, iudge ye. For we cannot but speake, that which we haue sene and heard. So threatned, they thē, and let them goo, and founde nothyng how to punishe them, because of the people. For al men prailed God because of that which was done: For the man was aboue fowerty yere old, on whom this miracle of healing, was shewed.

Whan eache of them had well allowed this decree, they called in thapostles, it was declared to them in name of the whole cōsell, that they shoulde teache no man on lyue, Jesus doctrine: ne make in any wyse mention of hys name eyther by stelth vnwares to them, ne yet in hearyng of any multitude; neither openly, ne priuely, at home, or els abrode. O the folyshe wisdō of the worlde, they could not kepe hym in hys graue whan he was deade, & nowe

goo

goo they about to burye or suppresse the name, whiche is wonte alwayes after death, to be better knowē. Peter and John after the counsels decree was rehearsed thē with solempne auctoritie, made this aunswer therunto very counstauntlye, but without any worde spoken to mannes rebuke: Judge ye your selues that knowe the lawe, whether it be well before god that we should be more obedient to you, than to goddes commaundement. God hath heretofore sayde by the mouthe of his prophetes, that it shoulde euen thus cum to passe, Christe the sonne of god thus commaunded vs, and so lykewyse that heauenly spirite, whome he promised vs to sende downe from hys father, inkourmeth vs secretly, and putteth in to our myndes, that we should for al mennes saluation, publyshe the name of our Lord Jesus Christ, bearyng witnesse also to that that we haue seene and hearde. If ye mynde to be of an vpright Judgement, ye also wil submit your selues to the wyl of god. If not whatsoeuer ye decree of vs, truly we maye not otherwyse do, than speake that we sawe with our eyes, what we heard with oure eares, and that god who ought to be aboue al men obeyed, would haue preached abrod to al men. Whan the counsell had heарde of them this answer, so wisely made, and franckly, they went nought elles aboute, but to make them sore afrayed w̄ threatninges. Alas, a counsell without all hope of recouerye, they haue no argument to perswade: no reasons or causes, why they should rebuke: neyther testimonies they haue of scripture, wherwithal to teache. Their whole authoritie is but threatnynges. O the wicked conscience alwayes fearfull. Their desire was to punishe thinnocentes, a malicious wyll was readye in them, but they beyng as they were, princes, yet were afrayed of their symple poore subiectes, men in publike office, in dreade of priuate persons, many in noumbre in feare of fewe, yea men defensed, of them that were vnarmed, men of learning, of mē vnlearned: as for thapostles had neyther any retinew nor garde for their defence, nor bandes of noble estate assured to thē. But lordes they were of that, that no yearthly power was hable to geue, as to make the lame at the name of Jesus Christ, to aryse and walke. To do man good, thapostles were in power mighty, but as touchinge hurte they were voyde of all strength. And so wer thapostles for that tyme dimissed of that counsell, being charged with their sore threatnynges. Yet had not the chefe counselers caste of their cankred malice, but differred it in mynde to get afterwarde sum other occasion. For they could fynde no way to punishe them, and that because of the people, whome they feared, hauinge no regarde in themselfe at al, to god. For al men highly praised thē, as touching that miracle whiche was done, in healing the lame creple. And eache man noted it the more, bycause the person in whom this miracle was wrought, was aboue fourty yeres of age. So was he borne, and thus many yeres set foorth this begger to the open sight of the worlde, his infirmytie, so that no man coulde accuse or finde faulte with their doinges, as though his impedyment had be counterfect, or els sum lighte or small deformitie not worthy consideracyon.

For we can not but speake that, whyche we haue sene and heard.

So threatned they them, and let them goo, and found nothyng how to punyshe them, because of the people.

For all men praysed god because of that whyche was dooen.

For the man was aboue fourtye peare old, on whom thys myracle of healynge was shewed.

The texte.

CAllone as they were let go, they came to their fellowes, and shewed all that the hye prestes and elders had sayde. And whan they heard that, they lifte vp their voyces to God with one accord, and said: Lord, thou art God, which hast made heauē and yerth, the see, and all that in them is, whiche in the holy goost, by the mouth of thy seruaunte Dauid our father, hast sayed: why did the heathen rage, and the people ymagin vaine thinges? The kynges of the erth stode vp, & the rulers came together agaynst the lorde

and

and against his annoynted.

Than Peter and John beeing dispatched of the counsel, returned to their company, beyng than in their high parlour all together, carefull in mynde what ende should cum of that consultacion which was in hands, and rehearsed to them in ordre all the whole matter, what the princes had layed to their charge, and of thaunswer that they had made therunto. The inwarde trewe loue that eache one bare to other, replenished their hertes vpon these tidinges tolde them, with excedynge Joye. The disciples wer glad that the chiefe and piers of all thapostles were dimissed. Thapostles on thother parte retoyced in the bounteousnes of their lorde, by whome his dysceyples atteined vnto suche ioye. God after this manier and sort, tempereth all thynges in his seruauntes, so that with sorow he mingleth ioye, to thende that they may be hable paciently to suffre, & endure aduersite, & that they on thother syde may, for gladsum thinges, rendre hertie thankes, and in heauinesse praye vnto the lorde. After the whole cumpany had than heard thapostles tale, they spake aloude with one assente vnto the lord, of whose goodnes, the gospell had begon to haue right good successe, and sayde: Lorde god omnypotent, that madest thorow thy worde, heauen, earth, the sea, and what soeuer is in them contayned, whose moste blessed wil, no power of man is able to withstande: whose eternall decree, no mans conspiracie is hable to empaire, for all that nowe we see here brought to passe, thy blessed spirite hath spoken of before, by the mouthe of thy faythful seruaunt Dauid, our patryarche, saying: Why do the heathen rage, & the people ymagin vayne thynges? The kinges of thearth stand vp, and the princes hath gathered themselues together agaynst the lord, and against his Christe. All we recognyse trueth in this prophecie: For what he sawe to cum, beeing than enspired with thy holy spirite, that see we bothe done in very dede, & the doing of the same.

And when they heard that, they lyft vp their voices to God with one accorde, & sayde: Lorde, thou art God whyche hast made heauen and yerth.

The texte.

¶ For a trueth, agaynst thy holy childe Jesus, whom thou hast enoynted, both Herod, and also Poncius Pilate, with the Gentiles, and the people of Israell, gathered themselues together, for to do whatsoeuer thy hande and thy counsell determined before to be done. And now lorde, beholde their threttenynges, and graunt vnto thy seruauntes, that with all confidence, they may speake thy woord. So that thou stretche fourth thy hande, that healyng and signes, and wonders, be done by the name of thy holy childe, Jesus. And assone as they had made their praier, the place moued where they were assembled together, and they were all filled with the holy goost, and they spake the word of god boldely.

For in this citie, whiche prokesseth holynes, bothe Herode, and Ponce Pylate, yearthly prynces, with the heathen, and people also of Israel, gathered themselues together, agaynst the master and cappytaine of all holynesse, thy holy childe Jesus, whom thou hast enoynted with an heuenly oyntmente, for castinge with their wicked counsell, to bryngе those thynges to passe, whyche thou of thy power inuincible, and eternall decree, haddest determyned to be done for the saluation of man. But who so euer conspyreth against thy son Jesus, sent downe from the, he conspireth agaynst the. And behold a great assembly of the cheke rulers, are cum eftsones together, to cõspire agaynst the holy & blessed name of thy son Jesus. But lyke as thou dyddest reise Jesus frõ death being slayne of them, & aduaunced him to heauens, as partener of the kingdome, disapoyntyng them of their purposes, euen so see now vnto their threatninges, that they in no wyse preuaile, but streangth and courage they seruauntes, that they may with most stedfast boldnes, vttre the

And nowe lorde beholde their threteninges, & graunt vnto thy seruauntes that with all confydence they

gospell,

maye speake thy worde. So that thou stretche forth thy hand, that healing and signes and woondres, be doone by the name of thy holy child Iesus,

And assone as they had made their praier ỹ place moued where they were assembled together.

And they were filled with the holy goost, and they spake the worde of god boldely.

gospell, whiche is not mans worde, but thy worde, that is to saye, brought down from the, to earth, by thy son for all our sakes: and like as thy miracle in making hole the lame creple, allured many to professe the name of Iesus, and feared the princes, which were all bent in conspiracie agaynst his glory, euen so vouchesafe to ayde them now in tyme to cum, with thy almyghtye power, that by meanes of healing, and working of wonderfull myracles thorow the holy name of thy son Iesus, the glory of thy gospell maye the clearer shyne, and further abrode, while they, that rebell agaynste the, and thy sonne, do rage all in vayne. Whan they had thus made their prayer, with one accorde, the place where they together stode, trembled. Whyche thing betokened that their prayer was graciously hearde with the lorde, and their desire ratified. For there is nothyng so effectuall, as is the praier of the churche in one whole consente. Verely it ought to be of no small strength and power, that was hable to shake the yearthe whiche is not of it self mouable. This was no voyde token, for the lyuely strength of the holy ghoste was forthwith in them all renewed and augmented, in somuche that they woulde not for al suche threatenynges as the princes made, concele and hyd the gospell, but preached the name of their master Iesus more stedfastly, and more frankly, yea more of them also in numbre, thã before. For suche is the nature of the gospel as towching his increase, that like as Safron and other thinges many moo cum forthe, although they be yll handled, more plenteously: euen so ariseth vp the gospell agaynst thassaultes of the worlde, and the sooner by wrastelyng there with, ouercommeth the same. The faithful that professed the name of Iesus, amounted than within fewe dayes to a wonderful great noumbre.

The texte.

¶ And the multitude of them that beleued, were of one herte, and of one soule. Neyther sayde any of them, that ought of the thynges which he possessed, was hys owne: but they had all thynges common. And with great power gaue the apostles witnes of the resurrection of the lord Iesu. And great grace was with them all. Neyther was there any emong them ỹ lacked. For as many as were possessours of landes or houses, solde them, and brought the price of the thynges that were solde, and layde it downe at the apostles feete: And distribucion was made vnto euery man accordyng as he had nede. And Ioses, whiche was also called of the apostles, Barnabas, that is to say the sonne of consolacion, beyng a Leuite, and of the countre of Cipres, where as he had lande, solde it, and layde the pryce downe at the apostles feete.

And the multitude of them that beleued, were of one herte, and of one soule,

And yet that thou mayest vnderstande how this their consent of myndes came not of mans policie, emong so many together in one cumpany, there was no ambicion at all, no enuy, no brawlyng no striuing, but in suche conformitie of minde and peaceable quietnes of herte were they all, as a man woulde haue thought them al, to be of one herte & one mynde. For than was eache man at apoynte with hymselfe no longer to folowe hys owne mynde, whiche is in all sortes of men so diuerse, that vnneath a man may fynde two brothers germain, that cã agre betwixte themselues. But as for thys cumpany, Iesus was the ruler of them all by hys owne blessed spirite. From thence proceded that so great a consent of so many persons together, one vnlike an other, eyther in kinred, age, or worldly substance, in so muche that not onely those thynges were common emongest them, whyche eache man is wonte to departe one to an other, without losse to the geuer, of the whyche maner thynges, be lernyng, counsell, admonicion, consolacion, and exhorta-

Neyther sayde any of thẽ that ought of the thinges which he possessed was his owne, but they had all thinges in cõmon.

cion,

cion,but temporall possessions also, whyche are communicate to other, not without dammage or losse to the possessour,and therfore scarcely may a mã fynde,that can be contente to be in this poynte liberall.But suche thinges emongest them all wer so commen,that no man would,so muche as once chalenge any thing of all that he possessed,for his owne.Wherfore he that gaue any of his own goodes,looked for no thankes at theyr handes that receiued the same,because he thought al that was geuen,to be his owne proper good, that had nede of it,and himselfe a robber and no iuste person, yf he shoulde withholde any thyng, that his brothers necessitie required.But thapostles, whiche were as chyefe pieres of this newe cytie,beyng dispurueyed of worldelye gooddes, but ryche in gyftes of the holye ghoofte, augmented theyr compaignie euerye day more than other, bearynge wytnesse of oure Lorde Jesus Chrystes resurrectyon, wyth wonderfull greate stedfastnes of mynd, and myghtye power in worckynge of myracles. For hys resurrectyon was pryncypallye to be perswaded, by wytnesse of myracles. For manye one at hys deathe had bene present,and not a fewe hadde bene prouyde to his burial. And so lyued this newe cominaltie vnder ryghte valyaunte Capytaynes,hauyng abundaunce of all thynges, for what they lacked in goodes, was supplyed and borne oute, wyth mutuall loue and concorde. For although many one were poore, yet was there none emongeste theym that lacked. For as manye as were possessioners eyther of landes, or houses, made sale of them, & broughte the pryce therof, and layde it at the Apostles feete,that they whome reuerentlye as fathers they regarded, myghte distribute the same goodes in common, at theyr owne pleasure. Fynally there was no lesse bryghtnesse emongest theym, that dealed the pryce of mennes possessions, then was wyth those whyche broughte it. Truth and bryghte dealynge is seldome foũde emonge stewardes of housholde, and layers oute of moneye. But here was that distribution made emonge theym, accordynge to euery mannes necessitie, without any choyce had of persons.

And with greate power gaue the apostles wytnesse of the resurrection of the Lorde Jesus.

And greate grace was vpon them all.

There was in this companie,one Joseph, whome thapostles by surname called Barnabas, whiche worde in the Syrians tonge betokeneth,son of cõfort,by blood & auncestry,a Leuyte,borne in Cypres. This Joseph bycause he dyd excelle emonge other in greate giftes,and qualytees of the mynde, by reason whereof he was called Barnabas, for the ioyfull comforte that the multitude had of his accesse, was an example for many,to folow that liberalitie,whiche was seamelye for the gospell. For where as he hadde lande in Cypres,he solde it,and brought the price therof, and layde it at the Apostles feete,as thoughe it had be a vile thynge and worthy to be despysed. But yet were the Apostles of suche holynes, that they woulde take nothynge therof for themselues,aboue other.

And distribution was made vntouerently accordynge as he had nede.

¶ The.v.Chapter.

¶ A certayne man named Ananias, with Saphira his wyfe, sold a possession, and kept awaye parte of the price (his wyfe also beeyng of counsell) and broughte a certayne parte, and layed it downe at the apostles feete. But Peter sayde: Ananias, how is it, that Sathan hath fylled thyne herte, that thou shouldest lye vnto the holye ghost, and kepe awaye parte of the pryce of landes? Perrayned it not vnto the onelye: and after it was solde, was it not in thine owne power: why hast thou conceaued this thyng in

The text.

thyne hart? thou hast lyed, not vnto men, but vnto God. Whan Ananias heard these wordes, he fell downe, & gaue vp the ghost. And great feare came on al thē that heard these thynges. And the yong men arose vp, and put hym aparte, and caried him out, & buried him.

BVt lyke as Barnabas playne truthe withoute coulourable deceite, moued many to folow his liberalitie, so was it an example to put all people in feare, that in matters of spiritual charge, one should not deceiue an other. For the holy ghoste loueth playnesse of herte, and hateth al decept and dissimulacion. In lyke maner Judas emong the twelue Apostles, was an example, that no man should put affiaunce in himselfe, but that eache man shoulde with all careful diligence, continue in doynge his dutie.

A certayne mā named Ananyas wyth Saphira his wife sold a possessyon, and kepte awaye parte of the pryce,

There was of this companye, a certayn man called Ananias, one farre vnlyke vnto his owne name, because he throughly not consented to the graceyouse fauour of God. This Ananias had a wyfe called Saphira, not vnlyke vnto the husband. Whan Ananias, more ambitious of honour, then desirous of perfit holinesse, saw dyuerse persons highly cōmended of al men, for their free & syncere lyberalitye, solde hys lande: and layed vp part of the moneye, his wyfe beyng pryuye thervnto and allowynge the same, that of the twoo partes, wherin his money was deuyded, thone shoulde purchace hym prayse of the people, wyth an estymation also or fame of holynesse, the other would he kepe for himselfe, if any nede should happen, dystrustyng dowbtles the holy ghoste, and more carynge or prouydynge for himselfe, then for the whole companye of his brethren, rekenyng thus with himselfe: yf other dye for hunger, I am sufficiently prouyded for. Suche forcastynge was not besemyng a man that should put his whole affiaunce in Christ, who promised that they shoulde wante nothing, that seketh for the kyngdome of God, and the ryghtwysnes therof: neyther was this imagynacion mete for hym whyche should be of one wil with other, and of one mynd. Whan he had brought to thapostles fete, parte of the money, that his lyuelod was solde for, Peter vnderstanding by inspiracio of the holy ghost, which was in him abundantly, the mānes vngodly dissimulation, sayed: Ananias, where as thou haste once dedicate thy selfe to the holy ghoste, and seene his power by so many tokens, euydentlye declared, why haste thou suffered the deuyll nowe eftsones to put this in thy mynde, to take by stelth away, parte of that money, whych thou receauedst for thy lyuelod, as though thou couldest face downe the holy ghost with a lye, who can in nowyse be decepued, and to bryngе into thys companye suche a president, most daungerouse? Yf we had constrayned the to selle thy lyuelode agaynste thy wylle, sum cause peraduenture it myghte haue bene for to dissemble, nowe sence thou dyddest thys of thyne owne free wyll, whyche thou hast done, to what purpose auayled it to deface that thing with hypocrysye, whyche shoulde haue bene to other an example of lyberalytie? Mightest not thou haue kept thy lande in thyne owne hande, yf thou wouldeste? and moreouer, after thou haddeste solde it, couldeste not thou haue reserued the money wholy vnto thy selfe. They for theyr truthe and playne dealynge, are well commended, which of theyr owne free wyll, bryngeth forth all that they haue. For we enforce no man thus to do, yf he be not

But Peter sayed: Ananias, howe is it, that Sathan hath fylled thyne hearte þ thou shouldest lye vnto the holy goste, and kepe awaye parte of the price of landes

Pertayned it not vnto the onlye: and after it was sold was it not in thyne owne power.

willyng

willyng to the same. Upon what occasyon thā hast thou stablyshed in thy minde, thus to dissemble in this matter? It is not man that thou hast made thys lye vnto, but almighty god. Yf thou thinkest that god may be deceyued thyne opynion of him, is falle and vngodly. But yf thou beleue that he is pryuy to al thinges, either thou dispisest his righteousenesse, or els thou thinkest that he fauoureth falsehode. Ananias than perceyuinge that thapostles knewe his falsehod, sodaynly fell downe, as one that had be strycken to the herte with a sharpe rebuke, and yelded vp the ghoste. One for an example suffered death, that many myght be therby preserued. For after that thys facte was bruted abrode, it made many sore afrayed, that none durst entrepryse anye suche lyke offence agaynst the holy ghost: Younge men remoued thence the dead corse, and whan they had carryed it foorthe, buryed it. He deserued not to bee buryed, yet ought he thence to bee remoued, lest his dead body should infecte that pure and holy companye. Here peraduenture sum wyl meruayle at Peters sharpenes towardes Ananias, that but late before so ientily entreated theim, that had crucified Chriſte, to receyue pardon for theyr offences, ascribyng all that was dooen to ignorannce, and proferinge the penitent persons, health of soule euerlastyng. But here rebuked he thys person so sharply for withholding a smalle portion of mony, contrary to his lyberalle promise, that there was no hope at all for hym to cum by pardon. For why? Jesus the lorde, that had geuen commaundemente for all men to be called by meane of baptisme, to theyr saluacion, pardoning their offences, would teache by the example of violent death in a fewe persons, how muche the offence is more greuouse to falle in synne after baptysme, and lyghte receyued of the gospell, not nowe of any vnaduisednes or ygnorannce, but of a wilfull dissimulacion. And Peter knewe that the moste pestilent plague that the playne simplicitee of the gospell coulde haue, should spryng of dissimulacion and auarice, and therfore euen at the begynnyng of the churche, a notable example was openly set foorth, to admonyshe al people, that none shoulde escape, whosoeuer folowed the steppes of Ananias, the vengeaunce of god, although that his offence were not in thys worlde forthwyth punyshed. As for losse of the money, was not here reckened vpon, but hys mystruſt in god, and mockynge of his holy spirite. Peter himselfe punyshed not the person, but for his soules health sharpely he rebuked him. But bycause he neither brast out into weping, nor expressed any worde at al of repētaūce, god toke vengeaunce on him. And thus of goddes woondrefull mercye towardes man, one was strycken, that many myght be saued. An example of iustice was set forth towardes hym that dyed, and mercy besydes was largely powred out on many one that tooke heede, at his example, to eschew sinne.

Why hast thou cone tuted thys thynge in thin hert, thou hast lyed, not vnto men, but vnto God. Whā Ananyas heard these wordes, he fell downe, & gaue vp the ghoste. And greate feare came on all them that herde these thynges. And the young men arose vp, and put him a part, and carryed hym oute and buried him

¶ And it fortuned (as it were aboute the space of thre houres after) that his wife came in, ignorannt of that which was done. And Peter sayd vnto her: Tell me, solde ye not the lande for somuche? And she sayde: yea. For somuche. Than Peter sayde vnto her: Why haue ye agreed together, to tempte the spirite of the lorde? Behold, the fete of thē whyche haue buried thy husbande, are at thē doore, & shal carry the out. Than fell she downe straight way at his feete, and yelded vp the ghost. And the young men camē in, and founde her dead, & carryed her out, & buryed her by her husband. And great feare came on all the congergacion, and on as many as hearde it. The texte.

And as it were about the space of thre howres after, beholde the wyfe of

Annanias, not knowynge what had chaunced to her howsbande, (as folkes knowe later almoste then other, what euyll is doone at home in theyr owne house,) came in, beyng prpup, to that her housbandes craftye decette, and in wylle readye also for her parte, to gette vayne prayse: vnto whose vngodlye imaginations, Peter aunswered, saying: tell me woman, solde ye the land for so muche, and for no more then this? She muche lyke to her housbande, answered without any shame, yea veraply for somuche haue we solde it. Than Peter sayde to her: why hast thou wyth thy housbande togyther agreed, to tempte with a lye, not vs, but the spirite of the lorde, whome ye see worckynge in vs? But for asmuche as it lyked the to be kelowe with thy housbande in this wicked dissimulacion, thou shalt bee lykewyse partener with him in punyshment. Beholde they stande at the doore, which buryed thy howsbande, & the selfe same persons shal carry the out. She than immediatly as these wordes wer spoken, fell down and yelded vp the ghoste: In went the young men vpon the same, and found the woman dead. Than they carryed her foorthe, and buried her by her howsoande. A sharpe example this was, but yet profitable for man, and not ofter put in vre, than once of thapostles. And yet dyd not Peter, the ientileste creature that than was liuyng, inflycte this punyshment, but as he that was enspired wyth the holye ghoste, expressed it in woordes. For Peter than knewe by secrete inspiracyon of the holye ghoste, what was already dooen, and what was for to be dooen. God to whome all thynges bee knowen, wyll see theym punyshed, that vnder couloured falsehood, dooe mocke apostolike persons, though that they be suche, as maye be decepued. For all men hath not at all tymes that gyfte of the holy ghost, that Peter had at that time. Now marke how happily of an euell occasion it succeded. Wonderfull greate feare sprang throughe the whole Churche of the faythfull, by meanes of that death, whyche these twoo persons ryghte woorthyly suffered, yea, other also that than beleued not, were strycken wyth fear of this example.

Than Peter sayde vnto her why haue ye agreed together to tempte the spirite of the Lorde.

Beholde the feete of theym whyche haue buryed thy housband, are at the dooze, & shall carry the out.

The texte.

By the handes of the apostles, were manye signes and wondres shewed emonge the people. And they were al together with one accord, in Salomons porche. And of the other, durst no man iuigne him self to the: neuertheleste the people magnifyed the. The number of them that beleued in the lorde both of men and wemen, grewe more & more: insomche that they brought the sycke into the streates, and layd them on beddes and couches, that at ꝑ lest way, the shadow of Peter when he came by, myght shadow sum of them, and that they myght al be delyuered from their infirmities. There came also a multitude out of the cyties round aboute, vnto Jerusalem, bryngynge sycke folkes, and them whiche were vexed with vncleane spirites. And they were healed euery one.

By the handes of the apostles wer many signes and wonders shewed emōg ꝑ people,

Moreouer many and great myracles, wer wrought emong the people by thapostles, whereby it myght playnlye appere to al men, that thys notable effecte came to passe by sum diuyne power, aboue all strengthe of man. And as manye as stycked to the gospell, abode all wyth one accorde together in the porche, called Salomons porche. For than were not they desyrouse to be hyd in corners, but the tyme required, that the candle beeynge set vpon the candelsticke, should gyue lyght to al that entred into the house. As for thothers, whiche had not yet by baptisme booked the selues as souldyers, to fyght vnder the baner of Chystes capytayne, none durst company with them. For they perceiued this sorte of people to be dedicate to god, and holy, and therfore of a certayne reuerent feare, withdrewe them selues frome their coumpaygnie, lyke as the temporall sorte of men are woonte to drawe

And of the others, durst no man ioyn him selfe to them.

backe

backe from halowed thinges, whyche be for euer dedicate to the temple. For the people hated them not, but had them in an honourable reuerence, for the excellent vertue or gyftes of god, whiche clerely shone in them. And not with standyng that the exaumple of Annanias and Sapphira had made many one sore afrayd, that none durste frame them selues after a countrefeyte fashyon vnto their coumpaignie: yet after this, the multitude of the faithful encreased euery day, in number more & more, both of men & women, insomuche that cõmonly they would bryng forth the sicke folkes into the streetes, & such as wer not able to go on fote by reason of great sicknes, those set they out abrod vpon couches and beddes, that agaynst Peters commynge, his shadowe as he passed by, myght at the leastwise ouershadowe sum of theym. Verayly in theym was that promyse performed, whiche Jesus the Lorde had made, speakyng thus of his disciples: and greater thynges than these be, shal they do, Jesus healed sum persones by touchynge the hemme of hys garmente, but no man healed he by touchyng of hys shadowe. The fame of theyr miracles, spredde euerye daye ferther abrode, in so muche that a greate multitude of people, came out of ỹ cities bordering nighe there about, vnto Hierusalẽ, bryngyng with theym, those that were in sondrye wyse dyseased, and troubled of vncleane spirites, whyche were made hoole euerychone. In suche a wonderful successe of thinges meete it were for vs to obserue howe sobre and demure the Apostles were at al tymes, who claymed no renoume or glory for theyr doynges, but referred all prayse that was gyuen them, to the name of theyr mayster Jesus.

Neuertheles the people magnyfyed theym.

Thet came also a multitude onte of the cyties rounde about, vnto Jerusalem bryngyng sycke folkes.

¶ Then the chiefe prieste rose vp, and all they that were with hym (whych is the secte of Saduces) and were ful of indignation, and layde handes on the Apostles, & put thẽ in the common prison. But the Aungel of ỹ lorde by nyght, opened the prison dores, & brought them forth, and said: go, and stande, and speake in the tẽple to the people, all the wordes of this lyfe. Whan they heard that, they entred into the tẽple early in the mornyng: and taught. But the chiefe prieste came, and they that were wyth hym, and called a counsell together, and al the elders of the chyldren of Israel, and sent men to the prison to fet them.

The texte.

After that the name of Jesus Christ began in this maner to be knowen wonderfully well with al men, and the swete odoure of the gospell, to spread it selfe euery daye farther abrode, Bishop Annas a prelate of false religion; coulde not abyde thencreasle of this trewe religion. Beslydes all other, namely they that were of the Sadduces secte, toke his parte, forbycause the Apostles beare wytnesse principally of our maister Jesus Christes resurrection. Whiche thing caused the pharisis, that defended the resurrection agaynste the Sadduceis, to be more quiet towardes the apostles. It hadde afore bene decreed, that this businesse, shoulde be layde on slepe, by dyssemblynge therat for a tyme. But maliciouse enuye got the vpper hand of this theyr decree or cõsayle, and furiousnesse in them, shooke of al feare. For the head prieste, whose mynde Sathan troubled wyth enuy, beyng assysted wyth the Sadduces, set hande on thapostles, and had them towarde, layinge theym in no pryuate prison, as though they should be examined vpon suspicion, but in a common prison, as though they had be taken in sum manyfeste acte of myschiefe. A prison was chosen out very strong, leste they myght by sum meane escape, or els be taken awaye through sum commocion of the people. But ỹ holy worde of the gospel, can neyther be bounden, ne kept in prison by man-

And they layed handes on the Apostles, and put them in the cõmon prison.

nes wytte and polycie. For Jesus who is the defendour of hys owne elected, sent his Aungell, that opened by nyght the pryson dores, and brought them forth, and sayde: be ye nothynge vnquieted in mynde wyth these malycious priestes, but rather holde on the bolder, as ye haue begon. Go youre waye, and in the temple steppe vp and preache to the people, whatsoeuer he gaue you in commaundement to preache to all nations of the worlde. The tyme was once, when he would not suffre you to publishe him for Christ. But now is cum the time, that he spake of to you, saying: ther is nothynge hyd, ỹ shall not be openly shewed, and what is whispered in your eare, that preach ye vpon the house toppes. Thapostles beeyng encouraged at this thangelles exhortacion, came into the temple early in the morning, and accordyng to theyr accustomed manier, taught the people, whiche were many there in number. The high bishop beyng ignorant, what was dooen by nyght e of thangell, coigned himself in confederacie with the Saduceys, and certayne other supporters of that wilful mynd that he was of, and came into the counsel house. Thider was called all the whole counsell of the pryestes, of officers and temple rewlers, with all the whole ordre of elders emong the people of Israel For than were they all the sorer incensed agaynst thē, for theyr disobedience, and had determined to deyne sum crueller punyshement for them: But here considre in the meane whyle good reader, the malycyous impudencye of the priestes, that where as they had no iuste matier to lay to thapostles charge, yet brought they about in their great assembly, whateuer they lusted: because their sentence, which was cursed and vngodly, should appere in that, that it was decreed by consente of the whole counsell, good and righteous. After that the head men wer set down eache one in his place, after a stately manier the sergeauntes were sent, to bryng foorth thattached persons before theym, into their sessions.

And sayde: go and stand, and speake in the temple to the people all the woordes of this lyfe.

Whan they heard ỹ, they entred into the temple erlye in the morning: & taughe.

But the chiefe priest came, & they that wer wyth him and called a counsell tog ether.

And they sent men to the pryson, to fet them

The texte.

¶ Whan the ministres came, & founde them not in pryson, they returned & told, saying: the pryson truly we found shut with al diligence, and the kepers standing without before the doores. But whan we had opened, we found no man within. Whan the chiefe priest and the rewlers of the temple, and the high priestes hearde of this, they doubted of them, whervnto this would growe.

Whan the chiefe priest & the rewler of ỹ temple, and the hyghe priestes heard of this, that doubted of them where vnto this would growe.

The sergeauntes came vnto the pryson, they found the kepers watching at the pryson doore. The doore was set open. But whan they were cum in, none of thapostles coulde they fynde, nor any prynte or token what waye they had escaped. Than went the mynistres backe agayne vnto the counsell, and tolde them what they had sene. We founde, they sayde, the pryson on euerye syde surely shutte, and the kepers standyng faste by the doore. But whā the doore was opened and we let in, no man founde we there. All they wer muche troubled in theyr myndes at these tydinges, and specially the temple rewlers and the head priestes, and as men beyng at theyr wyttes ende, doubted sore what ende shoulde ensue of this busynesse.

The texte.

¶ Than came one and shewed them: Beholde, the men ỹ ye put in pryson, stande in the temple, and teache the people. Then went the ruler of the temple, with ministers, and brought them wythout violence. For they feared the people, lest they shoulde haue ben stoned. And whan they had then brought them, they set them before the counsel. And ỹ chief priest asked them sayinge: did not we streightly commaunde you: that ye should not teache in this name? And beholde, ye haue fylled Jerusalem with youre doctryne, and intende to bryng this mannes bloude vpon vs.

The meane tyme that they wer in suche doubte, whiles they were trem-

blynge

bling for feare in their consultacio, in came one that troubled more their mindes with heauy tydinges, saying: beholde, the men that ye enpriſoned yeſterday, nowe ſtande in the temple, teachinge no ſmalle noumber of people. Than the temple rewlers, bycause it pertayned peculyarlye to their office to ſee that nothynge ſhoulde be other wyſe done in the temple, then ought to be, toke their way accordyng to the prieſtes comaundement, vnto the temple, with a company of ſeruing me, for their garde againſt al aſſaultes or violece of the people. They founde them lyke as it was reported, ſtandinge in the temple, and preachyng Jeſus to a great ſorte of people. Albeit they layde no handes of them, lyke as they had done before. For they ſawe there preſente a great numbre of people, and were afrayde of themſelues, leaſt they, yf any commotion ſhould haue ryſen emonge the people, ſhoulde be ſtoned. But neyther was that cumpanye of ſuche a ſorte, that would make buſines, neyther thapoſtles thoſe perſons, that deſyred ayde of any temporall power. They were in themſelues very ſtedefaſte, and ſobre in their doynges, without any fearſenes at al. They behelde thofficers whiche led them the daye before to pryſon. And yet for all that, they neyther feared themſelues, neyther fled awaye, nor brake once of, their preachinge of the goſpell, vntyll the officer of the temple entreated them gently, to goo vnto the counſell.

Than came one and ſhewed them, beholde, the men that ye put in priſon, ſtande in the temple, and teache the people.

And brought them without violence. For they feared the people, leaſte they ſhoulde haue bene ſtoned.

The apoſtles obeyed, leaſt they ſhoulde in any wyſe ſeame to diſpiſe the publike authoritie. For their maſter had not taught them, that they ſhoulde whan they were called, refuſe to go, but that they ſhoulde boldly ſpeake, nothyng at all afrayde. In came theſe two kyſhers to the counſell houſe, preſented they were before a cumpaignye of high and great officers, with a no ſmall trayne folowynge them. Than began Annas, the high prieſte with high authoritie and no leſſe ſtatelyneſſe of mynde, his oracion in this maner: did not we ſtreightly commaunde you at our laſt aſſembly by authoritye of the high powers, that ye ſhoulde nomore teache the people, nor make mencion priuely, nor apartly to any man, ſtraungier or Jewe, of this name Jeſus: whiche we wyl ſhalbe abolyſhed? And now wyl ye ſee how contemptuoullye agaynſt the aucthoritie of the whole coũſels, ye haue not alonly kepte no ſilence herein at all, but the more behementelye haue ye alſo preached, in ſo muche that ye haue filled all Hieruſalem with youre doctryne, and the rumoures of youre doynges are the meane while publiſhed abrode, yea to the cities that border aboute vs. Wel, ye go aboute malicioully to bryng vs in hatred for the death of this man. For openly ye do preache that we ſlewe hym, whiche thinge we can not denye. Ye publyſhe alſo that the ſelfe ſame parſon was good and holye and wel with god approued, and in hys name ye worke miracles, whiche is as it were to diſhonoure, and condemne vs, before the multitude, of crueltie, that haue procured ſuche a mannes death. This was the high Byſhoppes oration, whiche contayned no honeſt matter to defende it ſelfe, onelye it made ſum afrayde with wordes of high authoritie, that the truthe in dede, which ought to be for mans health, publyſſhed to al men, ſhoulde be kepte in ſilence for the wicked mennes glorye.

And whan they had thes brought them they ſet them before ỹ counſell.

And beholde, ye haue filled Hieruſalem with youꝛ doctrine.

And ye entend to bryng thys mannes bloud vpon vs.

The texte.

Peter and the other apoſtles aunſwered, and ſayde: we ought more to obeye god then men. The God of our fathers rayſed vp Jeſus, whome ye ſlewe, and hanged on tree: hym hath God lifte vp with his ryght hand, to be a ruler and ſauiour, for to geue repentaunce to Iſraell, and forgyuenes of ſinnes. And we are recordes of theſe thynges whiche we ſaye, and ſo is alſo the holy gooſt, whom God hath geuen to them that obeye hym. Whã they hearde this, they claue a ſunder, & ſought meanes for to ſlay thẽ.

Nowe let vs on the other parte heare a kisher, the verye Archebyshop of Christes gospell, howe boldly, and soberly also, maketh he an aunswere for all the apostles: Highe and bountefull byshop, he sayth, and ye that are rewlers of great authoritie, with other also thelders very worshipful men, that sitte here in counsell togyther, we despyse not your authoritie, but we prefer the authoritie of god, to mannes authoritie, and so promised we to do in that answere we made you, whan ye forbade vs to speake any worde at all of Jesus name. And as I supposed there is not one in this assembly, that thinketh it mete, that we should for mans prohibicion, take light regarde to goddes commaundementes, and whyles we keate youre wrathe, renne in goddes displeasure. If youre commaundementes stoode with the wyll of God, we would, with all our hertes, satisfie both you and hym. Now sence youre prohibicions dooe vtterlye square with his commaundementes, and that we can not satisfye bothe thone and eke thother, we had lyefker obey god, than man. And it is not our desire to bryngе any in hatred by preching of Jesus name, but to procure saluacion to euery man. And more it were for you expedient, rather to submyt your authoritie to the wyll of god, then to bring vs hither, refuling vtterly to say ought, or els to do, contrary to goddes will.

The God of our fathers reysed vp Jesus whome ye slewe, and hanged on tre.

The way is open for eache man, to cum by remission of his synnes, yf he amende his lyfe, and louingly do embrace the truthe of the gospel. Euen thus shall ye fynde it, as we haue shewed you heretofore: the god of our fathers, whom ye and we, and we with you do worship, hath reised vp from death his son Jesus, whom ye, fast nayling hym on a crosse, haue slaine. And verily so was it decreed by the diuine counsell, so it was heretofore spoken by the prophetes, that one shoulde dye to saue the worlde. This selfe same person, euen like as he was but feble in body, man hath put to death, but almyghtye god hath called hym to lyfe agayne: and of his infinite power, hath hym exalted to such renowne and glory, as to be a guide for all men, and the chiefest worker of mans saluation, but principally for the childzen of Israel, and that all may readyly cum thorow hym to remyssion of sinne, whiche be content to forsake their euil liuyng, and to professe his holye name. And to these thinges that we rehearse to you, beare we recorde, that kepte in house with hym familiare cumpany, before he dyed, and after he was from death reuyued, oftentymes hearde hym, saw hym, and handled hym, vntill he ascended vp (all vs beholdinge hym) to heauen. But yf ye esteme oure witnes to be of smalle importaunce, the holy ghost beareth witnes of the same, whome he powreth vpon al that receyue his gospel, as ye se it in vs already. You heare straunge languages, you see wonderfull thinges wrought, exceding cõmon reason. There is nought here of our owne doynges, it is Jesus holye spirit, that putteth forth his power and vertue abrode by his mynysters. Thys oracion of Peters, welbesemyng for an apostle to make, who ought eyther for dreade of punishmente to feare them, or els for the hope of saluation, that euen was at hand, to allure them, chafed their mindes, & made them the more incensed agaynst them, insomuche their hertes would haue brast for angre, laying their headdes together how they myghte slea them. Than had the priestes for their part, of a longer tyme customably vsed murther: & to cutte like buchers, shepe and gootes in the temple, whereby they had gotte themselfes nought els, but a slayght to kyll men also the more easely. In all thys

Hym hath god lifte vp with hys right hand to bee a rewler and a sauiour, for to geue repentaunce to Israell, and forgeuenes of synnes.

And so is also the holy ghost whom god hath geuen to them that obey hym.

Whan they hearde thys, they claue a sunder, and sought meanes for to slay them.

their cummunycacion not a worde was heard of deuine scripture, nothyng godly spoken for mans erudition, no reason at all. Onely thus commaundewe, this is our will and pleasure, eyther obey the same, or els shalte thou suffre death.

The texte.

¶Then stode there vp one in the counsell, a Pharysey, named Gamaliel, a doctour of lawe (had in reputacion emong all the people) and commaunded the apostles to go aside a lytel space, & sayde vnto them: ye men of Israell, take hede to your selfes, what ye entende to do, as touchynge these men. For before these dayes rose vp one Theudas, boastyng hymselfe, to whom resorted a numbre of men, about fower hundrede, whych was slayne: and they al which beleued him, wer scattred abrode, & brought to nought. And after this man, was one Judas of Galile in the dayes of the tribute, and drewe awaye much people after hym, and he also perished, and all (euen as manye as harkened to hym) were scattred abrode. And now I say vnto you: refrayne your selfes from these men, and let them alone. For yf this counsel or this worke be of men, it wyll cum to nought. But and yf it be of God, ye can not destroye it, least ye be haply founde to stryue agaynst God.

In that counsell sat one Gamalyell, a Pharisey at whose feet Paule the apostle learned the lawe, a man in hygh estimation with the whole people of Israell, both for his excellente knowledge in the lawe, and for his synguler wisdome. This Gamalyel, whan he sawe them so bent to vnthryftye counsel, stoode vp, and desyred, that the apostles mighte for a while departe oute of the counsell. That done, thys saide he to them that were there sittynge: ye my brethren of Israell, procede not headlynge in your counsell, neyther determyne any thyng vnaduysedly, whyche afterwarde maye turne remedyles vnto your shame, but take good hede, what ordinaūce ye make, or iudgemēt geue of these persons. Take counsaile of thinges past, what shalbe expedyent for you to determine for the tyme to cum. I wyll rehearse no auncient examples of old tyme. That as I shall rehearse to you, was done sence all ye may well remembre. There was of late dayes one Theudas, an inchaunter, and a false deceauer, who by bostyng hymselfe to the people, and promysyng of prodigiouse thinges, drue to hys factiouse opynion, a greate number of men, nighe vnto the poinct of fower hundred. But his busie enterprise, bycause it proceaded of a malicyouse stomake, had an vnthryfty ende. For both he himselfe suffred paines of death, and as many as had taken his parte, were sum slayne and sum taken prysoners. Whan all were thus scacttered abrode, the secte was brought to nought. After hym was Judas of Galile, a cuntreyman to these persons, that ye now consulte vpon, the same time that the whole world was taxed by commaundemente of Augustus Cesar. And this same Judas, for as muche as he taught thinges plesaunt to the people, that they beyng dedicate to god, oughte to paye no trybute to emperours, whiche were worshyppers of false goddes, drew to hys faction a great parte of the comyns. And afterwarde both he the capitayne of this factyon was slayne, and as many as toke his parte, were scatered abrode. Wherfore this is myne aduise, that more wisely shall ye do, yf ye forbeare these persons, and let them goo, seyng that no man hytherto is hurte by them. For yf this, that they haue entreprised, or that, that they goo aboute to bryngе to passe, procede of mans witte, it shall of it selfe cum to nought. But yf god be the worker of this so wonderfull a mattre, it were both an vngodly poynte in you, to mynde the distruction of that thing whiche God is the pryncypall doer of (for what wer that elles but to resiste god) & besydes ỹ lacke of forsighte,

For before those dayes roose vp one Theudas.

For yf thys counsel or this woorke bee of men, it wyll cum to nought But & yf it be of God ye can not destroy it

to

to goo aboute that that ye can not bring to passe. For who shall be able to withstande the will of god.

The texte. ¶ And to hym agreed the other: and when they had called the apostles, they bet them, and commaunded that they should not speake in the name of Jesu, & so let them go. And they departed from the counsell, reioysyng that they were counted worthy to suffre rebuke for his name. And dayly in the temple, & in euery house they ceased not to teache and preache Jesus Christ.

This his counsell was so esteemed with the whole assembly, that the sentence of death, whiche they woulde haue pronownced on them, was dyfferred vntil an other tyme. And as for this tyme, they agreed to Gamalyels counsell, not that they would vtterly holde their handes of thapostles, but that after they were all twelue called together, and beaten, they shoulde be charged againe vpon a straite commaundement, not to speake from that day forwardes, so muche as one worde of the name of Jesus. And so were they contented vpon this punishement, to dimitte them, thinkyng that though they had made light at their thundring wordes, & threatnynges, yet woulde they be better aduised what they dyd or sayde, beynge once punyshed for a warning: estemyng thapostles, whiche were to loke vpon, abiecte persons, and of the base comminaltie, to be lyke in condition to the rude & barbarous people, that are amended with strokes. But the liuely spirite in a preacher of the worde of god, is wonte after suche iniurious afflictions, to gather hys strength together. Thapostles, because they were well assured that the woordes that Jesus spake, were trew, that they shoulde be called before iudges, and that they shoulde be scourged in their Synagoges, and congregacions, for no euill dede, but for professing his holsom name, departed from that counsel, lusty in courage, & ioyous, taking their reproocheful beatinges, whiche to other were thought intollerable, to their prayse and glory, for as muche that god woulde recognyse them hys apostles worthy suche honoure, that they might for hys owne sonnes sake, spitefully be entreated. They had in remembraunce what Jesus had sayde to them before: reioyce ye & be glad, for great is your rewarde in heauen. So little this punishment and menasyng auayled the princes, to holde them aback from preachyng Jesus name, that thapostles toke therof the more courage to preache continually what they had heard of their mayster Jesus, both openly and in the temple, and in euery mannes house priuely, & to bryng to eache man gladsome tidinges, that this was very Messias, by whom all shoulde be saued.

And so let them goo.

And they departed from the counsell, reioysing that they wer cõted worthy to suffre rebuke for hys name.

And dayly in the temple, and in euery house they ceased not, to teache and preache Jesus Christ.

¶ The .vi. Chapter.

The texte. ¶ In those dayes (whan the noumbre of the disciples grewe) there rose a grudge emonge the Grekes, against the Hebrewes, because their wydowes wer despised in the dayly ministracio: Than the twelue called the multitude of the disciples together, and sayde, it is not mete, that we shoulde leaue the worde of God: and serue tables. Wherefore brethren, loke ye out emong you, seuen men of honest report, and ful of the holy goost, and wisdom, to whom we may commite this busines. But we wil geue oure selfes continually to prayer, & to the ministration of the woorde. And the saying pleased the whole multitude. And they chose Steuen, a man ful of fayth, and of the holy goost, & Philip, & Prochorus, and Nichanor, & Timon, and Parmenas, and Nicholas a conuerte of Antioche. These seuen they sette before the apostles, and whan they had prayed, they layed their handes on them.

At

AT the same tyme, whan the disciples (for so wer they than named, who afterwarde were called Christians) increased daily moo in noumbre, the Grekes that were emongest them, whyche were none other than Jewes, although not borne in Jewry, by profession yet Jewes, & borne emong the gentiles, began to murmure and grudge, againste the Hebrewes. The cause of this their grudging, sprange of an affection or loue towardes their cuntrey folkes. For where as thapostles caried aboute with them, certayne women, whiche did them seruice, the Grekes were agreued that their widowes wer not had in suche estimatiō, as that they might serue thapostles, and disciples, by dayly handreaching. For suche mynistery or seruice was estemed with them, to be a thing of muche preferment.

In those dayes (whan the noumbre of ỹ disciples grewe) there rose a grudge emong the grekes against the Hebrewes.

And this was the first ambition in Christes churche. And yet though the discorde emongest them was but lytle or small, for bicause thou shouldest vnderstande how sore a good shepherde oughte to be displeased therwith, the twelue apostles incontinent, whan they had called together a great company of the disciples, to thentent it shoulde be of the more authoritie that was determined with all their consentes, sayde in this maner to them: we see grudgynge, what so euer the matter meaneth, spronge emongest vs, as touchyng the seruice we haue at womans hande. Some order therfore must be taken that we, who are appoynted to an higher office, be not in this wyse often interrupted, with suche lyght matters of charge. The Lorde hath inioyned vs by an especiall commaundement to teache the gospell. It is not therfore a thing well to be allowed, that we shoulde lay asyde thoffice of preachynge the gospell, that we be charged with all, and serue at tables. For lyke as in the bodye are sundry membres, and euery membre doth his office and duetye: euen so in suche a great multitude, trouble and confusion can not be auoyded, except diuers offices be distributed emongest diuers persons, after suche a sorte, that all together be referred to the profite of the whole body. For neither serueth the eye for it selfe alone, but for all the membres. Neyther the handes labour onely for them selues, but for the whole body. Wherfore brethren, loke out of your numbre, seuen men that are of honest report, replenyshed with gyftes of the holy ghost, and endowed with synguler wisdome, to whom we may committe, hauing your good will withall, this necessarye busines, wherein we haue be hitherto occupyed, not withoute hyndraunce to our exercyse in the gospell. And whan we are set at more quyetnesse by their diligence, than shall we apply ourselues to those thynges that belong to vs for our own partes to do, as prayer, and preaching of the gospel. They shall take charge with fedyng the bodyes, we wil apply our studyes to feede youre soules. The whole cumpany were well pleased wt this oration. And so were seuen than chosen, with consent of all the congregation. Steuen a man in good credite, and one that largely had receyued the holy ghost. Philip, Prochorus, Nichanor, Tymon, Parmenas, and Nicholas of Antioche, a proselyte by his profession. These seuen, whan they wer chosen, wer set before thapostles, to thintent that what was done, they should allow ỹ same by their authoritie. Thapostles whan they had made their prayers to god, as they were accustomed, layde their handes vpon them. For according to thys approued custome, were holy mynysters assigned at the beginninge, vpon

Than the twelue called the multitude of the disciples together, and sayd: It is not mete that we should leaue the word of god, and serue tables.

Wherfore brethren, loke ye out emonge you seuen men of honest repute, and full of the holy goost and wisdome.

And the sayynge pleased the whole multitude. And they chose Steuen a man full of faith, and of the holy goost. These .7. they sette before the apostles and whan they

example

had prayed they layed their handes on them.

example whiche was taken of our mayster Jesus, who was wont to laye his hand vpon those that he blessed. But yf any demaunde that question, what nede such rites to the appointing of ministres, that should take charge of the table, let hym vnderstande that handling of money, is in very dede a tẽporal exercise, most commune emong mẽ, yet suche that would require sum special credite in hym, that shalbe charged therwithall, and an vpright conscience. Witnesse hereof was Judas, whõ his vncleane herte, being corrupted with auarice, stirred hym to betray hys mayster. And farthermore, bycause that these seuen persons prescrybed to other also what was thought in suche busynes, necessarye for to be done, it was mete for them to be put in authoritye, that all other should the rather obeye them, as felowes with the apostles and their furtherers. Moreouer the disciples feastes were not suche, as be emong the vulgar people, but as ofte as they toke any meate they toke it verye deuoutly. Euery broken morsell of breade, representeth to them, the body of oure lorde, euery draught of wyne put them in remembraunce of our lordes bloode. Fynally bothe the lordes bodye it selfe, and his blood was mynystred to the people by the Deacons. And yf they were any tyme at leysure, besydes their temporall mynysterye, than preached they also them selues, the gospell, as those persons that were nexte of all to the apostles.

The texte. ¶ And the worde of god encreased, and the noumbre of the disciples multiplyed in Jerusalem greatly, and a great cumpany of the preestes, weare obedient to the faith.

By suche maner meanes it came to passe that the doctrine of Christes gospell, was sparsed euerye daye further abrode, and the disciples multyplyed at Jerusalem with right good successe in all their affayres. For a greate parte not onely of the comyns receyued the gospell, but many preestes also whyche had before conspired against Christe and his apostles, whan they had repented themselues of their euell lyuing, and layde doune their pryde, submytted them vnto the swete yoke of the gospell.

The texte. ¶ But Steuen, full of faith and power, dyd great wonders and miracles, emonge the people. Than there arose certayne of the Synagoges, which is called the Synagog of the Libertines, and Cirenites, and of Alexandria, & of Celicia, and Asia, disputinge with Steuen. And they coulde not resiste the wisdom, and the spirite, whiche spake.

But Steuen, full of faythe & power, dyd great wonders and myracles emonge the people,

But Steuens holynes emong all the deacons, glistened principally. For so handled he hymselfe in his office appoynted hym, that he was most in fauour with the whole multitude of the faythfull, for his excellente sobernes in behauioure: and towardes them that were rebellious to the gospell, he expressed so valiaunt a courage, that he was neuer by them ouercum, in somuche that he wrought many and great miracles emonge the people, in the name of Jesus, yea as one that endeuoured hymselfe to expresse the vertuous steppes of thapostles. But forasmuche as excellent vertu procureth it self enuy, like as doth the sterne winde draw to him the whyt cloudes, certaine rose vp against Steuen, of diuers felowshyppes, of the whiche one was called Lybertines, another Cyrenites, sum of Alexandria, an other sorte of suche that came oute of Celicia, and Asia. For to these cuntreyes whyche were ioyninge vnto Syria, aboue all other, wear the Jewes dispersed: all these sortes, as though they had be of one conspiracye, arose together agaynst Steuen, disputing with hym, and yet coulde not all they, although manye in numbre, stande in reasoning against this one yonge mans wisdome, and

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the lyuely force of his courage, forbycause the holy ghost, whome he was ful of, spake in him.

The texte.

¶ Than sent they men, whiche sayd, we haue heardе him speake blasphemous wordes against Moses, and against god. And they moued the people, & the elders, & the scribes: and came vpō him, and caught him, and brought him to the counsel, and brought forth false witnes, which sayd: This mā ceaseth not to speake blasphemous wordes against this holy place, and the lawe: for we heardе him saye: this Jesus of Nazareth shal destroye thys place, and shall chaunge the ordinaunces whiche Moses gaue vs. And all they that sat in the counsell loked stedfastly on hym, and sawe hys face as it had bene the face of an angell.

Marke me here the manet and falshyon of the wycked. When they had taste of all truth, vnable to make theyr partye good in disputacyon, they fel to practyse of forgynge lyes, and beyng once put to the worse by wysedom of the holy ghoste, they gaue themselues wholy to the practise of deuelyshe deceytes. For they brought in certayne men with false witnesse, that sayde they heardе Steuen speake blaphemous wordes agaynst Moyses, and againste God. And there was none offence emonge the Jewes, that more deserued death, than dyd blasphemy, and more detested wyth the people. Consyder here good reader lyke inuentions against the seruaunt, as were before practysed agaynste the Maysster. They brought in false accusers, bycause they woulde not be seene in theyr owne persons, to reuenge the inwarde gryefe of theyr myndes, which they had conceiued for the blancke they were put vnto, beyng the men of themselues, insufficiente to cope with Steuen in disputacion. An haynouse cryme sought they oute, by theyr false ymagynation, agaynst him, and cloked theyr cankred malyce, wyth a pretensed loue to religion. Than were the people wyth the elders also, and Scrybes, by meanes of these false tale tellers, whych had bene pryuely sent in, sore moued agaynst Steuen, insomuche, as all they with one assente together, toke hym violently awaye, and haled him before the counsell. Here came they further before them, that were the hyred recordes, for to playe out theyr partes, and to saye: thys man hath neuer doone breakynge out into blasphemouse wordes, agaynste this place, bothe holy and with all vs honorable, and agaynst Moyses lawe that was delyuered vs of god. For we heardе him saye, that Jesus of Nazareth woulde destroy this place, and chaunge the ordynaunces that Moses gaue vs. But this was Steuens report vpon relation of the apostles, howe Jesus had prophecied to them, that the temple and cytye lykewyse, should be of theyr enemyes ouerthrowen, euen frome the foundacion, for the peoples infidelitie. This rehearsall of Steuen, craftely they wrested to a falle and sclaunderouse accusation. A man myghte well affyrme these to be the same persones that accused Jesus, reportynge thus of hys woordes: we heardе hym sayinge: I wyll destroye this temple, and sette vp an other in three dayes. But Steuen at this sharpe and cruel accusaciō, was nothyng moued in his mynde, for he was cleare in his conscience, insomuche, that he, frome the botome of his heart, appeared in hys very countenaunce, to be innocente. For the mynde that knoweth euell by it self, is neuer out of feare. This his stedfastnes in countenaūce, put his accusers sone to rebuke, for theyr shameles falsehode. For those ỹ sate there in counsayle, beholdyng him, and markynge well howe boldely he toke the offence that was layde to hys charge, sawe hym so lytle discouraged at the matter or dismayde, that

And they moued the people and thelders & ỹ Scribes and came vpō hym and caught him & brought hym to the counsell.

For we heardе hym saye: thys Jesus of Nazareth shal destroi this place, and shal chaunge ỹ ordinaunces, whiche Moses gaue vs.

his face seemed to vtter by countenaunce, sum thyng aboue mans excellency, and a certayne chearefulnes wyth all and maiestie, besemynge for an Aungell to haue.

¶ The seuenth Chapter.

The texte. ¶ Than sayde the chiefe priest: is it euē so? And he sayd, ye men & brethren & fathers, herken. The god of glory appeared vnto our father Abraham, whan he was in Mesopotamia, before he dwelt in Charrā, and sayd vnto him: Get the out of thy countrey, & frō thy kynred, & cum into ꝑ land which I shal shewe the. Thē cam he out of ꝑ land of Chalde, and dwelt in Charran. And from thēce, whan his father was dead, he brought him into this land, in whiche ye nowe dwell, & he gaue hym none inheritaunce in it, no not the bredth of a foote: And promysed ꝑ he would geue it to hym to possesse, & to his seede after him, when as yet he had no chylde.

And he sayde: THan demaunded the hyghe priest of thaccused person, to the intent he myght frame his sentence in iudgement towardes him, after forme of lawe, as he dyd before in condemnynge Christe, thys question, whether he had oughte taunswere to those thinges, and whether he would acknowledge thoffence that was brought agaynst him. Than Steuen beyng inspired with the holy ghost, beganne in this wise to make answere to the playnte profoundly, with a rehersall made, euen from the begynnynge. Honorable audience, all that here be present, eyther brethren, by trade of our cuntrey, religion, eyther els by reason of auncientnes and authoritie, fathers, geue eare to me in my defence of innocencye, as ye haue done to myne accusars pacientlye. I haue neyther vsed to speake cōtumeliously against god, nether against Moyses, nor agaynste this temple, but my endeuour hath bene, not disagreyng here from Moyses, taduaunce goddes glory, and that spirituall temple am I a buldyng, lyke as god commaunded me, wherin god that is the very spirite, is best pleased. It is no blasphemy for a man to setfurth that thynge to the vtter most of hys power, which Moyses shadowed in figures, whiche the prophetes, beyng inspired with goddes holye spirite, hath before spoken of, which the son of god that was sent downe to earth, for the same purpose, hath both begonne, and put his owne in credyte wyth all to fynishe, whyche the holy ghoste nowe perfourmeth for all peoples saluation, through them that beleue the gospell. But to stryue so obstinatly agaynst the wyl of god, beynge so well knowen, and so bountyous towarde all men, is naught elles, than to hate god, is none other thynge, than to blaspheme god. Whyche obstinate maner, this nation hathe not of late dayes begonne, but what they haue begonne longe agoo to do, now they neuer ceasse to continewe, so that nowe we ought to take it for no maruel, or thynke ourselues otherwyse than indifferently dealed with all, yf that cum to passe, that Iesus of Nazareth prophecied to cum, that is to saye, that this temple, that you so much bragge and bost of, and this citie where ye raygne, that priestod, that lawe, whyche ye abuse to your dishonest aduauntage, and vayne glory, be taken away frō you, and this youre renowne and glory be translate to them, that can be contente to worship God syncerly, in trewe fayth of the gospell, and to kepe the lawe spirituallye, and to frame theym selues a lyuely temple, and an holye, for the holy ghost. And although god prouoked our elders by many sondry wayes to thys poynte, yet thys rebellyous and obstynate people, alwayes

despysed

despysed him. And to begyn emonge al other, of ỳ chefe auncient father, and patriarches of this nation, whose obedience I woulde to god they folowed, that boste themselues to be his chyldren: God the father to whom all glory is dewe, and whome we and you worshyp deuoutlye, appeared longe tyme paste vnto Abraham, our principall father, whyle he was in Mesopotamia, before he dwelt in Charran, and sayd vnto him: get the out of thy countray and frome thy kynred, and cum vnto a lande, whyche I wyll shewe the. He obeyng goddes commaundementes, wente oute of the Chaldeyes land, and beganne hys dwellynge in Charran, as purposyng to take his Iorney farder, into sum other place to dwell, whan he sawe hys tyme. God eftsones brought hym thence ouer into this lande, where ye dwell nowe, and that after his father Thares death, for whose age he had differred to chaunge hys dwellynge place. But ouer broughe he him in gestwyse, and as a straunger, geuing hym none inheritaunce here, in so muche as he possessed, no not the breadth of a fote, excepte it wer purchased: but god promysed to set his posterytie in possession of this lande after his death, whan that Abraham in those dayes had no sonne. And though it semed to be a thynge vnbeleuable that was promysed, yet both Abraham beleued, and god performed: and his promyse herin, is founde trew, like as he in all other thinges which he hath hertofore spoken, alwayes was founde trewe of his worde.

Before he dwelt in Charran, and sayde vnto him: Get the oute of thy countrey, and frome thy kynred, & cum into thys lande in whiche ye now dwell.

And frō thence when his father was dead, he brought him into this lande in whyche ye now dwel. And promysed ỳ he would geue it to him to possesse, and to his seede after him, when as yet he had no childe.

¶ God verely spake on this wise, that his seade shoulde sogeourne in a straunge land, and that they should kepe them in bondage, and entreate them euil. iiii. C. yeares. And the people whom they shal serue, wil I iudge, sayd God. And after that, shal they cum forth and serue me in thys place. And he gaue him the couenaunte of circumcision. And he begat Isaac, and circumcised him the eyght daye, and Isaac begat Jacob, & Jacob begat the twelue Patriarches. And the Patriarkes hauyng indignacion, sold Joseph into Egipt. And god was with him, & deliuered him out of all aduersities, & gaue him fauour, and wisdom, in the sight of Pharao, kyng of Egipte. And he made him gouernour ouer all Egipte, and ouer all his housholde.

The texte.

And thus sayde he than vnto him. Thy seede shalbe in a straunge land, & the people whome thy posterytie shall lyue withall, lyke straungers, shall make them their bondmen, and cruelly handle them for the space of foure hūdred yeres & thirty: at the laste, shall I delyuer them, sayth the lorde, of theyr bondage: and the people, whom they shall serue, wyll I iudge, and be auenged of: After that shall they serue me in this place, oute of mannes subiection: and that god might the more by sum meane, bynde hys people to stycke vnto him, gaue he vnto Abraham circumcisyon, as a seale of hys promyse. And so Abraham trusting to goddes promyse, begat Isaac, and haupynge in remembraunce hys couenaunte made with God, circumcised hys chylde the eyght day after his byrthe. Isaac on the other parte circumcysed Jacob, and Jacob his twelue sonnes, the Patriarches, and chiefe fathers of our auncestry. Emongeste these twelue, sum there were that litle remembred goddes promise, but being moued of enuye, deuised suche a lyke thing agaynst theyr brother Joseph, as their posteritie hathe deuised agaynste Jesus of Nazareth. They caste him in to a cestern, and furthwith, solde him to marchaunte men, that brought hym into Egipte. But lyke as almightie God raysed vp Jesus being slayne, and extolled him on high, after that he was caste doune, so delyuered he Josephe at that tyme, out of all his troubles, and broughte hym by meanes of his good conditions, and foreiudgemente in thynges to cum, in fauour with Pharao, kyng of Egipte, insomuche that Pharao put

And he gaue hī that couenāt of circumcisyon.

God was with him, and deliuered him oute of al aduersities, and gaue hym fauour, & wysdom in ỳ sight of Pharao kīg of Egypte.

hym in authoritie ouer Egipte, and ouer all hys house.

The texte. ¶ But ther came a dearth ouer all the lande of Egipt and Canaan, and greate affliccion, that oure fathers founde no sustenaunce. But when that Jacob hearde that there was corne in Egypte, he sent our fathers fyrste. And at the seconde tyme, Joseph was knowen of hys brethren, and Josephes kynred was made knowen vnto Pharao. Then sent Joseph a message, & caused his father to be brought, and al his kynne. lxxv. soules. And Jacob descended into Egipt, and died, both he and our fathers, and were caried ouer into Sichem, and layde in the sepulchre, that Abraham boughte for money, of the sonnes of Emor, the sonne of Sichem.

But there came a dearth ouer all the lande of Egipte, and Chanaan, and great trouble with all, so that our fathers could finde no sustinaunce for the. Jacob, whan he had knowledge that there was plenty of corne in Egypte, sente oute our fathers thyther, to fetche corne thence. And the seconde tyme that he had sent them thyther, was Joseph knowen of hys brothren. The rumor hereof, came also to Pharaos eare, that he was an Hebrew borne, and had a father and eleuen brethren on lyue. Joseph than sente for Jacob hys father, and all his whole kynred into Egipte, because they should not lacke. All they were in noumbre three score and fiftene. And so came Jacob doune into Egipte to dwell, and died, bothe he, and hys twelue sonnes, our fathers, and were layed in a sepulchre, whyche Abraham boughte for an hundrethe siluer cicles, of the childzen of Hemor, son to Sichem. None of them al had hitherto oughte in possession, of the lande that was promysed Abrahames posterytye.

Then sent Joseph a message & caused his father to be brought and al his kynne, lxxv soules.

The texte. ¶ But whan the tyme of promyse drew nye (whiche god had sworne to Abraham) the people multiplyed and grewe in Egipt, tyl an other kynge arose which knewe not Joseph. The same dealt subtily with our kinred, and euel entreated our fathers, & made them cast out theyr yonge children, that they should not remaine alyue. The same time was Moses borne, and was acceptable vnto god, & nourished vp in his fathers house thre monethes. Whan he was cast out, Pharaos doughter toke him, & nourysshed him vp for her owne sonne. And Moses was learned in al maner of wysdō of ỹ Egiptians and was mighty in dedes, and in wordes.

But the tyme than drawing nighe, whan god woulde haue that performed whiche he had promised Abraham, the Hebrwes encreased, and were multyplyed in Egypt, vntyl Pharao dyed, & an other kynge succeded hym, wyth whom Joseph was not comuche in fauoure, as he before had ben with Pharao. This same king, fearing leaste the Hebrewes should to muche encrease, kepte vnder our kynred craftely, and dealt euill with oure fathers, cōmaundyng the mydwyues by proclamation, that they shoulde caste oute men childzen, that none shoulde remayne on lyue. At the same tyme was Moyses borne, agaynste whom, these men falsly reported of me, that I shoulde haue spoken blasphemous wordes. This Moyses was in fauour before god, who suffred not hym to perysshe, for by hys prouydence, priuely was he nourisshed for thre monethes space, in his fathers house. Yet for fear of ỹ kinges cōmaundemēt, he was cast out in a twiggē basket or hamper, plastered ouer with lyme, into the ryuer of Nilus. And as it chaunced Pharaos daughter toke him vp, and beyng much delyted with the propernes of the chylde, nourysshed him vp at home, for owne her sonne. Than was Moyses taken for an Egiptian, and instructed from his childehode, in all maner cunning & wysedome of Thegipcians, and was mighty in woordes and dedes.

The texte. ¶ And whan he was full fourty yere olde, it came into his herte, to visit his brethren

the

the chyldren of Israel. And whan he sawe one of them suffer wronge, he defended him, & auenged his quarel, that had the harme done to hym, & smote the Egiptian. And he supposed his brethren should haue vnderstande, how that God by his hand, should deliuer them. But they vnderstode not.

But whan he was fully cum to fourty yeres of age, he thought it good to visit his brethren, the chyldren of Israell: For he expressed alwayes, tendre loue towardes his owne nation, of whom he had his begynning. And whan he had seene, as he was conuersaunt emongest them, one of the Israelites suffre wronge of an Egiptian, he auenged the Hebrewes quarell, and slewe the Egiptian. Declarynge euen than, the towardnes of a good capitayne. And he supposed that the Hebrewes had knowen allredy at that time, howe GOD had determyned to saue hys people by him, and to delyuer thē from the bondage of Pharao. And this Moyses presented in himselfe, a fygure of Jesus of Nazareth, whom god verely hath chosen to redeme the people from bondage of synne. But lyke as the Israelites perceyued not this in Jesus, euen so nor than dyd they vnderstande that, in Moyses.

¶ And the next day, he shewed himselfe vnto them as they stroue, and wouldе haue set them at one agayne, saying: Syrs, ye are brethren, why hurte ye one another? But he that did his neyghboure wronge thrust him away, sayinge: wylt thou kyll me as thou dyddest the Egiptian yesterdaye? who made the a ruler and iudge ouer vs? Than fled Moyses at that sayinge, and was a straunger in the lande of Madian, where he begat two sonnes.

The texte.

The daye after, as he was in waye agayne to visit his brethren, he found two Israelites stryuyng togyther, and partynge theym a sondre, he wouldе haue set theym at one agayne, sayinge: what do ye syrs? sythen that ye are brethren, and of one nation, why hurte ye one an other: but he that dyd hys neyghbour wronge, thrust him a backe that would haue sette theym at one, saying: what medleste thou in oure matter? who made the a iudge and ruler ouer vs? wylt thou slaye me also as thou slewest the Egiptiā yesterday? And where as al that Moyses did was by inspiration of the holy ghost, yet foūde he shortly there emongest his owne brethren, sum that rebelled agaynst him. Whan Moyses hearde of this, perceyuyng how his facte was not vnknowen abrode, and fearynge for his owne parte, the Egiptiās, fled into the land of Madian, where he begat two sonnes.

Syrs, ye are brethren, why hurte ye one another.

Wylte thou kyl me as thou dyddest the Egiptian yesterday? who made the a ruler and iudge ouer vs,

Than fledde Moises at the sayinge, & was a straunger in the lande of Madiā, where he begat two sonnes.

¶ And whan fowerty yeares were expired, there appered to hym in the wyldernes of Mount Sinay, an aungell of the lorde, in a flame of fyre in a bushe. Whan Moyses sawe it, he wondred at the syght. And as he drew neare to behold, the voyce of the lord came vnto him. I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Moyses trembled, and durst not beholde it. Than sayde the lorde to him: put of thy showes frō thy feete, for the place where thou stādest, is holy groūd. I haue perfectly seue the affliction of my people in Egipt, and I heard their groning, and cum I am downe, to delyuer them. And now cum, and I wyl sende the into Egipt

The texte.

And fourtye yeares after, an Aungell of the Lorde appeared vnto Moyses in wyldernes, vpon Mounte Synay, in a Bushe, whyche semed to be all on fyre. Moyses beynge as one dylinayde at thys syghte, assayed to gooe nere therunto, to see what thynge is was. But the Lorde, whose voyce sounded in the bussche, forbade him: I am, (he sayde,) the god of youre fathers, the god of Abraham, the god of Isaac, the god of Jacob. Moyses whan he heard this name, trembled therat for feare, and durst looke no neare. Than sayde the lorde, put of thy showes from thy feete, for the place, where thou standest, is an holy grounde. Moyses obeyed the lorde. Than forthe he wente in hys

There appered to him in ꝑ wyldernesse of mount Synay an aungell of the Lorde in a flame of fyre in a bussche. I am the god of thy fathers, ꝑ god of Abraham, ꝑ god of Isaac,

and the god of Jacob. Putte of thy showes frome thy feete, for the place wher thou standest, is holy ground

talke. I haue well marked how my people in Egipte hath ben troubled, and haue heard their gronynge. And therfore of compassion towardes theym am I cum downe to delyuer them. And nowe cum, and for thys cause wyll I sende the into Egypte. Beholde and see howe playnely is Jesus of Nazareth, signified here by Moyses. The people of Israell reiected Moyses before they knewe what he was, sayinge: Who made the ruler and iudge ouer vs? Lyke wordes spake oure brethren vnto Jesus: in what authoritie doest thou these thynges, and who gaue the thys authoritie? For all thys while knewe not they, that God, for that pytie he had to our people, than had sente them his captayne, and purchaser of lybertye, and gyuer of lyke euerlastynge.

The texte.

¶ This Moises whō they forsoke, saying: who made the a ruler and a iudge? the same did God sende to be a ruler and a delyuerer, by the handes of the angel, which appered to him in the bushe. And the same brought them out, shewing wonders & sygnes in Egipt, & in the read sea, & in the wildernes fourty yeres. This is ꝑ Moyses, which sayd to the chyldren of Israel: A prophet shal the lord your God rayse vp vnto you, of your brethren, lyke vnto me, him shall ye heare,

And Moyses whome his brethren despysed, God aduaunced to honoure, and made him a cayptayne, a gouernoure, and a deliuerer of his people. And for hys ayde and assistence, he had with hym thangell present, whiche appered to hym oute of the burnynge bushe. By whose helpe brought he hys people out of Egypte, worckynge many wondres and meruayles in the land of Egypte, lone after in the read sea, and besydes that in wyldernesse, by the space of fourty yeres. As Moyses was to one natyon or people alone, so truly is Jesus of Nazareth vnto al ꝑ wyll folowe his guyding. Nowe lest any should thinke them to be Moyses aduersaries, whiche publishe and set opēly furth Jesus of Nazareth, the same Moyses himselfe, hath commended to you Jesus of Nazareth, promysynge manye lyues ago, that he shoulde cum, whom ye see now, is cum to you. This sayde he: a Prophete shall God rayse vp for you, one of your brethren lyke me, him ye shall gyue eare vnto.

This is that Moyses, whiche sayd to the children of Israell a prophet shall the Lord youre God rayse vp vnto you of youre brethren, lyke vnto me, hym shall ye heare.

The texte.

¶ This is he that was in the congregacion, in the wyldernes with the aungel (whiche spake to him in the mount Sina) and with our fathers. This man receyued the worde of lyfe to geue vnto vs, to whom oure fathers would not obey, but cast it from thē. And in theyr hertes tourned backe agayne into Egypte, sayinge vnto Aaron: make vs goddes to go before vs. For as for this Moyses, that brought vs out of the land of Egipt, we wot not what is become of him. And they made a calfe in those dayes, and offered sacrifice vnto the ymage, and reioyced ouer the workes of theyr owne handes.

Thys I saye is the same Moyses, that lyke as before talked alone wyth thangell nygh vnto the bushe, so comoned he wyth him afterwarde in wyldrenes, vpon mount Sina, in presence of a greate numbre of people, & semblably talked with oure auncestours, to whome disclosed he that, that he had heard of the lorde. He had receyued of hym a lawe, for that ende he shoulde make to vs redelyuerye of the same, whiche lawe shoulde gyue to the kepers therof, lyke euerlastynge. And for all that Moyses was of so greate authorytye, yet woulde not our fathers obeye hym, but repelled hym, and as men that had cleane forgotten out of what miserable and wretched bondage they were delyuered, desyred to be agayne in Egypt, to thintent they myght, whā they had once caste of their capitayne, the authoure of their weale, and their redemer, and dispysed the lawe of lyfe, repayre vnto the naughtye manners of suche that worshipped false goddes. And therfore whyle Moyses was in

This man receyued ꝑ word of lyfe to geue vnto vs, to whom our fathers would not obey but cast it from thē And in theyr hartes turned backe agayne into Egypte. sayinge vnto Aaron: make

communication

communication with thangell, sayde they vnto Aaron: make for vs sum goddes, whiche maye goo before vs. For Moyses, that brought vs oute of Egipt, knowe not we, what hath becum of hym. And forthwith accordynge to the example of the Egyptians, whiche worshyp their god Apys in the ymage of an oxe, made they for themselves a calfe, wrought out of pure golde, and offered vp sacrifice vnto this god without lyfe, and despised the liuinge god, by whose tendre goodnes, they had escaped bondage: and reioysyng in so wicked a deade, as though it had ben well done, daunsed, and kepte their feastes and bankettes, refusynge the trew god, that made all thynges, and braggynge of theyr dumme goddes, whome they had made for them selues, with their owne handes.

vs goddes to go before vs.

And they made a calfe in those dayes, & offered sacrifice vnto the ymage, and reioyced ouer ꝑ woorkes of their owne handes.

¶ Than god turned hymselfe, and gaue them vp, that they should worshyp the hoofte of the skye, as it is wrytten in the booke of the prophetes: O ye of the house of Israel, gaue ye to me sacrifices and meate offeringes by the space of fowerty yeres in the wildernes? And ye toke vnto you the tabernacle of Moloch, & the sterre of your God Rempham, figures whiche ye made, to worshyp thē. And I wyll translate you beyonde Babylon.

The texte.

God beyng displeased at these thynges, turned hymselfe in like maner awaye from them, and suffred them to take their owne pleasure, in so muche that they worshypped at the laste, not one god onely, but accordynge vnto the Heathen example, the whole cumpanye of celestiall bodies. The Sunne, Moone, Sterres, Mars, Mercurye, Uenus, and Saturne, whome the vngodly Poetes take for goddes, where as they be but bodies fourmed of god, to serue for the vse and profite of man. This that I saye, can not be denied, This was the verye thing that God had indignacion at, speakynge by the mouth of Amos his prophete: haue ye the house of Israell offered vnto me sacrifices. xl. yeares in wyldernes? at the lest waye ye haue embraced in stead of goddes trew temple, Moloches tabernacle, whiche is an ydoll emong the Amonites, and Rempham, a celestial figure of your god, whiche is Lucifer, or Uenus, that the Saracins do worshyp. These dumme ymages haue ye made for your selues to worshyp, and despysed the lyuynge and trew god, who alone hath made al thynges. But for as muche as ye delyted in them, I wyl bryngе you ouer into Babylon, that ye maye serue eftsones idolaters. Now is it, as I suppose, sufficientlye declared, that I haue nought sayde, or spoken blasphemously, to the derogation of god, whome I syncerely worshyp, neyther agaynste Moyses, whose Prophecye I hertely do embrace, but that they rather haue blasphemed, who hathe by folowynge the wicked steppes of our elders, despysed for a long tyme passed, both god hym selfe speakyng by hys prophet Moyses, and yet at this present tyme, despyse both god and Moyses, speakynge in Jesus person of Nazareth. And as touchynge the lawe, I haue in no wyse be founde blasphemouse, for whom the law hath appoynted vs to receyue, whom the prophetes euerychone hathe promysed, hym haue I louingly receyued: but rather they are to be accompted blasphemous against the lawe, that folowe still the steppes of their wicked fathers, who set nought by Moyses lawe, and nowe refuse the law of the gospell, a lawe that Jesus published for al men, whiche lawe doth not abrogate Moises lawe, but perfourme it.

Than god turned hymselfe, and gaue them vp, that they shulde worshyp the hoofte of the skye, as it is written in the booke of the Prophetes.

And ye toke vnto you the tabernacle of Moloch, and the sterre of your god Rempham, figures whiche ye made to worshyp them.

And I wyl translate you beyonde Babylon.

¶ Our fathers had the tabernacle of witnes in the wildernes, as he had appoynted them, speakynge vnto Moses: that he should make it, accordynge to the fashion that

The texte.

he had sene. Which tabernacle also our fathers that cam after, brought in with Josue, into the possessions of the Gentiles, whō God draue out before the face of our fathers, vnto the time of Dauid: whiche founde fauoure before God of Jacob. But Salomon buylt hym an house.

Nowe for the temple, whiche I am reported to blaspheme, harken what I haue to saye in fewe wordes. I am well assured this temple was buylded by goddes commaundemente, to the intent it might be a figure of a temple more holy, and gyue place to a better, euen lyke as the tabernacle of wytnesse, wherin was an arcke of testimonye or witnes, whiche our fathers caried aboute with them in wildernes, gaue place to this your temple. For god speakyng by the mouthe of his Prophete Moyses, had apoynted hym the fashion of that tabernacle, accordynge to the whyche examplar, it shoulde be builded. That same tabernacle our olde fathers made much of, and Josue than beyng their capitayne, brought it into the lande of the heathen people, whom god draue away before the face of our fathers, vntill kinge Dauides dayes. Who beyng than, as he was in very dede, an holye man, and for that in fauoure with god, desired of hym, that he might make hym a tabernacle seamly for the God of Jacob. But Salomon, for as muche as all hys dayes lyued peasably, was he that firste buylded for hym thys magnificall temple, wherof ye auaunte and boste, sayinge: The temple of the lorde, the temple of the lorde, the temple of the lorde. But this your temple is noughte els than a figure of the trew spirituall temple, that is the congregacyon of the faithfull, whyche is a buyldynge by your king Jesus of Nazareth, whome Salomon figured.

The texte. Howbeit he that is highest of all, dwelleth not in temples made with handes, as sayeth the prophet: heauen is my seate, and erth is my foote stole. What house wyll ye buylde for me, sayeth the Lorde? whiche is the place of my rest: hath not my hand made all thynges?

For sence that god is a thynge all togyther spirituall, he dwelleth not in houses made by mannes hande, neyther can he be enclosed with walles, who is of suche greatnes, than can not be mesured, and contayneth all thynges. This is euen it, that he hymselfe beareth witnes of, speakynge by Esay hys Prophete: heauen is my seate, and earth is my foote stole. What house wyll ye buylde for me, sayeth the lorde, or what place is for my repose? Hath not my hande made them al? Than had god, who made al thinges, reste in hymselfe, before he made all. And yf he take reste any where, he resteth not in houses made by man, seynge that heauen is a seate for him, and the erthe his foote stole: but his delite is to reste in quiet hertes, and suche as be always ready at commaundemente of the holye goste. Wherfore then, whose conscyence is polluted with viciouse lyuyng, he defileth goddes temple. And who that putteth them to busynes, whiche be alredy at commaundemente of hys holy spirite, he polluteth the temple of the Lorde. And lyke as he offendeth not Moyses, that preferreth Jesus, neyther breaketh he Moyses lawe, that placeth it behinde the gospell: euen so doeth not he violate this temple, that preferreth therto, a spirituall temple, wherin god is more delyted. For it is but reason, that shadowes geue the veritie place, whiche putteth nowe herselfe forth to lighte. It is mete, that that thinge whiche of it selfe is carnall, geue place to that, that is spirituall. This vndowbtedly is the verye immutable will of God, and for this cause sent he downe his owne sonne, alone vpon

pon earth, he sente also the holy ghoste, to thintent the light of truth in hys gospell might cum abrode to all maner people.

The texte. ¶ Ye styffenecked and of vncircumcysed hertes and eares: ye haue allwayes resysted the holy ghost: as your fathers dyd, so do ye. Whiche of the prophetes haue not youre fathers persecuted? And they haue slayne them, which shewed before of the cummynge of that iust, whom ye haue now betrayed and murdred. And ye also haue receyued the lawe by the ministracion of angels, and haue not kept it.

Ye styffenecked and of vncircumcysed hertes and eares ye haue allwayes resysted the holy ghoste as youre fathers dyd, so do ye.

But ye persistyng obstinatly in defence of that, whiche of it selfe is carnall, nowe rebelle, as ye were wonte, against goddes holye spirite, who called you now long agoo, stubburne people. And yet thinke ye youre selues to be Israelites, and the childzen of Abzaham, bycause ye haue a pyece of that skynne whiche couereth your pzyupe membze, circumcysed, where as youre hertes, as well as eares, are left vncircumcised. But they shalbe from hence furth the trewe chyldzen of Abzaham, that be in herte clensed of all wycked desires, that kepe their eares obedient to goddes commaundementes, and so pourged of grosnes, as touching carnall vnderstandyng, that they maye perceyue the spiritual meanyng of the lawe. For lyke as youre fathers by reason of their grosse vnderstandyng, and dull hearynge, resisted alwayes the holy ghoste: euen so do ye also, not vnlike in condicions to those youre auncestours, neuer leaue of your euyll speakynge, and doynge agaynste the holy ghoste: as it of late appeared in Jesus of Nazareth, whome ye crucifyed, and now in his Apostles. How often hath your fathers rebelled agaynst Moyses? Why may not I call them your fathers, whome ye folowe in condicions? whiche of all the prophetes hath not your fathers persecuted? And those that prophecied to you of the iust to cum, by whome alone al should be iustified, haue ye not onely punyshed, but murthered also. Ye hated thē that tolde you of his commyng, and whan he was cum, and perfourmed all that they before had tolde you, ye not onelye refused to embzace hym, but vpon a false impechement, ye put him into Pilates handes, and bzought hym by meane of his sentence, vnto a moze shamefull and mischeuouse deathe, then if ye your selues had had the perfourmaūce of the acte, al in your owne hāndes. And all this do ye vpon a pzetexte to defend the lawe, where as neyther your elders obserued the lawe, whiche was delyuered them by aungels, neyther you that of late dayes put hym to death, whome the lawe hath pzomysed and appoynted, and now besydes do persecute, whome ye haue slayne: enuying yourselues the gifte of eternall saluation, whiche is pzofered you: and pzocurynge youre owne vtter destruction, whiche ye, without cause, laye to our charge, and to Jesus of Nazareth.

Whiche of the prophetes haue not youre fathers persecuted.

The texte. ¶ Whan they hearde these thinges, their hertes claue a sondze, and they gnashed on hym with their teeth. But he beyng ful of the holy ghost, loked vp stedfastly with his eyes into heaue, and sawe the glozy of god, and Jesus standyng on the right hande of God, and saide: Behold, I see the heauens open, and the son of man standynge on the right hand of God. Then they gaue a shoute with a loude voyce, & stopped their eares, and ran vpon hym, and stoned hym. And the witnesses layde downe their clothes at a young mans feete, whose name was Saule. And they stoned Steuen, callyng on and sayinge: Lozde Jesu, receyue my spirite. And he kneled downe and cryed: Lozde, laye not this synne to their charge. And whan he had thus spoken, he fell aslepe.

This ozation oz tale so truly tolde them, and so frankely spoken, soze chaked all their myndes, that were in counsell togyther, insomuche that their hertes were euen readye to bzeake in sondze, and gnashed their teeth against him

But he beyng full of the holy ghost, loked vp stedfastly with hys eyes into heauen, and sawe the glory of god, and Jesus standynge on the right hande of God.

hym. But Steuen as one vndoubtedly replenished with the holye ghoste, was nothynge at all in mynde troubled by them, but in a redynes to suffer death, cast vp his eyes accordyng to Jesus Christes example, to heaueward, from whence all healpe and succour for a christen manne, is to be loked for and desired. Than was forthwith this valyaunte champyon strengthed agaynst the conflicte, whiche was a commynge. Heauen opened, and the glory he saw of God and Jesus whom he professed, standynge on the right hande of his father. And this vision kepte not he close and secrete from the multytude, although they were wickedly bente. For it were not expedient for mannes malice to suppresse goddes glory. Beholde, he saith, I se heauens open, and the son of man, standynge on the right hand of goddes maiestie. It wer a profitable thynge, here to consider the maner and forme of thys his iudgement. Faultes were layde in agaynst hym. He made aunswer to them all. And beyng but a young man, he alleaged for himselfe, bothe testimonyes of the lawe, and of the Prophetes. They were vanquished in their action by pithy reasons. There was nothyng here spoken by hym of god, but godlye, nothynge of Moyses, but honorably: of the lawe nothynge, but accordynge to the meaninge therof: of the temple nothinge contumeliously. And yet their hartes for anger, were a breakynge in sondre, and they grynded their teeth togyther, lyke woode men and frantyke. So lothe were they to see their owne glory dimynished, and his glory publyshed and praysed, whose glory alone, god woulde haue openly declared to all men. If he had praysed Moyses or Abraham, they would haue forborne hym: but nowe that Jesus shoulde be alyue, that he shoulde stande on the right hande of god, lyke as Dauyd prophecied: that coulde not they abyde. But as they had be all stryken than, or turned into a furye or madnes, they stopped their eares against so holsome doctryne, and communication, and ran all at once vppon Steuen violently with outragious cries. And as though he had been than conuict, & condemned for blasphemye, they cast him out of the cytie, expressyng in thys one poynte alone, Moyses lawe: and there they stooned hym. And the witnesses, as though they had gotten the vpper hande of hym, whose dewtye was after Moyses lawe, to caste the firste stone, to thintent they myght the redyer be to that cruell murther, layed downe their garmentes at a young mannes feete called Saule, who than of ignorannce, & loue towarde his cuntrey law, fauoured the wicked parte. Sone vpon this, they began to stone Steuen, who neyther contended agayne, neyther spake woordes to them of any reproche, but made to hym, whome he had seene, his inuocatyon, and sayde: Lorde Jesu take to the my soule. Therby maye thou knowe hym to be Jesus disciple. For in lyke maner sayed he vpon the crosse: father I commende my spirit into thy handes. After this, while the stones fligh on euery side, and he was knelinge vpon the ground, he cryed oute aloude with an highe voyce, and an inwarde great affection of mynde, and sayed: lorde lay not this vnto their charge, for they knowe not what they do, how playnly doth the seruaunte expresse his mayster. This was the last woorde before his deathe, after the whyche he departed this lyfe, as it were with a sounde slepe in the lorde, in whom whosoeuer dyeth, doth not dye in very dede, but falleth into a slepe, and shall agayne, after he hath taken hys pleasaunt rest, awake to lyfe euerlastyng. It besemeth as manye as be trewe christians, to

Than gaue they a shoute with loude voice, and stopped their eares, and ranne vpon him, and stoned him.

And the witnesses layed downe their clothes at a young mannes feete, whose name was Saule.

And they stoned Steuen, callyng on and sayinge lorde: Jesu, receyue my spirite.

And he kneled downe and cryed: Lorde, laye not thys sinne to their charge.

And whan he had this spoken, he fell a slepe.

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hye in suche a minde. And so Steuen righte well agreyng to hys name, deserued first of all, the crowne of martyrdome, and offered vp to the Lorde, the first fruytes of sacrifice, that were seamely for the gospell.

¶ The. viii. Chapter.

¶ Saule consented vnto his death. And at that tyme, there was a greate persecucion agaynst the congregacion, whiche was at Jerusalem. And they were all scattered abrode thorow out the regions of Jewry and Samaria. But deuoute persons dressed Steuen, & made greate lamentacion ouer him. As for Saul, he made hauocke of the congregacion, and entred into euery house, & drewe out both men & women, and thrust thē into prison. Therfore, they that were scattered abrode, went euery where, preachyng the worde of God.

The texte.

Sum there were emong that multitude, whyche wer not than perswaded, that Jesus was the son of God: and so by meane of suche ignorance, their offence was the lesse, though it excused them not of murther, for asmuche as they, beyng so blynded of their owne inordinate desyres, had leauer auēge, then learne the trueth. Yet of all other, none were lesse to be holden excused, thā the byshoppes, scribes and phariseys. Sum againe there were, whiche of very ignorance, not of any malice, beleued that it was a pleasant sacrifice to god, to dispatche the worlde of them, whiche went aboute to subuerte the lawe that god had lefte to man. Albeit charitie of the gospell excuseth, yea, those thinges, which can not be with mā excused. Emongest those that of playne ignorance dyd amysse, and of no malicious mynde, Saule was accompted one: who was borne in the Ile Tarsus, a young man, fauoryng Moyses lawe exceedingly, whiche afterwarde became of a rauenynge woulfe, a meke lambe, of a cruell persecutor of Christes gospell, and eygre defender of the lybertye therof. But stones verely cast he none that tyme at Steuen, but was assentynge to them, that had condemned and stoned hym: and for this purpose kepte he their garmentes, that he myght be accompted one emongest the rest of thē that stoned hym. And yet wer not the malicious Jewes quieted in their mindes, with the murther of this one person, but a wonderful great persecution, begone sone after to ryse agaynste the churche of Christ, which than was at Hierusalem, insomuche as al they wer scatered into sondry coastes of Judea, and Samaria, saupnge the twelue apostles, whiche were more constante in mynde and stedfast, than other were: neyther coulde the malicious Jewes ought do agaynst them, no more coulde they agaynst the other, but vpon Jesus the lordes sufferaunce. The lorde had permytted them in tyme of persecution, to flye from citie to citie. And this their flyeng proceded not somuche of anye feare the disciples were in, as it came of the will & ordinaunce of god, that of their teachinges, as it wer of seedes cast in many places abrode, a plentifull harueste myghte the soner cum forthe, in Christes religion. The twelue apostles and no moo, lyke faythfull shepherdes, shranke not awaye for all the greate storme, but abode stille by it at Hierusalem. But sum well disposed persons, bycause they perceyued Steuen vnworthely oppressed by suborned wittnesse, caused the dead bodye to be buryed. Of suche a godly loue or affection was Joseph moued, and Nychodemus to prouide diligentlye for the lorde Jesus funeralles, but Steuens deathe was celebrate after the Jewysshe fassehion or maner, with weappynge and waylyng of good men. For Christen people taketh the death of suche

Saule consented vnto his death.

And at that tyme there was a greate persecution agaynst the congregacion whiche was at Jerusalem.

And they were al scattered abrode thorowout the regions of Jewry and Samaria.

Excepte the Apostles.

But deuoute persons dressed Steuē, and made greate lamentacion ouer hym.

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that dye for Christes glory, to their great ioye and comforte, and as it were for the victorye of goddes enemyes: and yf there be any teares shedde, it is not for his sake that is dead, but eyther for suche manquellers that purchaseth them selues helle, eyther els for Christes flocke beynge destitute of a necessarye shepherde. In these dayes Saule, whiche had before declared at the stonyng of Steuen sum tryal of hys zeale, began of a great displeasure that he had conceyued agaynst the Christians, lyke an hungry woulfe, that teareth in peces, and scattereth abrode a flocke of sheape, euen so to waste goddes congregation, put suynge them that fledde, searchyng them out that laye hid, walkynge aboute to euerye house, and where he thought any to be of christes profession, furyously there rushed he in, halynge men and likewyse women into pryson, more cruell (the truth to say) then were the preestes and scrybes, of the whiche none at al put women to any trouble or busynes. This dyd that yong man of a good zeale, but of a naughty iudgement. And therfore kepte the lord his cruelle and ragynge mynde within suche limytes, that it was not polluted with any murther. Whiles this persecution was a doynge at Hierusalem, such as were dispersed, though that feare draue them far of, from one place to a nother, yet ceassed not to blase abrode Iesus of Nazareth: and in their walkynge all aboute Iudea, sowed here and there as they wente, the seade of the gospell, for the which selfe same purpose, the lord had suffered them so to be scattered.

Saule he made hauoc of the congregacyon and entred into euery house and drewe oute bothe men and women, and thrust them into pryson.

Therfore, they that were scattered abrode, wente euery where preachynge the worde of god.

The texte.

¶ Than came Philip into a cytte of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thinges whiche Philyp spake, with one accorde, hearyng and seyng the myracles, whiche he dyd. For vncleane spirites crying w a loude voyce, came out of many that were possessed of them. And many taken with palsyes, and many that halted, were healed. And there was greate ioye in the citie.

Emong whome was also Philip, one of the seuen deacons, in order nexte vnto Steuen. This Philip being far dryuen from Hierusalem, went down in to a citie of Samaria, which selfe same citie, is called, Sebaste. And thyther likewyse had cuni before, a certayne fame of Iesus name of Nazareth, of whome Philyp preached diuers other thinges, that weare not there spoken of before, as howe he was crucyfied, and had risen the thirde daye after, to lyfe agayne, and furthermore whan he had ben conuersaunte the space of fourty dayes with his disciples, ascended into heauen, and how he had from thence sente downe to his disciples the holy ghost, and that all that would from thencefoorth beleue in his name, should haue prouyded for them euen at hande, their saluation. The vulgar people emonge the Samarites (for of al other those dyd most alwayes profit by hearyng the gospel) gaue good hede all with one accorde, to Philippes woordes. For that tale, that promysed, all men saluacion, was well worthy to be fauoured, and more then that the miracles whiche were not a fewe in number, wrought by Phylip, affirmed his wordes to be trewe. For deuelles out of many, whiche were possessed of vncleane spirites, euen at his inuocation of Iesus name, wente forthe with a loude crye, declarynge that they went not forthe willyngly, but that they wer enforced by vertue of that healthful name. Yea and that was more to maruayle at, many that were taken with the palsye, and diuers other that were lame, recouered health. For these causes, the whole cytie in cache degree and state, was wonderfully glad. The farther that they went from Hierusalem, and the nearer as their accesse was vnto the heathen, the more encrease

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And the people gaue hede vnto those thynges whiche Philyp spake with one accorde.

For vncleane spiryres crying with a loude voyce, came out of many that were possessed of them.

And many taken with palsyes, and many that halted, were hea-

crease came of the gospell that they had sowen. Beholde howe muche profyted the Jewes cruelty. Philip of a deacon, became an apostle, and for a fewe Hierosolomytes, whyche refused theyr teachynges, whole cytyes gladly receyued the doctryne of the gospell. But the churche kealeth greater damage at theyr handes, whyche beynge in them selues corrupted, taketh part wyth the churche, then she doeth by them, that openly persecuteth her. And of thys example is here declared vs, that we shoulde take the better hede therby, of suche wolfes, that are wrapped in shepe skynnes.

led. And there was great ioye in the cytye.

The texte

But ther was a certayne man called Symon, whyche before tyme in the same cytye vsed witchecraft, and bewitched the people of Samaria, saiyng that he was a mā that could do great thinges. Whomthei regarded, from ꝑ leaste to ꝑ greatest, sayinge: This mā is the power of God, whiche is called great. And hym they set muche by, because that of longe tyme, he had bewitched them wyth sorceryes. But as sone as they gaue credence to Philyppes preachynge, of the kyngdome of God, and of the name of Jesu Christ, they were baptysed, both men and women. Than Symon himself beleued also. And whan he was baptysed, he contynued wity Philyp, and wondred, beholdynge the myracles and sygnes, whyche were shewed.

A mā there was among the Samarites, called Symon, a deceyuer of ꝑ people, and a practiser of delusions and inchauntementes, who, before that Philip came thither, practised in that citie, magikes arte, & by his counterfeyt miracles, & monstrouse thinges agaynst nature, had he made the Samaryte fonde on him & folishe, who were besides of their owne selues, superstitiouse, & much enclyned to deuilysh enchauntmentes. By meanes of such falsehode and decepte, auaunted he him selfe before the simple and playne people, which were lyghtly perswaded to superstition, bostynge that he was an excellent Prophet, vnto whome, al the Samarites from the highest to the lowest, gaue good hede. But nothinge had he done in Jesus name, and therfore they, as people astonyed at suche monstruouse sightes, which he eyther fayned by crafte of iuglynge, eyther els broughte to passe by helpe of deuylles, sayde: this felow is goddes owne right hāde whiche is called myghty. Many a day had he bene with them, & long had he made thē with his sorcery to dote vpon him, & therfore whan he had once gotten hymselfe a name, with them of great estimation, many one beleued him in all that he taught.

But as sone as they gaue credit to Philippes preachyng of the kyngdome of god, and of the name of Jesu Christ, they weare baptysed both men and women.

But after he perceyued Phylyp able to worke miracles in dede, & that more spedely then he coulde doo, and also more surely at thinuocation of Jesus name, and the Samaryte quyte fallen from hym to Phylyppes belieke, who brought them a gladsome message of the kyngdome of god, and of Jesus Chystes name, not braggyng of hymselfe, as Symon dyd, but settynge forth Chrystes glory wyth myracles ryght famously, and promysyng eternal saluation to al, that after baptysme once receyued, would profesle that name, and saw many one as wel men as women receyue baptysme: at the last Symon also hymselfe receyued Chystes fayth, and whan he was baptysed, begō to be of Phylyppes parte, more for ambytion and desyre of worldly prayse & vayne glorye, than for any loue he bare to Jesus. For as he was perfytlye sene in al artes magycal, so saw he nothyng done by Phylyp, thorough suche maner falsehede and decepte, wherefore when he beheilde some myracles set furth by hym, whyche were of no smal weyght & valour, as be all welnyghe that enchaunters worke, as to make a dragon flyghe, or a straw crepe, but deuels to be caste oute of a man wyth a word, and men that were taken with a palsey to be delyuered therof at a worde, he marueyled muche therat, as a

man greatly astonyed by what feate subtilitie, or by what power might such thynges be brought to passe.

The texte. Whan the Apostles which were at Jerusalem, heard saye that Samary had receyued the worde of God, they sent vnto them Peter and John. Whiche when they were cum, prayed for them, that they myght receyue the holy goost. For as yet he was cum on none of them, but they were baptysed oneli in the name of Christ Jesu. Than layed they their handes on them, and they receyued the holy ghost.

For as yet he was come on none of them: but they were baptysed only in ỹ name of Christ Jesu.

But whã thapostles which thã were at Jerusalem, had hearde tidinges how ỹ Samarites, a sorte of carnall people, & ỹ same not clene voyd of idolatrie, had louyngly receyued ät Philippes preachynge the woorde of god, they were ryght glad, and sent to them Peter & John, the chiefe of all thapostles, to ratifye that, and see it well finished, whiche Philip had begon. These two beyng sent to ratyfye that was begon, whan they had learned at their commyng thyther, how Philip had christened many one, gaue thankes to god. Philip, & those that were with hym, made peticion to the apostles, in their behalfe whiche were christened, that they might receyue the holy ghost, and that suche that were clensed than by baptisme of all their sinnes, myght receyue ỹ gifte of god also more largely, lyke as they had don, which beyng altogether in a highe parlour, firste before all other, receyued the holy ghost, for as yet was not the holy ghost come vpon any of them, sauyng that they were onely christened in Jesus the lordes name. This authority to baptise, had the deacons geuen them, but to laye hande vpon the baptysed, wherby was geuen the holy ghost, was reserued vnto thapostles alone, & theyr successoures. Thapostles than, as sone as they weat desired, layde their handes vpon them, and they forthwith in a visible token, receyued the holy ghost, whiche endowed their spirites with liuely strengthe lyke vnto ỹ fyre, & enryched their tounges with an heauenly eloquence.

The texte. Whan Symon sawe that thorough layeng on of the apostles handes, the holy gost was geuē, he offered them money, saying: geue me also this power, ỹ on whom soeuer I put the handes, he may receiue ỹ holy ghost. But Peter saide vnto him: thy money perish with ỹ, because thou hast thought, that ỹ gift of God may be obteined with money. Thou hast nether parte nor felowship in this busines. For thi herte is not right in ỹ syght of God. Repent therfore of thys thy wyckednes, & pray God, ỹ the thought of thine herte may be forgeuen the. For I perceyue that thou art full of bitter Galle, & wrapped in iniquitie.

Whan Symon the verye same that was becum of a wicked enchaunter, no better a christen man than he was an enchaunter, perceyued that thapostles by layeng their handes vpon them that were baptysed, gaue an heauenly gifte, bycause he woulde wante nothing that myght auaunce himselfe, & his owne cõmodities, profered thē money, saying: geue me this power also & authoritie, ỹ whom soeuer I lay my hãdes vpon, may receyue ỹ holy ghost.

Whan Symon sawe ỹ thorough layenge on of the apostles handes, the holy ghost was geuen, he offered them money.

This deuilishe inchaunter thought that money might with al sortes of men, bringe euery thing to passe, being not to learne, that who looketh for gaynes, must be at some expenses: his mynde was to bye, & sell for gaynes. And here eftsones was an other sprynge of no litle mischefe in the churche. Ananias and Saphira were punished for their dissymulacion. And so was thys an example to be repelled forthwith verye sharply, whiche, yf it had ben receyued, shoulde haue vtterly subuerted all synceritie of Christes relygyon.

laying: geue me also thys power that on whom soeuer I put ỹ handes, he maye receyue the holy ghost

Peter therefore declaring to al other, what bysshoppes ought to do agaynst Symons disciples and folowers, made aunswere in this maner: It were

better that

better that this thy money that thou goeste aboute to corrupte other wyth, were at the deuyll, and thou together wyth all whiche arte nowe become of thyne owne sekyng for, the moste wretched vnthryfte, of all other lyuing, for as muche as thou thinkest the gyfte of God (which lyke as he of his bountiful goodnes, geueth to freelye, so woulde he that we should freely departe with the same to other) maye be bought for money. Thou canst be here no partiner of any benefite, nor haue any thyng to do wyth vs in thys oure office of preaching, or geuing of the holy ghost, which we of a plaine and a sincere mynde to godward, haue take in hand. For though thy body be dipped in water, yet art thou for al that, vncleane herein before god. But if thou cõtinue styl in this thy noughtie & deceytful mynde, nothing shal thy baptisme auayle the. Wherfore thã be sorye for this thy noughty purpose, & aske god forgeuenes, if thou may in any wise cum by forgeuenes of so outragyous a crime, which thoughe it was not already in acte perfourmed, yet so haddeste thou purposed it in mynde, ꝑ the leauing of it vndone, was not longe of the, and an yll example, of al other most daungerous, brought in theirby emong the faythful of Christes congregation. God putteth suche in commyssyon to dispence the giftes of hys most gentyle spirite, whiche be of a pure and sincer herte. I see playnly that thou arte of no cleane conscience, but infected wyth poysenfull couetise and ambicion, & tyed by meanes therof, wyth the bondes of syn. For thy releasment wherof, pray thou must vnto god, wyth weapyng teares, that the great vengeaunce of his wrath, whiche thou haste throughe so haynous an acte prouoked, may not lyght vpon the.

Thou hast neither parte nor felosship in this busynes. For thy hert is not right in ꝑ sight of God.

Repente therefore of this thy wickednes and pray god, that the thought of thyne hert may be forgeuẽ the. For I perceiue that thou arte ful of bitter gall, & wrapped in iniquitie.

¶ Than aunswered Symon, and sayde: praye ye to the lorde for me, that none of these thinges whiche ye haue spoken, fall on me. And they whã they had testified, and preached the worde of god, returned toward Jerusalem, and preached the gospell in many cities of the Samaritans.

The texte.

Than Symon beyng moze afrayed of goddes punishment, then he was for his euill doyng penitent, sayde to Peter: dooe ye rather praye to the lorde for me, that none suche mischiefe as ye haue rehearsed, betyde me. Here thou seest Theophilus, twoo Simons compared together: in thone is declared, what we ought to flye fro: in thother, what is for vs to folowe. After that Peter than and Jhon had well approued by their authorytie, and made vp al perfyte Philippes preaching at Samaria, and had taught many thinges which they themselues had learned of theyr mayster Jesus, they came backe againe vnto Jerusalem, and by the waye, preached the gospell to manye vilages and sinal townes of the Samarites, alwayes in hande wyth that, that their master commaunded them to dooe.

Than answered Simõ and sayd: pray de to the lord for me, ꝑ none of these thinges whiche ye haue spokẽ, fall on me. And they whã they had testified & preached the worde of God, returned toward Jerusalẽ & preached the gospel in many cyties of the Samaritans.

¶ The angel of the lorde spake vnto Philip, saying: aryse, and go towarde the southe vnto the waye that goeth doune from Jerusalẽ vnto the citie of Gaza, which is in the deserte. And he arose and went on. And beholde, a man of Ethiopia, a Chamberlayne, and of greate authoritie vñ Candace quene of the Ethiopians, and had the rule of all her treasoure, came to Jerusalem to worshyp. And as he was in hys repayre home agayne syttyng in his chariot, he red Esay the prophete.

The texte.

Philip who was muche desyrous that the ghospell mighte cum forwarde, mette with an other praye. For good men be seldome wythoute occasyon to do good. For an angell of the lorde pryuely warned him, and saied: arise and take thy iorney sowthwarde, and kepe the high waye that leadeth from Jerusalem vnto Gaza, I meane olde Gaza, where no man now dwelleth, nigh

vnto the sea. Philip was ready at thaungelles commaundement, & set forthe on hys way, as a man might perceyue in him a chearefull courage, meet for a bychop to haue, as ofte as nede shall requier to allure any to the gospell. But lyke as the setter furthe of enterludes appoynteth tyme for hys players to cum and goo, euen so doeth here the angell moderate the settyng oute of these two persons, and theyr meting. For at the same tyme, as god woulde haue it, a certayne gelded man, beyng a Chamberlayne, toke hys iourney: a person halfe meymed, in that he lacked his stones, by reason whereof he was not a pfecte man of body, but right wyse for all that, and of a manlye stomake, an Ethiopian borne, blackeskynned, but one that shoulde sone after be clothed with a garment of a lambes fleece, immaculate, as white as snowe, and chaunge his naturall complexion in the fonte of baptisme, a heade offycer to Candace quene of Ethiop, whom she had made her highe treasurer. Here speake we of a sorte of people delycatlye brought vp, by reason of their excesse & superfluitie, which are well worthy to be in subiection to womã. Riches is the norysher of all superfluitie. Thys man of a deuoute mynde, had taken his iourney towardes Ierusalẽ. For the temple there, was of so great renowme, that diuers nations, yea out of far countreyes, came, and brought with them sondry gyftes. In consyderation whereof, the priestes had muche disdayne and hatred at them, that sayde this temple should be once destroyed. This chamberlayne meaned well and godly, but fowle was he deceiued to seke in the Iewes temple for relygyon, whence it was euen than, all ready to departe vnto the heathen. And as he was in hys repayre homeward, sitting in his chariot, he mispent not the time in fables, or elles in slepe, but for the loue that he had to religiõ, was in reading Esay the prophete, declaring to vs, where we ought to seke for Christ. For in temples is not he hyden, but in bokes of holy scripture.

And beholde, a mã of Ethiopia

A chamberlain and of greate autoritie with Cãdace Quene of the Ethiopians, and had ꝑ reule of all her treasure, Came to Ierusalem to worshyp.

And as he was in hys repayre home agayne sittinge in hys chariot he read Esai ꝑprophet

The texte.

Then the spyrite sayde vnto Philip: go neare, and ioyne thy selfe to yonder charet. And Philip came to him, and heard him reade the prophet Esay, & sayd: vnderstandest thou what thou readest? And he said: how can I, except I had a guyde? And he desired Philip, that he wold cum vp, & sit by him. The tenour of the scripture that he red, was this: He was led as a shepe to be slaine: and lyke a lambe dumme before his shearer, so opened he not his mouth. Because of hys humblenes, he was not esteamed. But who shall declare his generation? for his lyfe is taken from the yearth. The Chamberlaine aunswered, and sayd: I pray the of whom speaketh the prophet this? of him selfe, or of sum other man.

And he sayde: how can I, except I had a guyde? And he desyred Philip, that he would cum vp, and sit by hym

Whan Philip had here in his waye, mette wyth him, the angell warned him agayne pryuely, and sayde: goo to, and approche thou neare vnto hys charet. Whan Philip had made good spede thyther, he heard the Chamberlayn reading Esai the prophete, and streight therupon perceyuing his good zele, & endeuour vnto religion, sayde to him: vnderstandest thou what thou readest? Than answered he: how should I vnderstande, a man as I am, geuen wholy vnto temporall busines, except I had one to expounde to me the secret sence & meaning of ꝑ prophet? And wt that desired Philip, ꝑ he would step into the chariote, and sit by hym, that they myghte the more commodyously talke togyther. Up went Philip and satte by the Chamberlayne. Marke me how well doth Philip here resemble a trewe preacher of the gospell, and how playnly in this chamberlayne, is suche Heathen people described, as couete to knowe Christe. There muste nedes be wonderfull great encrease of all godlynes, where the one hasteth in much desire to teache, the

other

other hartely byddeth hym to his compaignie, desirous to learne. Here was nothyng done by chaunce, god dyd sette all in rule and ordre. For this chamberlaine happened for his parte vnawares, vpon that place of the prophete, whiche described Jesus Christ. This was the place of Esaye: he was ledde as a shepe to be slayne, and as a lambe helde he hys peace, before the person that clypped hym, and not once opened his lyppes. Because of his humblenes he was not esteemed. Who shall declare his generation? For his lyfe is taken awaye from the earth. This texte of Esaye, whan Philip had repeated to him, the Chamberlayne was more enflamed wyth ardent affection to knowe whome the prophete spake of, and sayde: of whome, I praye the, speaketh the prophete these wordes, of himselfe, or of sum other? See how apte this chamberlayne was to learne. He had hearde that Esay himselfe was cut in pieces at commaundemente of kynge Manasses, with a wodden saw, and ignorannt was he not, that prophecies laye sumtymes after suche a sort so doubtefull, that what seamed to be spoken of this parson or that, after the historicall sence, oftentymes myghte after a more priuey or mystycall sence, pertayne to another. But easye is it to teache that person, whych in such wise demaundeth.

The tenoure of the scripture the reader, was this: He was led as a shepe to be slayne: & lyke a lambe dumme before his shearer, so opened he not his mouth.

The texte.

Philip opened his mouth, and began at the same scripture, & preached vnto him Jesus. And as they went on theyr waye, they came vnto a certayne water, and the Chamberlaine sayde: see, here is water, what doth let me to be baptised? Philip sayde vnto him: yf thou belewe with all thyne herte, thou mayest. And he answered, and sayde: I beleue that Jesus Christe is the son of God. And he commaunded the charet to stande styl. And they wente down both into the water: both Philip & also the Chamberlain, and he baptised him. And as sone as they were come out of the water, the spirete of the lorde caught away Philip, and the chamberlayne sawe him no more. And he went on his waye reioysyng: but Philip was found at Azotus. And he walked thorow out the countrey, preachynge in all the cities, tyll he came to Cesarea.

Than Philip, as one that was ready with right good wyll to teache, opened his lyppes, and begynnyng at this place of the prophete, expounded to hym briefly the prynceypal poyntes of the gospel, that is to saye, that thys person, whom the prophete spake of, was the son of God, throughe whome god had decreed, and by his prophetes promysed, freely to saue al, that would put theyr truste in hym, and that he woulde for thys cause, haue hym to be borne agayne very man of the virgyn Mary. And where the one natiuitye and eke the other can not be in worde expressed, whether it be his eternall generation of his father, whiche from euer was without circumscription of tyme, or that he once had of the virgyn, by the holye ghostes handywarke without mannes helpe, takyng so vpon him mannes nature, that he departed neuer from his godhed, the prophete Esaye seynge this in spirite, & much astonied therat, sayde: who shalbe able to declare at length hys generatyon? Furthermore that he was the trewe paschal lambe, for whose deathes sake, his father had appoynted to delyuer, not onely the Israelytes but all other natyons also, frome bondage of synne, and from death euerlastynge.

The declaracion of the prophecy afore recited.

And therfore delyuered he him into the handes of preystes, scrybes, pharyseis, and head men emong the people, who broughte hym afterwarde vnto Pilate, being than iudge & liuetenaunt of the prouince, to thentent he might be crucyfyed. And for as muche his wyl was to dye for our sakes, no answer made he before him, for his releasment, but as he had ben a shepe, suffred pacyently all theyr mockes, and all theyr punyshmentes. But there hyd he the

puissaunce of his diuine power, & submitted himselfe for mans sake, to the lowest degree of humilitie. The Iewes supposinge verely that he was none other thynge at all, than he seamed to be, condemned hym, and put hym to death. This is it vndoubtedly that the prophet speaketh of: In his humblenes is his iudgement exalted. An innocent is to deathe condemned, whyche shall cum once agayne on hyghe, and surmowntynge all other, and shall iudge the quicke and the dead. But god the father hath called his son backe to lyfe agayne the third day. After what time of his resurrection, was he the space of fowertie dayes conuersaunte on yearth, bothe seene often, and felt of his disciples corporally, & than finally in sight of them al, lifte vp he was into heauen. And the tenth daye after his ascension, sente he down from heauen the holy ghost, who in suche wyse enspired thapostles heartes and theyr tounges also, that they myghte wythoute all feare, publysche vnto al people thorough out the world, Iesus of Nazareth, for the chefe auctour and fountayne of lyfe, and health euerlastyng, not by any healpe of Moyses lawe, but by faythe and baptisme. Of all these poyntes rehersed, none there is, that Moyses lawe hath not in figures signified, that the prophetes haue not before spoken of, yea that Iesus himselfe hath not taught and promised. The chamberlayne, whiles that Philip was declarynge to hym these poyntes of the gospel, with other many mo, was ware by chaunce, of a lytle spryngе of water, faste by the way, and sayde vnto Philip: why prolonge we so greate & waighty a matter? See where water is at hand. Thou hast nowe enformed me, and I am all ready. What shal let, but that I may forthwith be christened. Than aunswered Philip: there is no let at all, yf thou stedfastly beleue, and kepe with all thy herte, those thynges which I haue taught the. Thys promyse alone is made at baptysme. Than aunswered the chamberlayne right gladly: I beleue that Iesus is the very same Christ, whō the prophetes hath promysed, & I beleue ꝑ he is the son of god, for whose sake, all mē hathe profered them, health euerlastlyng. Philip caused the chariote furthwith to stande stil. It was a noble carriage, richely garnished, and semelye for hym, that was an head officer to a barbarous quene. But downe alowe muste he cum, that shall be founde mete for baptysme, and strip hym selfe naked of all garmentes. Bothe wente downe into the water, and there Philip christened the chamberlaine, a poore man, the riche, a simple and an abiect, the puysaunt and mightie, a man in himselfe right perfit of all hys lymmes, the vnperfect that lacked parte of his mēbres, a Iewe, the Ethiopiā. So litle regard here was had to mans personage. There is no disagreaunce where is fayth in Iesus Christ, and consent of mynde together in one accorde. After baptisme, there was neyther chamberlayne, nor Ethiopian, but a newe creature. And as for Philip, as sone as he was cum out of the water, an angell of the lord tooke hym awaye, & more of him, saw not this chamberlayne, neyther afterward desired he to haue his teaching, being once inspired with the holy ghost in baptysme: but as one right glad at the hert, that he had learned Christes fayth, made an ende at home of his iournaye, that he myghte lykewyse publyche the name of Christe emonge hys countrey men of Ethiop. Finally thaungel set Philip downe in the nexte cytie called Azotus, whence he came: and takynge thence his iourneye, in euery place, where village or toune did lye in his way, he preached the gospell, vntyl he came vnto Cesarea, a cytye in Pale-

And as they went on their way, they came vnto a certayn water, and the Chamberlayne sayd: See, here is water, what doth let me to bee baptised? And he aunswered, & sayd I beleue that Iesus Christe is the sonne of God. And they went down both into the water: bothe Philip & also the Chāberlaine and he baptised him.

And as sone as they were cum out of ꝑ water the spirit of the lorde caught away Philip, & the Chāberlain sawe him no more,

in Palestine, where his dwellyng was.

¶The.ix.Chapter.

The texte.

¶And Saul, yet brethyng out threatnynges and slaughter, agaynst the disciples of the Lorde, went vnto the hye priest, and desired of hym letters, to carye to Damasco, to the Synagoges, that if he found any of this waye, (whether they were men or women) he might bryng them bound to Hierusalem. And when he iournyed, it fortuned that as he was cum nygh to Damasco, sodenly there shyned rounde about him, a light from heauen, and he fel to the earth, and hearde a voyce sayinge to hym: Saul, Saule, why persecutest thou me? And he sayd: what arte thou lorde? And the lorde sayed: I am Jesus, whom thou persecutest. It is harde for the to kycke agaynst the pryckes. And he bothe tremblyng, and astonyed sayde: lorde, what wylt thou haue me do? And the lord said vnto him: aryse, and go into the citie, & it shalbe told the what thou must do.

And Saule yet brethyng out threatenynges and slaughter agaynst the disciples of the Lorde, went vnto the hye priest.

While these thinges wer in doing, Saul in al his procedinges agaynst the Christians, expressed muche crueltie, not onely within the walles of Hierusalem, but where els he perceyued that the disciples, whiche were scattered abrode, had spreade also the worde of the gospel, purposinge than more and more with hymselfe not onely to threaten them and to empryson, but to kyll and murther them in sondry wyse, went vnto the high Byshop, to thentent that by mayntenaunce of his authoritee, he might the soner consume them: and desired to haue his letters of commyssyon, not onely to cityes nygh there aboute, where he had already exercised his crueltie, but vnto Damasco, a citie in Phenicea, farre of from Hierusalem, dyrected vnto the Synagoges of Jewes, there dwellynge, for that ende that he myghte, thorowe their ayde, at cõmaundement of the high Byshop, bryng fast bound to Hierusalem, whom soeuer he had taken faultye in this heresye, eyther men or women. These and such lyke thinges was Saule moued to do, of a plaine and no dissemblyng mynde, supposyng with hym selfe, accordyng vnto the Lordes saying, that hys deuoure and seruice here in, was pleasaunt to god. And therfore god suffered not hys handes to be polluted with innocentes bloude, but called hym abacke in the myddes of his rage. For whan he was almoost at hys iourneyes ende, not far frome the cytie Damasco, a sodayne light from heauẽ, shone aboute him: and sodaynly, as he was fallen for feare vpon the grounde, hearde he a voice, sayinge vnto hym: Saule, Saule, why doest thou persecute me? Than Saule as one stricken with great maruaile, who he shoulde be that on highe aboue, & so myghty complained of wrong, as it were done by hys frende, and in doubte whether he were sum aungell, or els god hymselfe, aunswered fearfully: who art thou, O Lorde? Than sayde he: I am the same Jesus of Nazareth, whome thou supposest to be deade, wheras I do lyue and reigne in heauen. But thou in persecution of my disciples, and of my name, doest persecut me also, vnawares therof. But all thy laboure is in vayne. For it shall be harde and paynfull for the, to beate thy heeles againste the prycke. For thy striuing is not agaynst man, but agaynst god, whose will no man is hable to resiste. Wherfore thyne offence herin, is double the more, and nothinge shalt thou preuayle therby, and yet do thy selfe a shrewde turne. Saule hearynge this, trembled for feare, and as one amased, sayde: Lorde what wilte thou haue me do? By this answere, his erroure appered to haue cum of playne ignorauunce, and of no malyce. To instructe once suche persons, it were sufficient. But it was expedient that an high and fierce stomake, were plucked downe, and suche one that mynded

And desired of hym letters to carye to Damasco, to the Synagoges.

And he bothe trembled and astonyed, sayed: lorde what wilte thou haue me to doo?

nought els but to threaten and kylle, were made afrayed, to thintente he might be easly taught. Than sayed the lorde to hym: aryse and goo into the cytie. There shalt thou learne what is for the to do. The lorde stryketh man in suche a sorte, that it maye be for his healthe: so he casteth downe, that he may sette vp, so maketh he the blynde, that he maye theim lighten. Saule beyng in his cruell rage, was throwen downe headlinge, but after that he became meke and ready to obey, he was byd stande vp.

And the Lorde sayed vnto him: Arise, & goo into the citie, and it shalbee tolde the, what thou must doo.

The texte. ¶ The men whiche iourneyed with him, stoode amased, hearyng a voice, but seeyng no man. And Saul arose from the yearth, and whē he opened his eyes, he saw no man. But they led hym by the hande, & brought him into Damasco. And he was three daies without sight, and neither did eate nor drinke. And there was a certaine, disciple at Damasco, named Ananias, & to him said the lorde in a vision: Ananias: And he sayed: beholde, here I am lorde. And the lord sayd vnto him: arise and go into the strete, whiche is called streight, and seke in the house of Judas, after one called Saul of Tarsus. For beholde, he prayeth, and hath sene in a vision, a mā named Ananias comming into hym, and puttyng his handes on hym, that he myght receyue his sight.

Whyle these thynges were thus in doyng, the men that went with Saule in his iourney, stode amased, hearyng certaynly one talke to Saule, but seyng no man. Than Saule vpon good comforte that he toke herof, arose vp. The first step to vertue is to be sette vpon fote. And beholde agayne an other miracle, although his eyes were open, he coulde not see. Than those that came in his company, lad hym by the hande into the citie of Damasco. And yet was not he than forthwith admitted to the gifte of the holy goste, that it should bee noted of vs, that came after for an example, howe it were not mete to laye hande forthwith vpon eache person, but firste to see them, that are newly instructed, diligentlye tryed, and prepared by fastynge, and prayer. Wherfore than, lyke as thapostles abode at Hierusalem ten dayes space, in expectatiō of the holy gost, so taryed Saule at Damasco three daies, seyng none yearthly thing with his corporall eye, but thinwarde eyes of his soule, wer in the meane space clearely illustrat: all that whyle receyuyng no foode, but his mynde was fedde the meane time, with heauenly doctryne.

And there was a certaine disciple at damasco named Ananias, and to hym sayde the lorde in a vision: Ananias,

There was the same tyme at Damasco, a disciple, (for so were they than called whiche had receyued the gospell,) named Ananias. The lorde had piked oute this Ananias, by whose handes his pleasure was bownteously to replenyshe Paule with giftes of his holye spirite. And therfore hym spake he vnto beeyng a sleape, in his dreame, and sayde: Ananias. He on the other parte anon perceyuinge that god called him, made answere: lo I am here Lorde: as who sayth disclosinge a trewe christyan herte, ready at all commaundementes. Than sayde the lorde: ryse vp and goo thy waye into the streat, whiche they commonly cal streight, and aske at Judas house for one Saule, who was borne in Tarsus. Loke, for he is there prayinge for oure lyberall gifte of grace, whiche he desireth. At the verye same tyme, Saule lykewyse as he was in prayer, thought that one Ananias, had entred in to house to him, and layde his handes vpon him, to thintent he might receyue agayne his eye sight. Euen so the lorde prepared in their mutuall vision, eache one for other.

The texte. ¶ Than Ananias aunswered: lorde, I haue heard by many, of this man, how muche euyll he hath done to thy sayncte at Jerusalem: and here he hathe authoritie of the

highe

hyghe prieſtes, to bynde all that call on thy name. The lorde ſayde vnto hym: go thy waye, for he is a choſen veſſel vnto me, to beare my name before the Gentiles, & kinges, and the children of Iſraell. For I wyll ſhewe hym, how great thynges he muſt ſuffre for my names ſake.

But Ananias ſore afrayed at the name of Saule, who for his cruelty, was than muche ſpoken of emonge the chriſtians, made aunſwere: I haue hearde lorde, of manye one, howe ſore this man hath vexed thy bleſſed ſayntes at Hieruſalem, and yet not ſo contented, but now is he hyther cum alſo, beyng put in authoritie by a ſtreyght commyſſion from the high biſhoppes, to laye them all faſt in fetters, that call vpon thy name. Hereunto the lorde agayne made aunſwere: I knowe righte well howe ye my ſhepe are muche afrayde of that rauenous wolfe. But there is no cauſe why thou ſhouldeſt feare. For that wolfe haue I chaunged into a right gentle ſhepe. Wherfore ſee thou go vnto hym boldly. For hym I haue choſen to myne owne ſelfe, as a notable inſtrumente, to carye my name before the Heathen, before kynges of the earth, and the children of Iſraell. What he hath done hytherto, was not done of malice, but of a zele to the lawe of his cuntreye. And for as much as of playne ignorance, his iudgement fayled him, ſum tryall hath he ſhewed of his towardeneſſe, how earneſt a defendoure of my goſpell, I am lyke to haue of him, in tyme to cum. Hytherto hath he ſtryuen againſt the profeſſours of my name, beynge armed therunto with bulles from the highe byſhoppes, with threatninges, and with fetters for them. Hereafter more manfully ſhall he fighte and ſtoutelye, beynge armed but with my ſpirite, and gyrte with the ſworde of my euangelicall worde, againſt all them that hate my name. For the glory and renoume wherof, farre greater affliction ſhal he willyngly ſuffre, than nowe of late he prepared againſt you.

For I wyll ſhew him how greate thynges he muſt ſuffre for my names ſake.

¶ And Ananias wente his waye, and entred into the houſe, and put his handes on him, & ſayde: brother Saul, the lorde that appered vnto the in the waye, as thou cammeſt, hath ſent me, that thou myghteſt receyue thy ſighte, and be fylled with the holye ghoſt. And immediatly there fell from his eyes, as it had bene ſcales, and he receyued ſight: and aroſe, and was baptiſed and receyued meat, and was comforted.

The texte.

Ananias well encouraged at theſe wordes, departed thence, and entred into Judas houſe, he founde Saul prayying, and layde his hande vpon him, and ſayde: brother Saule, the lorde Jeſus Chriſte, that appered vnto the in the way, as thou waſt commyng hither, hath ſent me to the, to the intente thou ſhouldeſt receyue thy ſight agayne, and be replenyſhed with the holy ghoſt. Ananias had vneth ſpoken theſe wordes, but there fell from the eyes of Paule in the ſame place, as it were certayne ſcales of a fiſhe, and ſo recouered he his ſight. And immediately he ſtode vp, and was baptiſed. After that, whan he had receiued ſum foode, he was well ſtrengthned. In thys maner that excellent cappytayne of Chriſtes goſpel, and he that ſhould ſoone after, obſcure the glory and renown of other his appoſtles, receyued at the hande of Ananias, a poore and humble diſciple, the holy ghoſt, before that he receyued baptiſme. But nothing is done out of ordre, that is done at Jeſus Chriſtes commaundement, whom Paule had for his teacher. For ſo had he gyuen his apoſtles authoritie, that he would neuertheles reſerue vnto hymſelfe, the higheſt authoritie of all the whole mattier.

¶ Than was Saule certayne dayes with the diſciples, whiche wer at Damaſco. And ſtreight way he preached Chriſt in the ſinagoges, how he was the ſonne of God. But all that hearde him, were amaſed, and ſayed: is not this he that ſpoyled theim whiche called on this name in Jeruſalem, and cam hyther for that entent, that he might bring

The texte.

them

theim bounde vnto the high prieſtes: But Saule encreaſed the more in ſtrength, and confounded the Jewes whiche were dwelling at Damaſco, affirmyng that this was verey Chriſt.

Than Saule beyng ſodaynly chaunged, abode for certayne dayes in coumpaignie with the diſciples, whiche were at Damaſco. And without any further delaye, he begonne furthwith euen there, contrarye to the byſhoppes commaundement, to ſette vpon the office that he was appoynted vnto by Chriſte. And he wente into the Jewes Synagoges, and publiſhed openly and frankly, affirming that Jeſus of Nazareth was the ſon of god, for whoſe ſake alone, all men ſhould haue prokered theim, accordynge to the Prophetes forſayinges, health euerlaſtynge. The Jewes, whiche knewe of Saules cruell fierceneſſe agaynſt the Chriſtians, by the rumoure that was bruited abrode, retoyling that they had gotten ſuch a valiaunt defendour of Moyſes lawe, whan they had herde that he did ſo earneſtly preache Jeſus name of Nazareth, they maruelled what had chaũced vnto the man, that he was ſo ſondaynly quyte altred, and ſayed emongeſt theim ſelues: is not this the ſame Saul, who of late did al that euer he could, aſſaulte theim that called vpon his name at Hieruſalem, whiche name he blaſeth nowe abrode, and famouſlye publyſheth: and nowe but of late came hyther, purpoſlye to take all ſuche perſons, (yf he myght fynde any here) and to bryng theim faſt bounde to the highe byſhoppes, there to be punyſhed at their will and commaundemente. Howe commethe this to paſſe, that he hath ſo ſodaynly caſt of his Jewiſhe condicions, and forſaken Moyſes, and hath becum a profeſſoure of the crucyfyed. But Paule, whome that name in verey dede than better agreed with, after that he once became of a troubleſum perſon, a teacher of ſoberneſſe and quiet lybertee, ſo litle was affrayed at ſuche manier ſayinges of the Jewes, that he beynge euery dape, the better ſtrengthened with ſpirituall cumforte, confounded and muche trowbled the Jewes that were dwellyng at Damaſco, affirmyng conſtauntlye, and prouing by teſtimonyes of holy ſcrypture, that Jeſus of Nazareth, whome he had before of ignorauunce perſecuted, and did nowe preache, was the trew Meſſias that was promyſed to the worlde, and that none other ſhoulde be borne herafter, at whoſe handes the Jewes ought to looke for euerlaſtynge health.

And cam hyther for that entente, that he myght bryng them bounde vnto the highe prieſtes.

But Saule encreaſed the more in ſtrength and cõfounded the Jewes whiche were dwellynge at Damaſco, affirminge that this was verey Chriſt.

The texte.

¶ And after a good while, the Jewes tooke counſell together, to kylle hym. But their layinge wayte was knowen of Saule. And they watched the gates daye and nyght to kylle him. Than the diſciples toke hym by night, and put hym thorowe the wall, and let hym downe in a basket. And when Saule was cum to Jeruſalem, he aſſayed to couple himſelfe with the diſcyples: but they wer all affrayed of him, and beleued not that he was a diſciple. But Barnabas toke hym, and broughte hym to the Apoſtles, and declared to them, howe he had ſeene the Lorde in the waye, and that he had ſpoken to him, & how he had done boldly at Damaſco in the name of Jeſu. And he had his conuerſation with them at Jeruſalem, ſpekyng boldely in the name of the lorde Jeſu.

And after a good whyle, the Jewes toke counſel together, to kill hym,

Whan Paule had taken ſuche an enterpriſe vpon him, many dayes at Damaſco no litle to the diſciples ioy and comforte, and not without a great rumble & murmour of thoſe, that did not than beleue, the Jewes at lengthe layed their heades in counſell togyther, to thintente that they might (by lyinge in wayte for hym) ſlay hym. O what a nation is this that murthereth men? Paule reaſoned, taught, and banquyſhed the Jewes with teſtymonyes of their owne lawe, as it were with their owne wepons. But there was

nothing

nothing els with the, but cõspiracies, stockes, prisons, strypes, & sondry kyndes of death. But this had the lorde by promesse, assured his welbeloued seruauntes of, that they shoulde not lose, no not a heare of one of their heades, excepte hys father suffered it. The tyme was not than come for that excellent warryoure to dye in the gospelles cause, he had than many battels behynd, to fyght for Christes people, many daungerouse perylles were to cum, for hym to sustayne in fyght of battell, many cytyes and countreys were lefte for hym to subdewe by goddes holy worde, and to call vnto Chrystes yoke. Wherfore Paule, as it was goddes wil, had warnyng that the Iewes lay in wayt for hym, insomuche that they kept the gates day & nyght in watche for hym, that he should not awaye escape, but that they would kyll hym. To bryng thys act to passe they had procured them ayde of the Leftenaunte of the citie, who was the debytie of kyng Aretas, to thintente that yf theyr pryuey watche, had not well proceded to their purpose, they would neuertheles openly and by force slay hym. The disciples than, conceyuyng in theyr myndes, howe that the lesse the person cared for hymselfe, the more was he worthy to be saued, would not suffer so valyaunt a warryer in Chrystes woorde, perysshe. Wherfore they hydde hym, and by nyght let hym downe by a corde of the towne walles, in a basket. Euen so often tymes, yea, bolde and valyaunt cappytains do runne awaye, to thintent that they maye, accordynge to ỹ prouerbe, be able to fyght agayne. O what a wondre is it to se the course of thynges turned vp so downe. Now lurketh he in corners and starteth away, who a litle before with many sore threttenynges, persecuted: and now prouyde they to saue Paules lyfe, whome he before inuented craftye meanes to slay. After thys, whan he was once come to Hierusalem, and would haue accompanyed with the disciples, with whome the olde Saule was to well knowen, Paule as than vnknowen, all were afrayed of hym, as the shepe of the woulfe: not trustynge hys woordes that he was a dysceyple, callynge well to theyr remembraunce what crueltye he was wonte to expresse, in persecutyng Chrystes flocke. They suspected than that some priuye wyles had ben cloked vnder the name of a dysceyple. But Barnabye the Leuyte, of whom we spake before, that knewe what was done concernynge Paule, broughte hym to thapostles, before whome he declared all the whole matter, how the lorde had appeared vnto hym as he was goynge to Damasco, and spake to hym, and how sodenly hys mynde was chaunged, and how franckly and frely he had preached the gospell in Jesus name the lorde. Thapostles reioyced therat, and wyth theyr honeste reherfall, commended hym to the whole companye. So was he for a tyme, busyly occupyed at Hierusalem, keepyng companye with thapostles, and disciples, and boldely there professyng, and preachynge the name of the lorde, whyche he had of playne ignorannce, persecuted.

But their layynge wait was knowen of Saul And thei watched ỹ gates day & night to kyll hym.

The ỹ disciples toke hym by nyght, & put him thorowe ỹ wall, and let hym downe in a basket.

And when Saule was come to Jerusalẽ, he assayed to couple himselfe wyth the dysceyples:

And he had his cõuersatiõ wt thẽ at Jerusalẽ speakyng boldely in the name of the lorde Jesu.

The texte

And he spake, & dysputed agaynste the Grekes: but they went about to slay hym, whyche when the brethren knewe, they brought him to Cesarea, and sent hym forth to Tarsus. Than had the congregacions reste throughout all Jewry and Galyle, and Samarya, and were edyfyed, and walked in the feare of the lorde, and multyplyed by the coumforte of the holy ghost,

And that dyd not he onely before the people of Hierusalem, nothing afrayed of the reprochefull name an Apostata, because he had swarued from the byshoppes trade in relygyon, but preached lykewyse Jesus name before the Gentyles, whyche for the great renowne of that cytye, dwelled than at Hierusalem

rusalem, and before the Iewes, whyche were borne among the Grecians, reasonyng wyth them, and by verye testymonyes of the lawe, prouynge that Iesus was the saueour of the worlde. But in no wyse coulde they abyde suche lybertye of speache, and therfore reserted to suche, as they were wonte vnto for ayde agaynste hym, whome they were not able in disputacyons to vanquisshe, searchynge oute some waye to slay Paule. Suche be theyr dysputacyons, that are of Iewyshe condycyons. And euen than were pryuye wyles also inuented to betrappe hym withall, whan that he leaste thought vpon any suche daunger. After that the brethren knewe of thys, lest any thyng shoulde betyde hym otherwyse then well, they conueyed hym awaye vnto Cesarea Philippi, whyche is a cytye in Phenycea, and sente hym eftsones thence vnto Tarsus, in Cilicia, where he was borne. For by meanes of Paules wanderyng about, and hys leadyng from place to place, the gospell well prospered. In the meane whyle after, the tyme of persecution was well ouerblowen, the congregation of disciples, whyche than wer dysparsed thorough out all the partes of Jurye, Galylee, and Samarye, in the whyche cuntreys pryncypally taught the lorde, and where before all other places, he commaunded that hys gospell shoulde be preached, lyued at some reasonable quyetnes, takynge comfort eache one of other, thorowe mutuall vnity and concorde, and what for the smalle regard they had to mannes threatnynges, and the dayly increase besydes of theyr number, they were well edyfyed in Chrystes fayth, lyuynge in feare of the lorde, and replenyshed in tyme of aduersytye with spirituall consolation of the holy goste. This was it vndoubtedly that the lorde had promysed them: in the worlde ye shalbe well assured of trouble and aduersitie, but in me shall ye haue quietnes of minde, & ghostlie comforte

Whyche whā the brethren knew, they brought hym to Cesarea, & sent hym forth to Tarsus. Then had the congregations rest through al Iewrye, & Galile & Samaria & were edified, & walked in ꝑ feare of ꝑ lord & multiplied by ꝑ cōfort of the holye ghost.

The texte. And it chaced as Peter walked thorowout all quarters, he came also to the saynctes, whiche dwelt at Lydda. And there he founde a certayne mā named Eneas, whyche had kept his bed eyght yeares, and was sicke of the palsey. And Peter saide vnto him: Eneas, the Lorde Iesu Christe make the whole: aryse, and make thy bed. And he arose immediatly. And all that dwelt at Lidda and Sarron, sawe him, and turned to ꝑ lord.

It befell that Peter, whyles he as a bygylaunt shepherde, of a stowte courage went abrode, trauelynge manye countreys, nowe these to vysyte, nowe those, came also vnto the holye saynctes that dwelte at Lydda. That Lydda is a cytye on the sea syde in Palestyne. There founde he one called Eneas, who had layne bedred eyght yeares before. For he was taken wyth a palsey. Peter than remembrynge the lordes commaundement, that what house soeuer they came in to they shoulde heale the sycke: for it were not sytynge for bodely dyseases to raygne, where as spirituall Phisicions be present, sayde to hym: Eneas, Iesus Chryste make the hoole. Aryse, and make thy bed. Immedyatly vpon these wordes spoken, he rose vp hoole, and made hys bed hymselfe. Thys was a token of perfyte health. Whan they sawe hym sodenly made hoole by vertue and power of Iesus name, who had layne bedred so many yeares, as many as dwelte at Lydda, and Sarona: a towne on the sea coaste nyghe vnto Lydda, were conuerted to the lorde, and professed the name of Iesus Chryste. And so of one whyche was restored to hys corporal health were many a one moued to health of soule.

And Peter said vnto him: Eneas, the Lorde Iesu Christ make ꝑ whole: aryse, and make thy bed. And he arose immedyatlye

The texte. There was at Joppa, a certayne woman, named Tabitha (whiche by interpretatiō, is called Dorcas) the same was ful of good workes & almes dedes, which she did.

And it

And it chaunced in those dayes, that she was sicke, and dyed. Whom when they had washed, they layd her in a chamber. But for asmuch as Lidda was nygh vnto Joppa, and the disciples had hearde that Peter was there, they sent vnto him, desyryng him, that he would not be grieued to come vnto them.

There was agayne at Joppa, a disciple called Tabitha, whyche wyth the Grekes, signifyeth Dorcas, with the Latines Capzea, which name giue they of the cleare syght of the eye. This woman had bene vertuously occupyed in all maner godlynes, but chiefely in worckes of mercy, wherwyth she releaued the poore. It befell the same tyme ỹ Peter was busye in hys office at Lidda, that she dyed of the same disease that she had bene sycke of. And whan they had done with washynge the dead corps, accordynge to theyr accustomed maner, they layde it in a hyghe chamber for to be annoynted. And for as much as Joppa was not farre from Lidda, and the disciples had vnderstandynge that Peter was there, they sente two men in message to hym, desyryng that he would vouchsafe to cum vnto them.

The texte.

Peter arose, and came with them. And when he was come, they brought him into ỹ chamber. And all the wyddowes stode rounde about him, weapyng, and shewyng the coates, and garmentes, whyche Dorcas made, while she was wyth them. And Peter put them all forthe, and kneled downe, and prayed, and turned him to the bodye, and sayde. Tabitha, arise. And she opened her eyes, and when she sawe Peter, she sat vp. And he gaue her the hande and lyfted her vp. And when he had called the sayntes and widdowes, he shewed her alyue. And it was knowen throwout al Joppa, and many beleued on the lorde. And it fortuned that he taried manye dayes in Joppa, wyth one Simon a tanner.

Peter than declaryng in himselfe an example of a good shepehearde, came to them vndelayedly. After his cõmyng within the house, they brought him vp into the chamber, to the intent he should be moued at the syght of the dead corps, to take sum pytye or compassyon for her death. There stode aboute Peter all the wyddowes, who emonge other mynysterynes, whyche were prayse worthy, chyefely were commended for seruynge the holye in all theyr necessytyes: they mourned her wyth weppyng teares, whyche they lette fall, more of pytie towarde the [illegible]more whom she was wont to refresshe with many good tournes, then for l[illegible]ake that was departed. Theyr weapynge was then a sufficiente openynge to hym of theyr myndes what they desyred to haue. They called not to rehersall her good dedes, but brought forth to syght, the coates and other garmentes, whyche Dorcas had alreadye made to clothe the holy withall. But this her indeuour in doyng good, was by death interrupted. Then Peter hauing in remembraunce Jesus example, where as he rayled vp the chiefe priestes doughter of the Synagoge, after the multitude of those that mourned wer fyrst of all put out of doores, commaunded them all to goo forth. For the wydowes were onely they that mourned. And weppyng is a let to prayer. And more ouer bycause that women, whyche of their owne nature are weake spirited, shoulde not be troubled at the rysing vp of the deade bodye, he woulde haue none of theym to be presente, but he all alone, prayed, knelyng on his knees. For the holy goste, by whom all miracles are wrought, is not at all tymes in lyke force wyth man. But hys vertue by prayer, is quickened, lyke as fayth is also: wythout the whyche no myracle at all is wrought. Whan Peter had made hys prayers, and conceyued spirituall strength of the holye ghoste, he tourned hym to the bodywarde, and sayde: Tabitha ryse vp. Then shee, as these wordes were

And Peter put them al forth, & kneled down, and prayed.

And turned hi to the bodye, & sayde: Tabitha, arise.

And she opened her eyes, & whã she saw Peter she sat vp. And he gaue her the hand and lifted her vp.

spoken, awaked, as though shee had bene in a slepe, and loked vpon Peter. And after that she had behelde hym well, satte her downe agayne, Peter than puttynge forthe his hande to ayde her wythall, set her vp, beinge than on lyue and lusty. After thys maner muste they be lift vp vnto godlynes, whyche be of theyr owneselues weake: First of all muste god be prayed vnto, that he wouldе take mercye vpon them. That done they must be taughte what to doo, rebuked for theyr lyfe mispent, and exhorted tamende. Finallye they must haue ayde as Dorcas hadde, to be lyfte vp by good exaumple, to more perfection of lyfe. Whan Peter had called the holy brethren and wyddowes, whom he before had bydden goo forthe, in to the chambre agayne, whiche were lykewise their selues occupyed in prayer, lokynge for the mercifulnes of the lord, he shewed them the woman on liue for them all to behold.

And whan he had called the sayntes & widdowes he shewed her a lyue

That myracle was sone brupted abrode ouerall the cytye of Joppa, and caused many one to beleue in Christ. For that is the very chefe cõmodytie that commeth of miracles. For it shoulde not otherwise muche auayle to call one or two emongest so manye thousandes, that cum by tymes into this worlde and depart the same, vnto lyke agayne, which must neuertheles sone after dye. And this was an occasion for Peter to tary many dayes at Joppa. For where shoulde he that fisheth for mennes soules abyde more to his contentacion, than there as many commeth vnto his nette. Al this meane while abode Peter the chefe of all thapostles, and he that by reason of so great miracles whiche he had wrought, both was famous and mightie, at one Symons house, a tanner by his occupacion.

And it was knowen throughoute all Joppa & many beleued on the lorde. And it fortuned, ꝑ he taryed manye dayes in Joppa, wt one Symon a tanner.

¶ The .x. Chapter.

The texte.

¶ There was a certayne man in Cesaria called Cornelyus, a capitaine of the souldiers of Italy, a deuoute man, and one that feared God with all his housholde, whyche gaue muche almes to the people, and prayed god alwaye. The same sawe by a vysyon euidently (about the ninth houre of ꝑ day) an angel of god cõming in vnto him, & sayinge vnto him Cornelius: when he looked on him, he was afrayed, and sayed: what is it Lorde? He sayd vnto him: Thy prayers, & thy almes are come vp into remembraunce before God: And now sende men to Joppa, & cal for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea syde. He shall tell the, what thou oughtest to doo. And when the angell whiche spake vnto him, was departed, he called two of his housholde seruauntes, and a deuoute souldyer, of theym that awayted on him, & tolde them all the matter, and sent them to Joppa.

There was a certen man in Cesaria called Cornelyus, a captayne of ꝑ souldiers of Italye. A deuoute mã & one ꝑ feared God. With all hys housholde. Whiche gaue much almes to the people, and prayed to God alwaye.

HYtherto had none of thapostles bene conuersaunt emong the heathen, but by occasion was that chamberlayne which cam from Ethiop, induced to Christes religion. And yet sum of ꝑ gentyls were the better, that they dwelte nere vnto thapostles. For in Cesaria, the most flowrishyng citie of Palestyne, which tofore was called Stratons castle, was a certaye man named Cornelius, captaine ouer a band of men, which were of Italy. This man, though by trade of his auncestry, he wer heathen, & by reason of his office, a man of armes, yet as one ꝑ desyred to be a christen man, he was a good lyuer & feared god. Like him was all his whole howsholde. For it is comely seene that the residue of the howsholde, do frame themselues in condicions, like vnto the master of ꝑ house. He in two poyntes chefely, declared himselfe meete to take vpõ him Christes religion, in liberally refreshing the nedy, and poore, and in continuall prayer to the lorde. He knowleged the trewe God,

for

for that he learned, by reason that he has conuersaunte emonge the Jewes. He knewe that hys fauoure was chefely obtayned, by beynge benefyciall to the poore, and by continuall prayer. Jt remayned alwaye certayne, that he whiche had already abundantly ynoughe, shoulde haue more geuen hym.

This man beyng in hys prayer, not muche before supper tyme, the nynthe houre of the day, did euidently see in a vision, the aungell of god commynge towardes him, and callynge him by name, Cornelius, as though he had ben familyarely acquaynted with him. But Cornelius beholding than the angel, and beyng sore afrayed by reason of the mayestie of so rare a personage, sayde: lord what art thou? The angell aunswered: thy prayers are not spente in vayne, nother yet thy almes deedes, wherewyth hytherto thou haste earnestly called vpon god, to be mercyfull to the. For what thou haste bestowed to refreshe the poore, the lorde vouchesafeth to count it bestowed vpon himselfe: and he wyl rewarde the in their behalfe, which are not hable to requite the. Wherfore thou haste not employed thy benefite on hym that wylle forgette it. Thou hast done for thy parte accordyng to his wyll, he agayne on thother parte, wyll accomplishe that thy request, whiche thou haste continually by prayer, desyred. The Lorde hath hearde thy prayers, bycause thyne eares were not stopped from the poore. Nowe therfore this must thou dooe without delay, that from hence forwarde the lorde may shewe vnto the, hys bountifull goodnesse. Sende sum of thy seruauntes to the cytie Joppa, and enquier there for a certayne man named Simon, & desire him to cum speake with thee, this man in the eyes of the worlde, is not of anye greate estimacion, but in the sight of God, high in fauour by reason of his godlines, and is otherwise called Peter. He hosteth at a certayne mannes house in Joppa, whose name is Simon, a tanner by his occupation, and dwelleth by the sea syde. Of this Peter, shalt thou learne what thou must do tobtayne saluacio. Whan the angel had this sayd, he banished awaye. Than by & by Cornelyus sente a cowple of hys howsholde seruauntes, and wyth theym one that was a souldier retaynynge to him, whose honeste conuersation and trustynes, he had greate proofe of, for not onely al Cornelius owne howsholde, resembled him in godly liuing, but there wer sum sowldyars also, that folowed the vertuous trade of their captayne. And whan he had shewed them all the matter and effecte, as touching his vision, he sent them to Joppa. These thynges were done in the euenynge.

The cameth law by a vyson euidently (about the nynth houre of the daye) an angel of god comming in to him.

Thy prayers & thy almes are cum vp into remembraunce before god.

And now sende to Joppa, and call for one Simon, whose sir name is Peter

And he shal tel the what thou oughtest to do. And whan the angell whyche spake vnto hi, was departed.

The texte.

On the morowe as they went on theyr iourney, and drewe nye vnto the cytye. Peter went vp vpō the toppe of the house, to praye, about the sixt houre. And whē he wered hungry, he would haue eaten. But while they made ready, he fel into a traunce, & saw heauen opened, and a certen vessell came downe vnto him, as it had bene a greate shete knyt at the fower corners, and was let downe to the yearth, wherin wer al manner of fower foted beastes of the earth, and vermin, and wourmes, & fowles of the ayre.

The nexte day Cornelius messangers went on theyr iournaye. In those dayes, so meane an embacye as that was, had Peter the chiefe pastoure of Christes Churche, no disdayne at. And whan as they were almost at Joppa, Peter the same time, as he was accustomed, had gone vp into a highe chāber to praye, almoste at the syxte houre, that is to saye, aboute none. And as he was an hungred in his prayer, he minded to eate sum meate after his longe abstynence. And whyles that meate was a dressynge accordynge to Peters commaundement, he was rauished wyth the spiryte of god. So chaunce the

Wherin were all manner of fower footed beastes of the

yearth, and ver-
min and wour-
me & fowles
of the ayre.

it specially with them, that vse prayer and fastynge. For God disclooseth not his mysterȳes to the fulle belyes, and slowthfull persons. His vysion was this. He sawe heauen open, and frome thence a greate vessell let downe to the yearth, as it had ben a great sheete, knotted and fastened wth cordes, at euery of the fower corners. For in olde time meate was serued to the table in greate brode lynen clothes. In this vessel were al kyndes of fower footed beastes, and vermen whiche crepe on the grounde, and liue on the earth, and byrdes that lyue in the ayre, as well vncleane, as cleane, togyther indifferently. This was meate that the Jewes dyd abhorre, but yet was it the same that Jesus longed after, whan he sayde to his disciples, proferynge him meate: I haue meate to eate that ye know not.

The texte. ¶ And there came a voyce to him, aryse Peter, kyll and eate. But Peter sayde, not so lord, for I haue neuer eate any thing that is commen, or vncleane. And the voyce spake vnto him agayne the seconde tyme: what God hath clensed, that cal not commō. This was done thryse, and the vessel was receyued vp agayne into heauen. Whyle Peter also mused in himselfe what this vision (which he had sen) meaned: behold, ỹ mē which were sent from Cornelius, had made inquirraunce for Simons house, & stoode before ỹ doore: & called out one, and asked whether Simon, whiche was sirnamed Peter, were lodged there.

what god hath
clensed: that
call not comen

Peter muche maruaylyng what this vision ment, a voyce spake and sayde vnto him: aryse Peter, kyll and eate. And although that the lorde had warned hys dyscyples that they shoulde make the Gentyles also partakers of his gospell, yet to thintent they should the more boldely dooe the same, he agayne was admonyshed by a vysion. But Peter, as a Jewe, yet abhorryng the meate that by the lawe was forbyd, sayed: Oh lorde god forbydde, that I should eate any suche meates. For vnto this daye haue I dewly kept the trade of my forfathers. For hytherto neuer eate I anye meate that was suspended, or vncleane. To this, the same voyce that had spoken before, made aunswere: that whyche God hathe made cleane, thou whyche arte but man, call not it vncleane. After thys vysyon had thryse appered, to thys ende, that he should more certaynly beleue it, strayght wayes the vessel was taken vp into heauen. Than Peter beyng cum agayne to his remēbraunce, whiles he was musing with him selfe, in a greate perplexitie what this vision shoulde meane, and whither it were a dreame, eyther els sum signification of goddes wyll, beholde those men that Cornelius had sente, stoode at Symons doore the tanner, and callyng forth one of the seruauntes, enquired whether that one named Peter, were hosted there.

The texte. ¶ While Peter thought on the vision, the spirite sayde vnto him: behold, men seke the: aryse therfore, and get the downe, and go with them, and doubte not for I haue sente them. Peter went downe to the mē which were sent vnto him, from Cornelius, & said: beholde, I am he whome ye seke, what is the cause wherfore ye are cum? They sayde: Cornelius the captayne a iust man, and one that feareth God, and of good report amōg all the people of the Jewes, was warned by an holy Aungel, to sende for the, into hys house, and to heare worde of the. Then called he them in, and lodged them.

But before that worde was brought to Peter, that sum there were that woulde speake with him, & whiles he satte ymaginyng in hys mynde, what the vision shoulde meane, the spirite of god sayde to hym (for God speaketh after sondrye wyse to his electe) beholde three men stande at the doore and enquire for the. Therefore aryse, and get the downe and go with theym, nothinge doubtyng. For I sent them. And then shalte thou vnderstande what the meanyng of this vision is, that thou so much muselst of. What that Peter went

ter went downe, and came to the men, and sayde: loo I am the verayesame Symon Peter whom you seke for. What is thoccasion of youre commynge hither? Peter bosted not of his vision, but required the heathens confessyon. For the benefite of grace that commeth by the gospel, ought not to be thrust before them whiche set nought by it, as in lyke maner it oughte not to be denyed to theym that are desirouse of it. Than they aunswered: Cornelius whiche by offyce, is a capitayne of a bonde of men, but yet a man of good cõuersation, and that feareth god, well credited and lykewyse estemed, and reported aswell of his owne householde, as also throughout all Jewrye, was warned by thapperaunce of an holye Aungell that spake to hym, to sende for the home to his house, that he myght receyue at thy handes knowleadge what he oughte to do to obtayne saluation. Peter perceyuyng the visions to agree, and nowe vnderstandynge what that voyce signified, whych thryse had sayd, what god hath cleansed, that accompt not thou vncleane, bad theym cum nere the house. For it was euentyde, and he lodged them. Thys was the fyrst begynnyng of anye conuersation betwene the Jewes and the Gentyles, which Gentyles by theyr owne accorde, preased to be partakers of the gospell. But the apostles dyd wysely in that they were not to hastye in the settinge furthe of this mattier, that it myght be euident to all men, that they dyd not rashelye, but by the commaundemente of God, receyue the Gentyles to the benefite of the gospell. Cornelius sent for Peter, but by the commaundemente of the aungell. Peter came downe and met theym, but not before he had commaundement by the vision. On the one parte, marke the earnest desire that the Gentiles had to the graciouse benefite of the gospell, on the other parte the cherefulnesse of him, and readines, that was desyrouse to saue all sortes of men.

Peter wente downe to the men which were sent vnto hym frõ Cornelius, & sayd: beholde I am he whom ye seke, what is ye cause wherfore ye are cum.

Than called he them in, and lodged them.

¶ And on the morowe, Peter went awaye with theym, and certayne brethren frome Joppa, accompanied him. And the thirde daye entred they into Cesarea. And Cornelius awayted for them, & had called together his kinsemen, and his specialll frendes. And as it chaunced Peter to cum in, Cornelius met him, and fel downe at his feete, & worshypped him. But Peter toke him saying: Stande vp, I my selfe also am a man.

The texte.

The nexte daye Peter went to Cesarea, beyng accompanied with certaine chrysten men of the citie Joppa, that shoulde beare witnesse of those thynges that were for to be done. For their mynde gaue them, that sum good lucke was towarde, they wist not what. In the meane time, Cornelius beynge beyre desyrous of saluation, wayted for the retourne of his messaungers, that shoulde bryng with them Peter, and had called together, as well hys nyghe kinsfolkes, as his other chiefe frendes, partly that moo myght be witnesses of this facte, & partely also that moo might be partakers of so great a benefite. But whan as Peter entred into the house of thys captayne Cornelius, he muche retoysing therat for reuerence towarde him, wente forthe to meete hym, and fallyng downe to Peters feete worshypped hym: perceauyng to be in hym sumwhat more excellencie then was semely for a man to haue. Thus oughte Chryste to be worshypped in his ministers, but yet so, that the glorye dewe vnto god, be not attributed to man. Than Peter geuyng example how muche the preachers of Chrystes worde, ought tabhorre ambition, and the desyre of honoure, and howe smalle prayse ought they to challenge for those thinges whyche be done thorowe vertue of Chrystes name, suffred not this captayne to lie prostrate vpon the grownde, but embracynge hym

And Cornelius awayted for them, & had called together his kinsmen, & his specialll frendes. And as it chaũced Peter to cum in, Cornelius met hym & fell doune at his feete. But Peter tooke hym sayinge: Stande vp, I my selfe also am a man

in his armes, did lyfte hym vp, sayinge: aryse, I am but a man as thou arte. Geue vnto god this homage, for I am but his myniſter.

The texte. ¶ And as he talked with him, he came in, and founde many that were cum together. And he sayde vnto them: ye knowe how that it is an vnlawful thing for a man that is a Jewe, to company or cum vnto an Alien: but God hath shewed me, that I should not cal any man commen or vncleane: therfore came I vnto you without delaye, assone as I was sent for. I aske therfore, for what intent haue ye sent for me?

And he sayde vnto them: ye know how: þ it is an vnlawful thinge for a man that is a Jewe, to companye or come vnto an alien.

But god hathe shewed me that I shaulde not call anye man common or vncleane. For what entent haue ye sente for me?

And commonynge than in this wyse familyarely wyth hym, entred into the house together. Whan they wer cum in to the inner house, Peter founde there, a greate numbre assembled together. Here conceyued he as a couetous pastour good hope that he should haue great auauntage. And so whan Peter was set doune, he began, as an heauenlye orator, to speake to theym in this wise, partlye that those that came wyth hym, shoulde not haue occasion to be offended, and partly that he myght stablyshe the captaynes household, in that theyr confidence, whiche they had conceyued: you know that it is not permitted by the lawes, that a Jewe be eyther in household, ether otherwise in companye wyth aliens, men of a sondry kynde of relygyon, and not cyrcumcised. Yet I beyng a Jewe, am not afrayed so to doo, not yet despising eyther the trade or custome of my countrey, but folowynge herein the commaundement of god, that signified vnto me by vysion, that I ought not to esteme any man, what countrey soeuer he be of, to be vncleane, or hate worthy, for as muche as god taketh no man to be vncleane. For onelye he maketh holye euery thinge. I therfore stickynge to the commaundemente of God, came hither wythout delaye, as sone as you sente for me, wherfore it is youre parte to shewe me what the matter is, that you sende for me. Peter speaketh to all, that he may wynne theym all, perceyuyng that for thys cause they were assembled together, that they myght all at one tyme, heare the gospell preached. Marke howe featly Peter playeth the pastours parte: for he doth not communicate the high mysteries of the gospel vnto them, before he perceyued them to be desirous to learne.

The texte. ¶ Than Cornelius sayd: this day now. iiii. dayes aboute this houre, I sat fastynge: and at the ninth houre I prayed in my house: & behold, a man stode before me in bright clothyng, and sayde: Cornelius thy prayer is hearde, & thine almes dedes are had in remẽbraunce in þ sight of god, Sende mẽ therfore to go to Joppa, & cal for Simõ, whose syrname is Peter. He is lodged in the house of one Symon a tanner, by the sea syde: which assone as he is cum, shal speake vnto the. Than sent I for the immediatly, and thou hast wel done, þ thou art cum. Now therfore are we al here presente before god, to heare all thinges that are commaunded vnto the of god.

Than Cornelius before them al rehearsed howe the matter stode, saying fower dayes paste, I was here in my howse fastynge, and earnestlye in my prayers, aboute the nynth houre of the daye. And sodenly beholde a certayne man, whose countenaunce was full of maiestie, stoode visible before me, in a glystenynge garment, and sayd vnto me: Cornelius, thy prayer is hearde, and thy liberall & bountyfull almes that thou haste bestowed on the poore, is not forgotten in the sighte of God. Wherefore sende to Joppa, and desire Symon, otherwyse called Peter, to cum to the. He is hosted in the house of Symõ the Tanner, nere to the sea. Than sent I incontynent messaungiers of myne owne folkes vnto the, whiche thyng I had not bene so bolde to haue enterprysed, vnlesse an aungel had so wylled me. And I moost hartely thãke you of your goodnes, that vouchsafed to cum hyther. Nowe therfore we are here present, all of one mynde, without hurte meanynge towardes anye man, as we take god to witnes, very desirous to heare what god hath gy-

uen you in cõmaundement to shewe vs. For thaungell that put me in this confidence, promised me so: & we doubte not but you wil so do, forasmuche as you also by ỹ cõmaũdemẽt of God, voucheſaked to cum & cõmon w̃ vs.

Than Peter opened his mouthe, and sayde: of a truth I percepue that there is no respecte of personnes with God, but in al people, he that feareth him, and worketh righteousnesse, he is accepted with him. The texte.

Than Peter percepuyng their vnfayned meanyng opened his mouth, and began to speake in this wise: I do right wel percepue that in the sighte of god, one persone is not preferred before another: but that in all countreys who that feareth god, and lyueth lyke a good man vprightly, to god and the worlde, is sette by of hym.

Ye knowe the preachynge that God sente vnto the children of Israell, preachynge peace by Jesus Christ, whiche is lorde ouer all thynges: Whiche preachinge was published throughout al Jewry (and begã in Galile after the baptime which Jhon preached) how god annoynted Jesus of Nazareth with the holy ghost and with power. Whiche Jesus went aboute doyng good, and healinge all that wer oppressed with the deuyll, for god was with hym. The texte.

For as muche as I vnderstande that you are free from oure lawe, and yet neuertheles that ye worship one god whiche is the true god, as we do: and that dayly ye offre thorowe prayer, sacrifice, and seke hys fauoure by succouryng of the nedye. For why? This is thonely thyng that the lawe and prophetes do teache. And although that god hath nowe at the last performed that thyng whiche he longe sence promysed by the mouthes of his prophetes, that he would sende Messias, that is to say, Christ, shewyng to the Israelytes his wyl, nowe not by meane of any prophete, but by hys onely begotten sonne Jesus Christ, and proferynge them thorowe faith and obedyence to hym whom he sente, remyssion of synne, and that he eftsones will be reconciled with them: Yet that not withstandynge bycause there is none other god but he, as well of the Gentiles as also of the Israelites, his will is that this fauoure be shewed to all men, whosoeuer beleueth the gospel. And I am assured, that the rumour of this thinge beyng sparsed, as it is thorowout all Jewrye, is hearde emonge you also, how that Jesus walked ouer all partes of Jewry, exhortynge all men to repentaunce, bearyng witnes that the kyngdome of god is euen at hande. And chiefly hys begynnynge to preache, was about Galilee, after he had ben christened of Jhon, whiche was his foremessanger, and openly bare wytnesse of hym, that Jesus of Nazareth was the lambe of god, that shoulde take away the synnes of the worlde, and that god had anoynted his Messias with the holy ghost, whome he had seene in lykenes of a doue, as commynge from heauen and restyng on his heade, and that it was onely he, that shoulde Christen all the faithfull, not in water, as he hymselfe Christened, but with an heauenlye power. And this our lorde Jesus also expressed in his deades walkyng thorowout all partes of Jewrye, helpynge all men, not onely in teachynge the heuenly Philosophy of the gospell, wherby the sowle is healed, but also in curyng the syeke, castyng out of deuylles, healyng lepers, and reysyng the dead, and to be shorte, in helpynge all men whome the deuyll by tyrannye kepte vnder his yoke. For as he onely was free from all synne, so he onelye was able and of power, to vanquisshe the tyrannye of the deuyll, the whiche raygnethe ouer them, that leade their lyfe in synne. For God expressed his myght in his sonne, whiche all Satans power was not hable to withstand. All these thynges beynge commonly spoken of thorowout Jewry, I am assured

Whiche preachynge was publyshed thorowout all Jewrye.

How God annoincted Jesus of Nazareth with the holy ghost

Which Jesus wente aboute doyng good, and healing all that wer oppressed with the deuyll.

For god was with hym.

cured that you lykewyse haue heard, and doo beleue them.

The texte. ¶ And we are witnesses of all thynges whiche he did in the lande of the Iewes, and at Ierusalem: whome they slewe, and hanged on tree, hym God reysed vp the thyrde daye, and shewed him openly, not to al the people, but vnto vs witnesses, chosen before of God for the same intent, whiche dyd eate and drynke with him, after he arose from death. And he commaunded vs to preache vnto the people, and to testyfye that it is he, whiche is ordeyned of God, to be the iudge of quicke and deade. To hym geue all the Prophetes witnes, that thorowe his name, whosoeuer beleueth in hym, shall receyue remyssyon of synnes.

But that you maye more surely beleue this, wee that were conuersaunte with him, both in house, and in al other places, as longe as he, beyng man, lyued emonge men, do beare witnes of all suche thynges, as he did in all coastes of Iewry, and in Hierusalem also, whome the highe priestes, scribes and Pharyseis, with the consentes bothe of the nobylite, and the comens, put to deathe, fastenynge hym on the crosse, rendrynge hym euell thankes for his so manyfolde benefites employed on them. But God, by whose permyssyon all these thynges were done, for the health of man, restored hym to lyfe the third day after his deathe, and endowed hym with lyfe euerlastyng. To make this certaynly to be beleued, he dyd, personally appere alyue, he was heard, sene and felte also with the handes, not of all the people, as he had bene before his deathe, but of certayne that were before chosen witnesses by God purposlye, vs I saye, vnto whome he appeared after he had arysen from death, beyng conuersaunt on yearth fowerty dayes: and we did eate and drynke with him, & he with vs lykewyse, leaste we shoulde doubte in our myndes, whether his body were in verye dede raysed or not. And before he wente into heauen, he commaunded vs, whome he before hadde chosen to this office, that we should openly preach to euery man, and beare witnes, that he was one, whom god had aduaunced to high estate and power, that in thend of the world, he shall be iudge of all, both quicke and deade. In the meane space a sure and an easy remedy is profered euery man. For all the prophetes, long since with one consent, prophecied the very same of him, that we teache, that it is onely he, in whose name remissyon of synne shalbe gyuen, not to the Iewes onelye, but to all nations also thorowe oute the world, not by meryte of their workes, wher in the Iewes put confydence, but by faith wherby we beleue the gospell, and by meane of the gospell, beleue in Christ.

Hym God rayled vp the thirde day, and shewed hym openly, not to all the people, but vnto vs witnesses, Whiche dyd eate and drinke with hym, after he arose from death.

To him geue al the prophetes witnes, that thorowe his name whosoeuer beleueth in hym, shall receiue remyssion of sinnes.

The texte. ¶ While Peter yet spake these wordes, the holye goste fell on all them whiche heard the preaching. And they of the circumcision whiche beleued, wer astonied, as many as came with Peter, because that on the Gentiles also was shed oute the gifte of the holy goste. For they heard them speake with tonges, and magnified god. Then answered Peter: can any man forbid water, that these should not be baptised, which haue receiued the holy gost as well as we? And he commaunded them to bee baptised in the name of the lorde. Thau prayed they hym, to tary a few dayes.

Peter had not yet made an ende of this tale, and beholde the holy ghoste visibly descendynge from heauen, came on all that had heard, and beleued the apostles wordes. Whiche thinge made the Iewes, that were conuerted to the gospell, and had cum in Peters company from Ioppa, to beare witnes to those thynges, that were for to be done, astonyed therat, meruaylyng that the gracious gift of the holye ghoste, was also powred furthe vpon the gentiles whiche were not circumcised. For they supposed the promyse of the

Prophetes

Prophetes to pertayne to the Israelites onelye, where as in verye dede, the prophetes sayde before, that the spirite of god shoulde bee shed on all those, whatsoeuer they were, that would call on the name of God. And the chaūce that followed, expressed the meanynge of this token whiche they had sene. For they began, in presence of all men that hearde them, to speake dyuers languages, praysing muche the bountifull goodnes of god. This so euident a token, was declared for the Israelites, that were already present and circumcised, that from thence forthe they shoulde not sticke to call them, whiche were not circumcised, to be partakers of the faith of Christ: it was lykewyse done for Cornelius frendes, to put thē out of doubt that by their faith, they were nothing inferiour to the Jewes, yea thoughe they kepte not the Jewes lawes. Here accordyng to the pleasure of god, the ordre was chaunged, for first they whiche were newly instructed in the faith had wonte to be christened, and afterwardes by layeng handes on them, receyued the holy goste. But here without layeng on their handes on them, firste the holy gost was geuen, that the apostle should nothyng sticke to mynistre that, whiche was of lesse estimacion, seeyng that god of his owne accord, had geuē that, whiche was of more excellencye. Than Peter, as though that he would doo nothing without the consent of the Jewes, though he had already purposed it, sayde to them that came with hym: Is there any man here that will saye nay, but that these men may be christened, albeit they be not circumcised, whiche haue receaued the holy ghost aswel as we? And when as no man sayde contrarye, he commaunded them to be christened in the name of Jesus Christe. All this matter beyng happely finished, as Peter was makyng himselfe ready to returne to Joppa, they entreated him to tarry with them a fewe dayes, for asmuche as they were very desyrouse to haue more perfyte knowledge of the gospell, Peter beynge thus intreated, was content to abyde. For he knew that the Jewes would scarselye brooke it, that he shoulde be in householde conuersaunte with them, that wer not circumcysed.

For they heard them speake with tonges, and magnifie god.

The.xi. Chapter.

The texte.

And the apostles and brethren that were in Jewry, heard that the heathen had also receyued the worde of God. And whan Peter was cum vp to Jerusalem, they that were of the circumcision, contended agaynste him, saying: thou wentest vnto men vncircumcised, and dydest eate with theim.

And the Apostles and brethren that wer in Jewry, heard that the heathen had also receyued the word of god.

THe rumour of this facte, came ouer to the other apostles eares, whiche remayned at Hierusalem, and to the eares of the brethren also, whiche wer abrode in Jewry, that the Gentiles had also receyued the word of god. For it was an harde thynge to kepe this matter close, partlye because this captayne was by reason of hys office, of so greate estimation, and partlye agayne for that manye were Christened togyther, eyther els because the Jewes were presente at the dede doynge (for the chamberlayne that we spake of before, whan he was christened as he rode by the waye, was alone without witnes, as one that had stollen the benefite of the gospel from the Jewes) and partly also because it was doen in one of the noble cyties of Palestine. But Peter knowinge certaynly that it would bee noised abrode, and that there would sum Jewes reproue this his doyng, toke dilygente heede euery waye, that he might not deserue any rebuke, forasmuche also

also as god had put this in his mynde, whiche had shewed him this vysyon three tymes because he should nothinge sticke to doe it. On the other parte, by reuelacion of the holy ghost, he perceyued that messangers wer cum from Cornelius: whom he forthwith did not receyue into the house, least he beyng a Jewe, might haue semed to haue been desyrous to coumpaignie with the heathen, but spake to them at the doore, and before witnesses asked thē why their commynge was. This question he asked, rather for the Jewes sakes that wer present, then for his owne. Besydes this after he perceiued that the visions did agree, both on the one parte and the other, he went thyther, but yet not withoute the coumpaigny of sum Jewes, whiche were knowen to be men, of good credēce, who should beare witnes what wer doen, and withoute whose consent he would do nothing, to thintent that by this meanes afterward, yf any man would grudge at his doinges: they, as witnesses, myghte becum procetours of his cause. Agayne whan he was cum to Cornelius house, he did not forthwith enter in, as a man desirous to talke with hym, but sent in woorde to hym that he was cum, that Cornelius might meete hym, and bryngе him in: and yet was he neuertheless well assured, that he should be welcum. This captayne fel prostrate to Peters feete and worshipped him. This was to all the Jewes that wer present, a greate token to meruayle at, of his ready mynde. Agayne in hearyng of them all, he asked what his will was with him, that he had sent for him, to thintent that the Jewes, whiche came with hym, hearyng the tale of Cornelyus owne mouthe, might the better beleue it. And fynally the holy ghost came downe by hys owne accorde, before that they had eyther made their prayers, eyther had their handes layde on them, eyther they had receyued baptisme. Neyther yet dyd he vpon this, christen them before he had commoned with the circumcised, that were present, and had expressed vnto them, that it were not mete to denye them baptysme, whome god had endowed with his holy ghost. This was that great wysedome of Peter beyng a pastor, and agreable with the gospell. He well knewe the nature of the Jewes, howe muche they stoode in their owne conceyte, because they were circumcised, and howe deadly abhorred those that were not circumcised. This was the occasion that he ymagined all shyftes to auoyde offence of any man. He was desyrous to make the Gentyles partakers of the gospell, but yet in suche sorte, that by the occasyon therof, he should not lese the Jewes, yf it might be. Now after that Peter had by chaunce returned to Hierusalem, where, by reason of the rumours, it was knowen how Cornelius had been chrystened, they whiche were circumcysed and had receyued the gospell, disputed agaynst hym, sayinge: wherfore dyddest thou entre into the howses of the vncircumcysed contrary to the tradicyon of our forefathers, and not content with that, dyddest also sytte at the same table, and eate those meates whiche are forbydden in Moses lawe?

And whan Peter was cum vp to Jerusalem, they that wer of the circumcysion, contended agaynst hym, sayinge: thou wentest in to men vncircumcised, and dyddest eate with them.

The texte.

¶ But Peter rehearsed the matter from the begynnyng, sayinge: I was in the cytye Joppa, prayinge: and in a traunce, I sawe a vysyon, a certen vessell descende, as it had bene a greate sheete, let downe from heauen by the fower corners, & it came to me. Into the whiche when I had fastened myne eyes, I considred, and sawe fowerfoted beastes of the yearth, and vermin, and wormes, and fowles of the ayre.

In this matter it becommed not Peter to holde his peace, but he tolde all the matter euen from the begynnynge, howe as it had chaunced in thys

wyse

wyse. Certes I durste not breake the lawe whiche we haue delinered vs of oure forefathers, but in this poynte folowed I hym, whiche is aboue the lawe. I was in the cytye Joppa, fastyng, and in my prayers, that no man can suspecte it to be a vayne dreame. And whan I had commaunded, (as very hungre enforced me,) sum meate to be dressed, I was in the meane tyme rauished, and in a traunce, sawe this vysyon. A greate vessell muche after the fourme of a greate lynen sheete, knytte faste at fower corners, was let downe from heauen, and came to me. Wherupon whan I had sette myne eye, beyng very hungry, I loked what maner of meate ther was. And there I sawe dyuers kyndes of fowerfoted beastes, besydes those that were noysous beastes, with other sondrye kyndes also of beastes, that creepe on the yearth, and fowles of the ayre, whome the lawe by expressed commaundement, would vs to abstayne fro.

¶ And I hearde a voyce sayinge vnto me: Aryse Peter, sley, and eate. But I sayed: not so Lorde, for nothing commen or vncleane, hath at any time, entred into my mouth. But the voyce answered me agayne, saying from heauen: counte not thou those thinge cōmen, whiche God hath clensed. And this was done three tymes. And al wer taken vp agayne into heauen. And beholde, immediatly there were thre men allready cum vnto the house where I was, sent from Cesaria vnto me, that I should go with them wout doubtyng. Moreouer, these. vi. brethren accoumpanyed me, & we entred into ỹ mannes house. And he shewed vs, how he had seen an angell in his house, whiche stoode & sayd to vym: sende men to Joppa, and call for Symon, whose surname is Peter: he shal tell the wordes, wherby both thou and all thyne house, shalbe saued. The texte.

Whyles I was lookyng on this, I hearde also a voyce, whiche exhorted me that I shoulde not sticke to eate therof, and sayed vnto me: aryse Peter kyll and eate. To whome I made than aunswere: God forbyd. For to this daye, hath no vncleane meate entred into my mouth. Than aunswered the voyce eftsones in this maner: call not thou, whiche art but man, those meates vncleane, whiche god hath purified. Thys vysion dyd three tymes appere. And afterwardes al those meates, whiche I thought worthy to be abhorred, were taken vp into heauen. And after I was cum to my selfe, whiles I reuolued in my mynde what this vision, whiche so often appered, shoulde meane, the spirite of god forthwith gaue me knowledge, that there wer three men at the dooze where I hosted, sent from Cesaria, that would speake with me. And the same spirite commaunded me that I shoulde not sticke to goo with them, I obeyed the vision, and by the holy ghostes sending, I toke my iourney to Cesaria, not alone, but I tooke sixe brethren with me, to beare witnes of all those thynges, whiche I did by the commaundement of god. And brefely we entred into the mannes house that had sent for vs. There he in presence of vs all shewed, howe that few dayes before, whiles he was fastynge and in his prayers at home in his howse, he had seene an angel standynge before him in a glistininge garmente, when it was brode day, and saying vnto hym. Cornelius, sende sum of thy seruauntes to Joppa, and let them desire Symon, otherwyse named Peter, in thy behalfe to take the paines to cum speake with the. He shal tell the those thynges, wherby thou and all thy housholde, maye be saued. I perceyuyng these visions had, to agree on bothe partes, and perceyuing farder howe earnest their desire was without all dissimulation, began to teache them those thinges that out lorde Jesus had willed vs to preache. He shall tell the wordes, wherby both thou and all thyne house shalbe saued.

¶ And as I began to preache, the holy ghost fell on them, as he did on vs, at the be- The texte.

gynnyng

gynnyng. Than came it to my remembraunce, howe that the lorde sayde: John baptised with water, but ye shal be baptised with the holy ghost. For as much than as God gaue them like giftes, as he did vnto vs, when we beleued on the lord Jesus Christ: what was I, that I should haue withstand god? Whā they heard this, they helde their peace and glorified God, saying: than hath God also to the Gentiles, graunted repentaunce vnto lyfe.

And as I began to preache the holy ghost fell on them, as he dyd on vs at the beginnyng.

I had not fully finished my communication, but beholde the holy ghost commyng from heauen, entred into them, in lyke maner as he at the firste tyme, had in to vs: and they began to speake diuers languages, euen as we than spake. This was an euident token, that their fayethe was approued before god. And euen than the very thinge it selfe shewed, what this hard vision to vnderstande, that I had seene, did meane. For these were those same fowerfoted creppyng beastes, and fowles, whiche we that are circumcised, do abhorre, but goddes will is to haue them purified thorowe fayth, yea he will not, that we take any thinge as vncleane, whiche thorowe fayth of the gospell, is made holy. And farder I remembred the woordes that the lorde spake vnto vs, whan he was ready tascende to heaue: John baptised in water, but you shalbe baptised in the holy ghost. And we deepe the body in water, but it is not water that geueth saluation, vnlesse by faith we obtaine the fierye baptisme. And whan as the mattre of it selfe in effect was euident ynough, that they had receiued the baptisme which Jesus ꝑ lord had promysed, and that the same fauoure thorowe faith, was employed on those which wer not circumcised, whiche we before had receyued: not because we had so deserued by keping of the law, but thorow our faith, wherby we beleued our Jesus Christ, how coulde I be againste the will of god? Was it for me to staye, that they shoulde not be baptised in water, whiche were than already baptised in the spirite of god, seyng that water, is nothinge els but a token of the grace that shalbe geuen vs from heauen? But than was grace gyuen them before, without our ministerye. So that to deny them to be baptised in water, had ben nothyng els, but to improue that whiche God had done.

John baptysed with water, but ye shal be baptised wᵗ the holy ghost.

What was I, ꝑ I shoulde haue withstand god.

Whan they had hearde these his woordes, they helde their peace, and praysed god, saying: than the very thynge in effecte is euidentlye declared, that god hath gyuen repentaunce, not to the Jsraelites onely, but to the Gentyles also, that they therby maye obteyne lyfe euerlastyng. And these wer the firste frutes of the Gospell, that the churche had of the heathen, by Peters procurement. For before hym, none other durste so doo, but Philip onely, & that also not without monicion of an aungel.

The texte.

¶ They also which wer scattered abrode throughe the affliction that arose about Steuen, walked throughout vnto Phenice, and Cipres, and Antioche, preachyng the word to no manne, but vnto the Jewes onely. Sum of them wer men of Cypres and Cirene: whiche whan they wer cum to Antioche spake vnto the Grekes, and preached the lord Jesus. And the hande of the lorde was with them, and a great number beleued, and turned vnto the lorde.

For they that by reason of sore persecution after Steuens death wer dyspersed, wente from village to village, and from cytie to cytie, vntyll they came to Phenice, and sum to the Yle Cypres, whiche lyeth righte ouer agaynste Phenice, sum also scattered to Antioche, whiche diuideth Phenice from Cilicia, preaching to euery man the doctryne of the gospel, whiche they had receyued of the apostles, and yet durst not they communicate it to any man, but those that were Jewes, not because they hated all men beside, but

And the hande of the lorde was with the and a greate number beleued.

but of a certayne godly feare which they had, forasmuche as they thoughte, that it was not lawfull to gyue to dogges the holy, whiche to do the Lorde had forbydden them. About the same tyme, arose by certayne men that were conuerted to the fayth, borne parte in Cyprus, and parte in Cyrene, whyche entryng into the cytie of Antioche, durste boldly speke of Christ to the Grecians, and preached our Lorde Jesus vnto theym, and they prospered, the matter succedyng very well, as the wyll of God was that it shoulde do, who gaue strength and courage to the settersfurth of his name. For emong them also a greate numbre that gaue credence to the gospell, wer conuerted to the Lorde.

ued, and turned vnto the lorde.

¶ Tydynges of these thinges came vnto the eares of the congregacion, whiche was in Hierusalem. And they sent furth Barnabas, that he shoulde go vnto Antioche: which when he was come, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart, they would contynually cleaue vnto the lorde. For he was a good man, and full of the holy ghost and faith: and much people was added vnto the lorde. Than departed Barnabas to Tarsus, for to seke Saul. And whan he had found him, he brought him vnto Antioche.

The texte.

The knowleage of this matter by noysynge of it abrode, from one to another, came to the eares of the churche whyche was at Hierusalem. And for this purpose the leuite Barnabas, a mā which was borne in Cipres, one of suche perfection, as was semely for an apostle, was sente thyther by thapostles to see what was doen there, and that he, yf he perceiued it to be agreable to the wyll of God, shoulde allow it by the authorite of thapostles. So great heede they toke in receyuynge the heathen to be partakers of the gospell, although thapostles muche desired that it shoulde so be, partely lest that it shoulde be afterwardes called backe or broken of the Jewes, as a thinge vnaduisedly or rashely doone, and partely lest the gentiles shoulde very muche mistruste theymselues, in that that they had done, as though the lawe of Moses must haue bene theyr helpe and theyr staye. But after that Barnabas was cum to Antioche, and perceyued that the Grecians hadde obtayned them lyke fauoure of god thorowe fayth, without obseruation of the lawe, as the Jewes had, he muche reioysed that the numbre of ỹ faythfull was encreased, and exhorted them all, that they shoulde stande stedfaste in their purpose, and sticke to god. For he was a good man, and replenished with the holy ghoost. And therfore came it to passe by meanes of his preaching, that many moo dyd ioyne with thother noumbre, that professed the lord. And because that Antioche is adioynyng to Cilicia, the verye nereneste of the place, moued him to seeke for Paule, whiche was more meete for thys office, than any other, for asmuche as he was chosen of Christe to glorifye his name emong the gentils, and princes of the yearth. For the disciples had brought him to Cesarea, a citie of Phenice, what tyme he fledde from Jerusalem, and thence he went to Tarsus. Whom, after he had founde there, he brought to Antioche, because he hoped to wynne moo by his meanes whiche was an apostle, specially chosen to this office, in so greate a citie as that was and so muche frequented bothe of Grecians, and also Jewes.

And they sente for the Barnabas ỹ he should go vnto Antioche.

Whiche whan he was come, & sene the grace of god, was glade. And exhorted them al, that ỹ purpose of hert they would cōtinually cleue vnto the lorde For he was a good mā, & full of the holy gost Then departed Barnabas to Tarsus, for to seke Saull, And whan he had found him he brought him vnto Antioche.

The texte.

¶ And it chaunced that a whole yeare they had theyr conuersation with the congregation there, and taught muche people: in so muche as the disciples at Antioche, were the first that were called Christen.

And so they contynued together at Antioche a whole yere, with the con-

gregacion of the faythfull, that wer there gathered together in a great numbre, aswell of Grecians, as of Jewes, which was afterwardes muche increased by accesse of no small multitud of people, gathered together by the preachyng of Paule and Barnabas, insomuche that they, whyche before were called disciples, (because the name of Christe was odious) at Antioche fyrste were called, of the pryncipall authoure of theyr religion, all Christians that professed Christes doctrine.

The texte.

¶ In those dayes came prophetes from the citie of Jerusalem vnto Antioche. And there stoode vp one of them named Agabus, and signified vp the spirite, ꝑ there should be great dearth throughout al the world, which came to passe in the Emperoure Claudius dayes. Than the disciples euery man according to his habilitie, purposed to send succour vnto the brethren, which dwelte in Jewry, which thing they also did, & sent it to the elders by the handes of Barnabas and Saule.

Aboute this season, certayne Prophetes came from Hierusalem to Antioche, emong whom one, whose name was Agabus, standynge vp in the congregation, inspired with the spirite of God, certified them that there shoulde cum greate skarsenesse ouer all the whole worlde. The whiche came to passe in Claudius Cesars tyme, that succeded Caligula. And because that the Jewes, whych wer conuerted to the fayth, and dwelled in Hierusalem, were for the most parte poore men, and partly had gyuen all that they had in common, and many of them by reason that they professed Jesus Christes name had bene spoyled of theyr goodes by the pryestes, they prouyded that those whyche had habundauntly ynoughe especially emongest the Gentyles, and had receyued the gospell, shoulde euery man gyue a porcion, and the money so gathered, shoulde be sente to the christen menne that dwelled in Jewry for their sustentation, so that no manne was compelled to gyue anye thyng, but that euerye manne shoulde gyue that, that he coulde fynde in hys heart wyth a good wyll to departe withall, accordyng to the valewe of his goodes. And euen as they had ordeyned, so was it dooen. And that same moneye was sente to Hierusalem by Paule and Barnabe to the elders, that they shoulde distribute it, as they thoughte beste, to those that hadde nede therof.

Whych thyng they also dyd & sent it to the elders by the handes of Barnabas and Saul.

¶ The. xii. Chapter.

The texte.

¶ At the same tyme, Herode the kynge stretched furthe his handes, to vexe certayne of the congregacion. And he kylled James the brother of John with a sword. And because he sawe that it pleased the Jewes, he proceded farther, and tooke Peter also. Than wer the dayes of swete breade. And whan he had caught hym, he put him in prison also, and delyuered hym to fower quaternions of souldiours to be kept entendynge after Easter to bring him forthe to the people. And Peter was kepte in prison. But prayer was made wythoute ceasynge of the congregaryon, vnto God for him.

WHyle Paule and Barnabas wer occupyed aboute this embassade, kyng Herod whych hadde before tyme beheaded John, and sent Christ agayne to Pilate apparelled wyth a whyte garment in a mockage, beyng sorye that this sorte of menne dayelye encreased, and that the name of Jesus kynge of the Jewes, was wel knowen in many countreyes, thoughte it to appertayne to hys dewtye, that thys secte so growynge and dayelye

dayelye encreasyng, should be cleane banquyshed: Sathanas euen than woorkyng ekelodes by theym as by his tooles, the same thyng which he before went aboute, but yet obteynyng nothyng els thereby, but that the name of Jesus was more gloryously set fourth. Therfore Herode practising hys regall and absolute power, sent certayne of his garde wyth weapon, to laye hande on sum of the congregation that professed Jesus of Nazareth, Lorde of all thynges. And so he whiche in choppyng of Johns head, had learned to beheade good men, and those that frely spake the truth, dyd nowe lykewyse lay handes vpō James thapostle, brother to John, because he in those dayes was esteemed of greatest authority emongest thother apostles, and commaūded him to be headded, whyche stedfastly contynued in professynge the name of Jesus. And whan he perceyued that this his cruel acte, dyd well please the Jewes, he heaped myschiefe vpon mischyefe, and commaunded that Peter should be taken, which was chiefe emong the rest of the apostles, thynkynge that it would cum to passe, that the shepehearde beyng rydde out of the way, the flocke myght easily be dispersed and scattered, vpon which consyderation the Jewes had before slayne our Lorde Jesus, staying theyr handes frome thapostles. He woolde immediatly and wythoute delay haue put Peter to death, but onely that theyr Easter daye, which was had in great honour emonge the Jewes, was at hande, at which tyme the Jewes, before had bene also afrayed to slea Jesus. Suche is the Jewes deuocion in keppyng their holy dayes. They are not afrayde to sacrifyce an innocente mannes bloude at the peoples requeste, but they are afrayed to breake theyr holye daye, as though that he wer nothyng gyltie of murder, whiche hathe in hert prefixed to committe murder. He than commaunded that Peter beynge thus taken, shoulde be cast into pryson, and for keare lest he should any way escape, lyke as Paule had, he sette sixtene harneste men to kepe him lyinge in bandes, to thintent that no man might by force take him awaye. For he had purposed, after the holy dayes, to bryng this sacrifice before the people, that euen thirsted for innocent bloude. Like people, lyke kynge. In the meane season neyther refused Peter to goo to pryson, hauyng knowlege before by God, that suche thinges shoulde happen, neyther made the disciples any commocion agaynst the vngodly cruelnes of this tyraunt, hauyng wel in remembraunce, how the lorde had commaunded, that they shoulde wishe nothyng but well, yea to those that pursued theym. Herod was not satisfied with emprysonyng of Peter, ne with double chaynes, nor wyth once fower soldyars in armoure, whiche in other tymes and cases were thought ynoughe to haue the safe kepyng of one manne. for thys purpose vereply, that hys cruell entente wyth so great dylygence, might muche more auayle to the settyng foorth and encreasyng of the glory of our sauiour Christe. In this wyse Peter, whom the souldiers toke diligent heede on, kepte his holy day in prison. In the meane whyle the congregation of the disciples, takyng not a litel thought for their shepeheard, neuer ceassed day ne night to pray to god, ỹ Peter might escape,

And the same tyme Herode ỹ kinge stretched furth his hādes to vexe certayn of the congregation.

Than wer the dayes of swete breade.

Entending after Ester to bryng hi furth to the people,

¶ And whan Herod would haue brought him out vnto the people, ỹ same nyght slepte Peter betwene twoo souldyers, bounde wyth two chaynes, and the kepers before the dore, kepte the prison. And beholde, the aungell of the lord was there present, & a lyght shyned in the inhabytacion. And he smote Peter on the syde, and stered him vp, saying: aryse quickly. And his cheynes fell of from his handes. And the aungell saide vnto him: gyrde thy selfe, and bynde on thy sandales. And he did so. And he sayth vnto him:

caſt thy garment about the, and folow me. And he came out and folowed him, and wiſt not that it was truth, which was done by the angell, but thought he had ſene a viſion. Whan they were paſte the firſt and the ſecond watche, they came vnto the yron gate, ꝑ leadeth to the cytie, which opened to them by the owne accorde. And they went out, & paſſed thorow one ſtrete, and forthwith the angel departed from him.

And behold the angel of ꝓ lord was there preſent, & a lyghte ſhyned in the inhabitation.

And whan as Herod purpoſed to bryngе him forth before the people after the holy dayes wer ended, as god woulde, the nighte before he ſhoulde haue ben brought forth, Peter was a ſlepe betwene two ſouldiers, bounde wt two chaynes. The reſt of the ſouldiers watched at the priſon doore. And behold thangel of God ſodaynly ſtode by Peter, and a woonderfull lyght wythall, made al the houſe bright, not withſtandyng that it was both a darke priſon, and a darke night alſo, and ſmytyng Peter on the ſyde, reyſed him, ſayinge: Aryſe ſpeadely. And forthwyth, as ſone as theſe woordes were ſpoken, the chaynes fell from his handes. Than ſayd the angell, gyrde thy ſelfe, and put on thy ſhoocs, and ſee thou leaue no part of thy apparell here. Whan Peter had this done, than ſayde the aungell agayne: caſte on thy cloke, and folowe me. In this wiſe Peter folowynge the aungell his guyde began to go forth of the pryſon, not yet perceyuing that this was in very dede done ꝑ the aungell did, but ſuppoſyng that he ſaw a viſion, as he had before ſeene. But after they had paſſed the firſt and the ſecondwarde, they came to an yron gate that leadeth into the citie, which by it own accord, opened vnto them, though it had many lockes and boltes vpon it. And whan they wer cleane forth, they paſſed on vntyll they had gone thrꝛough one ſtrete of the cytye, & than forthwyth the angell vaniſhyng away, lefte Peter, as ſodaynly as he before had comen to him.

And they went out, & paſſed thorowt one ſtrete, and forthwyth the aungell departed from hym.

The texte.

¶ And whan Peter was come to himſelfe, he ſayde: Now I knowe of a ſuerty, that the Lorde hath ſent his aungel, and hath delyuered me out of the hand of Herode, and from all the wayting for of the people of the Jewes. And as he conſidered the thyng, he came to ꝓ houſe of Mary, ꝓ mother of one John, whoſe ſirname was Marke, where many wer gathered together in prayer. As Peter knocked at the entry doore, a damſell came forth to herken, named Rhoda. And whā ſhe knew Peters voyce, ſhe opened not the entry for gladnes, but ran in & tolde how Peter ſtoode before the entry. And they ſayde vnto her: thou art mad: But ſhe affirmed ꝓ it was euen ſo. Thē ſaid they: it is his Aungel. But Peter continued knockyng: and whan they had opened the dooꝛe, and ſaw hym, they wer aſtonnied. And whan he had beckned vnto thē with the hand, that they might holde theyr peace, he tolde them by what meanes the lord had brought him out of the priſon. And he ſayd: go ſhewe theſe thinges vnto James, & to the brethren. And he departed, and wente in to another place.

And whan Peter was cum to him ſelfe, he ſayde nowe know of a ſuertye ꝓ the lorde hath ſente hys angell.

And as he conſidered the thyng: he came to the houſe of Mary the mother of one John, whoſe ſirname was Marke, where many were gatheredtogether in prayer.

Than Peter lookyng aboute him, and perfectly knowing in what part of the cytie he was, commyng to hymſelfe, ſayde: Nowe I perceyue it is no dreame that is done, but the lorde pytyng thoſe that be hys, hath ſente hys Aungel, and hath delyuered me out of the handes of Herode, whiche had decreed to put me to death, and hath diſappoynted both the cruell kynge, and alſo the earneſt expectacion of the multitude. Than as he was in conſulting and deuyſyng with himſelfe whyther he myght mooſt ſafely goo, thynkynge that he woulde make hys diſciples and felowes to be partakers of this hys ioyfull chaunce, went to the houſe of Marye that was the mother of John, not the ſame John that was brother to James, but that was otherwyſe called Marke, in whoſe houſe, manye were aſſembled, prayyng with one aſſent, for the delyuery of theyr paſtour. And whan Peter knocked at the wycket of the gate whyche was towardes the ſtreate ſyde, a lytle mayden came forthe ſoftely to harken what the matter was. Her name was Rhoda.

Whom

Whom Peter percepuyng to cum to the doze, wylled her spedely to open the dooze. Whan she heard Peters voice, beyng halfe amased foz soodden ioye, did not open the doze, but running backe agayn in to the the house, brought them wozd, that Peter was at the doze. But they beyng wel assured how safe Herod had caused Peter to be kepte, answered to the mayden. Surely thou art peuish. But whā she continued stylly affirming that it was true that she had sayd, sum of them sayde, it is not Peter, but his ghost, oz angel that speketh lyke him. Foz they wer of this opinion, that euery man hath an aungel to be his keper and guyde, whyche oftentymes would take mannes lyk enes vpon him. But when as Peter still knocked, they opened the dooze, & whan they saw Peter cum in, they wondzed at him. But Peter hearynge the great noyse of those that reioysed that he was cum agayne, beckened to them wyth his hande, that they should holde their peace, and hearken wythoute noyse what he would saye, least that any manne shoulde percepue the matter, that had chaunced, by so straunge and vnaccustomed noise that they made.

But Peter cōtinued knockynge, & whan they had opned the doze & saw him, they were astonied.

Whan sylence was made, he shewed them al the matter as it had chaunced in ozdze, how the lozde had brought him out of the pzyson, by the guydyng of hys Aungell. And looke, sayed Peter, that James the brother of the Lozde, be certified hereof (he was than byshoppe of Hierusalem) and the reste of the brethzen, that they maye be partakers wyth vs of thys ioye. In thys wyse the good God dothe myxe sadnes wyth myzthe, and myzthe wyth sadnes, that we should not vtterly dispayze. After Peter had spoken these wozdes, he forthwith departed thence, and went into an other place wheras he might moze safely be hydde, foz feare leaste Herode, whose contynuall endeuoure in crueltye, he had experience of, should agayne espye hym out.

And he departed & went into an other place.

Callone as it was daye, there was no lyttyll to do emonge the souldyers, what was become of Peter. Whan Herode had sought foz him, and founde him not, he examined the kepers, and commaunded them to be had awaye. And he discended from Jewry to Cesarea, and there abode. Herode was displesed wyth them of Tyze and Sydon. But they came al wyth one accozde, & made intercessyon vnto one Blastus the kynges chāberlayne, and desyzed peace, because their countrey was nourysshed by the kynges pzouysyon.

The texte.

But as sone as it was day, the souldiers, to whose custody he was commytted, seeynge the chaynes remayne whole, and that the pzysoner was escaped (the doozes beynge shutte) wer soze amased, maruaylynge what was become of Peter. And Herode, whan he hadde sente foz Peter, to the intente that he myght bzynge him foxth befoze the people, and so to condemne hym to deathe, and founde him not in the pzyson, after examynation had of the kepers, commaunded them to warde, that he myghte at laysure put theym to execucion. But god euer mercyfully tenderyng those that loue hym, restrayned Herodes rage, as well pzouydinge foz the safetye of the apostles, as also of the souldyers. Foz it was not sittyng that the safegarde of Peter shoulde be occasion, that the innocentes shoulde suffre the paynes of deathe. And in the meane space it befell that Herode had occasion to take hys iourney to Cesarea, a citie of Palestine. He was offended wyth thinhabytours of Tyze and Sydon, and dyd euen than purpose in hys mynde, to wage battayle agaynst theim. But they hearynge of that, repayzed wyth one accozde vnto him, and firste desyzyng the fauour of one Blastus, whych was

And he wente down frō Jewry to Cesarea, & there abode.

And desyred peace, because theyr countrey

was nourished by the kynges prouysyon.

chiefe of the kynges priuie chaumber, and obteyninge of the same, sued for peace, forasmuch as they thought it expediente for them to haue the frendeshyppe of hym, beeynge a kynge that dwelte so nere theym: Because that theyr ryches and welthynes in Tyre and Sidon, stode most by marchaundyslng: and therfore it was theyr commoditie and vaunta ge, to be at a leage with the countreyes that adioyned nere vnto them, and that they coulde not wage battel, wythout theyr great hynderaunce, hauyng not free passage for occuppers to cary out, and bryng in marchaundyses.

The texte.

¶ And vpon a day appointed, Herod arayed him in his royal apparel, and set him in his seate, & made an oration vnto them. And the people gaue a shoute, sayeng: it is the voyce of a god and not of a man. And immediatly the angel of the lorde smote him, because he gaue not God the honour, & he was eaten of wourmes, and gaue vp the goost. And the worde of god grewe and multiplyed. And Barnabas and Paule returned to Hierusalem, whē they had fulfilled theyr office, and toke with them Iohn whose surname was Marke.

And the people gaue a shoute, sayinge it is ye voice of god & not of a man.

After these matters were peaceably ended, wherin as vpon a certayne solemne feaste, or high daye, that was by vow kept holy for the healthe of the Emperour, by occasion wherof the chiefe rulers of the whole countrey were assembled thither, the seconde daye that the playes wer kept, (for they contynued many dayes) Herode was speakyng vnto the people oute of an hyghe place or pulpet before the people, hauyng on him a gorgeous garment, that was veray rychely and connyngly wouen and enbrodered, with both syluer and also gold: when that the bryghtnesse of the Sunne beames shynyng on the lappe and bosome of the kynges garmente, by reason of reflection, glistered vpon euery mans eyes, that no man myght abyde the bryghtnesse therof, euen as it had bene lyghtening, the multitude with flatterye made a shoute therat, prayslng him, and sayde: the voyce of God and of no man, as though they had perceyued in him sum thing to surmounte mans excellenci. Suche flattery of the people, doth often cause that kinges becum tyrauntes, whan they are praysed as goddes, that are scarsely worthy the name of man. And princes on the other parte flatter the people, exhibitting vnto them shewes to gase vpon, and vncleanly playes, and oftentymes by puttynge good men to deathe, as he before had obteined the peoples fauoure by the death of James. And yet Herode for hys parte refused not, nor abhorred thys so vngodly flattery, but as a wretched person, and one that shoulde within shorte space after, de[illegible]e, reioyced to be called god. But the vengeaunce of god immediatly [illegible]ghted on him. For streight wayes in presence of the multitud, before he came downe, the aungell of god smote hym, whom he lokyng backe, saw, because that he beyng man, had taken on hym the honoure that can not be communicate or parted with any creature, but is due vnto god alone. And beyng taken with a sodayne disease, whiche was as fylthy and dolorouse as any myght be dyed for the very payne and anguische therof, within few dayes after, his bodye bodye beyng eaten vp with vermyne. In this wise whan he, that had persecuted the flocke of God, was rydde out of the way, the doctryne of the gospell increased, & spred more & more abrod. And Barnabas & Saule, whan theyr busynesse was done, that they had in hande by the consent of the brethren, and had delyuered the money to the apostles, and sene the same distribute to the helpyng and relieuyng of the poore, as it was ordeyned that it shoulde, returned from Hierusalem to Antioche, bryngyng with them

And immediatly the angel of the lord smote him, because he gaue not God the honoure.

And he was eaten with wormes, & gaue vp the ghoste.

them a companion, whose name was John, otherwise called by hys surname, Marke.

¶ The.xiii. Chapter.

¶ There wer in the congregacyon that is at Antioche, certen Prophetes, & teachers, as Barnabas and Symeon that was called Niger, and Lucius of Cirene, and Manahen. Herode the Tetrarkes nourselefelowe, and Saule. As they ministred to the Lorde, and fasted, the holy ghost sayed: separate me Barnabas & Saule, for the worke whervnto I haue called theim. And when they had fasted & prayed, and layed their handes on them, they leat them goe. And they after they wer sent forth, of the holy ghoste, departed vnto Seleutia, and from thence they sayled to Cyprus. And when they were at Salamine, they shewed the woorde of God in the Synagoges of the Iewes. And they had John to their minister. The texte.

THe Churche at Antioche, did than so florysshe, that in it were dyuers that had the gifte of Prophecye, and other that had the gift of teachyng the same. Emonge whome were Barnabas, and Symeon, whiche was surnamed Nyger, and besides these were also Lucius, a Cyrenian borne, & Manahen whiche had ben brought vp euen of a childe with Herode the tetrake, & was his nourse felowe, & platfiere, whose coumpaignie he had left, & did than folowe Christ. But Saule emong al these, was moste excellent, and one that passed al the other in qualities required in an apostle. And wheras they studyed for the profit of the Churche, bestowing those giftes that they had, to eache mannes welth, and to set forth the glory of Christ faithfully, which is a sacrifice so acceptable to god, that there is none more, fastyng in the meane space, that they by prayer in puritie of lyfe, myght further the profytes of the Churche, besydes the executinge and doynge of all other duetyes: the holye ghoste beeyng moued with their prayers, certifyed theim by Prophetes what he would haue doen, saying: disseuer me Barnabas and Saule, two, the chief of all the reste, for my purpose, that they maye take in hande that office, for the which I haue specially chosen theim: that is to saye, that they maye be instructours of the gentiles, and that I maye sowe farre abrode the gospell by their meanes. At this commaundement of the holy ghost, Barnabas, and Saule, were separated and set apart from the reste, that it might appere to euery man, who wer chosen. And after that they with one consente, by fastynge, and prayer had made petycyon to God that he would turne the office that they toke on theim, to the profit of the congregacon: those that were highest of authorytie emonge theim, layed their handes on theim, and so dimysed them ready to take their iourney, whyther soeuer the holy ghoste woulde leade or appuyncte theym. And so first by mocion of the holy ghost, Barnabas and Saul went to Seleucia, whiche is a great promontorye, or peake on the weste parte of Antioche, and thence they sayled vnto Cypres. And as sone as they had arryued at Salamin, whiche is a noble cytie in that Yle, and ꝑ first that ye cum vnto on the easte syde, they preached not fables inuented by mans witte, but the worde of God, and that not in corners, but in the Iewes Synagoges, of whome there was a greate noumber, by reason that it was nere vnto Siria. They had with theim, as a partaker of this mynisterye, John otherwyse called Marke, whome they had brought with thē from Hierusalem. Suche honor was euery where geuen to the Iewes, accordyng to the commaundement of Christe, that wylled the gospell first to be offered theim, leste that

And when they had fasted and prayed, and layed their handes on them, they leat them go.

And when they were at Salampne, thei shewed the worde of god in the Synagoges of the Iewes.

And they had John to their mynyster.

sorte of people, whiche otherwyse was euer full of complayntes and wayward, should say, that they were dispysed and nought set by.

The texte.

¶ Whan they had gone through the Yle vnto Paphos, they found a certayne sorcerer, a false prophete, a Jewe, whose name was Barjesu, whiche was with the ruler of the countrey, one Sergius Paulus, a prudent man. The same ruler called vnto hym Barnabas & Saul, and desired to heare the worde of God. But Elymas the sorcerer (for so is his name by interpretacion) withstode them, and sought to turne away the ruler from the faith. Then Saul (whiche is also called Paule) beyng full of the holy ghost, set his eyes on hym, and sayde: O thou full of all sutteltye & deceitfulnes, thou childe of the deuil, thou enemy of all righteousnes: wilte thou not cease to peruert the straight wayes of the lorde? And nowe beholde, the hand of the lorde is vpon the, and thou shalt be blind, and not see the Sunne for a season. And immediatly, there fell on him a mist and a darkenes, and he went aboute, seking them that should leade him by the hande. Than the ruler whan he sawe what had happened, beleued: and wondred at the doctrine of the Lorde.

They beyng thus occupyed, walked aboute all the whole Ylande, vntyll that they came to Paphos, whiche was a cytie dedicate in the honoure of Uenus. For this citie standeth fardrest of, on the West parte of Cypres. There they founde a certayne enchaunter whose name was Barjesus, as a man woulde saye, the sonne of Jesu, a Jewe borne, and one that professed the Jewes religion, and vnder pretence therof, falsely bearing men in hande, that he had the spirite of prophecie. He was returnyng to Sergius Paulus, whiche was proconsul, that is to saye lyefftenaunt, or the lord deputye of that Ylande, and was a wyse man & of good experience. For suche felowes had wonte commonly to get them in suche great mennes fauoure, that they maye do more mischiefe emong men, whan they haue once broughte them in errour. The proconsul hearyng than that the gospel was sowed throughout Cipres, did not onely not withstand it, but also sent for Barnabas & Paule beyng very desirouse to learne of them this heauenly doctryne. But Baryesus beyng an enemye to our sauiour Jesus, endeuoured hymselfe to resyste the increase of the Gospell, and stryued agaynst the truth whiche was commynge to light, where as he was in verey dede a worker of falsehood. And Elimas, whiche worde in the Sirians language betokeneth an inchaunter and a false prophete also, withstoode the apostles that wer true prophetes. For he perceyuing that the proconsull was desirous to heare the gospell, & well assured that in tyme to cum, there woulde be no place for hys deceytful craftes emonge them, that had once learned the sure and stedfast truth went aboute to alienate the proconsulles mynde, that he shoulde no more beleue the apostles. Here marke the bucklynge togither of mannes craftes, and ỹ lyuely force of the gospell. Saule whiche was also named Paule, could no longer forbeare this felow, whom he perceyued ful of the deuyls spirite, that stryued with myscheuous craftes agaynst the pure truthe, but takyng to hym hertye courage, by inspiracion of the holye ghost, stedfastly looked on this enchaunter, and sayde vnto hym: O thou wycked, full of all deceite and wylenes, that expressest thy father the deuil, which first by his wiles and lyes drew man to death. O enemy of all iustice, and trueth, and in this shewyng thy selfe to be the sonne of the deuill, for he firste tooke from man his innocencie, thou openly stryuest that truthe shall not spring agayne. And thou arte not contented that thou hitherto haste deceyued symple men with thy deceytfull craftes, but nowe also when the wyll of god is, that the trueth

But Elymas the sorcerer (for so is hys name by interpretacio) withstode them, and sought to turne awaye the ruler from the faith.

O thou full of all sutteltye & deceitfulnes thou chylde of the deuill, thou enempe of all righteousnes wilt thou not ceased to peruert ỹ straight wayes of the Lorde

of the

of the gospell, in whiche is no deceyte, shall shyne thorowoute the worlde, thou stubbernelye contynuyng in thy euell intent, doest not cease to stryue agaynst the will of god, rather hauinge an eye to thyne owne vayne glorye and filthy lucre, than to the helth and saluation aswell of thyne owne soule as of a greate sorte of other mens also. And that thou mayest perceyue that the craftes whiche thou worckest by the deuylles power, can nothyng preuayle agaynst the trueth of the gospell, behold thou shalte now kele what he is hable to dooe, whose will thou doest withstande. Thou braggest that thou art a Prophet, and one that knoweth high misteries, wheras in veray dede, thou arte inwardlye in thy soule, blynde. Here hast thou deceyued men, who iudge of those thynges that they see, but God that knoweth the blyndenesse of thy herte, shall streight wayes take awaye the vse of thy bodely eyes, that euery man shall perceiue that thou arte blynde in veray dede, and one that is vnworthye to see the same whiche all other men see, forasmuche as thou wagest open war against the lighte of the gospell, that now begynneth to arise in the worlde. This waye shall God take vengeaunce on the vntill that thou repent. Paule had scarcely spooken these wordes, but sodaynly this enchauntour was strickē with a great blyndenesse, insomuche that he, as one amased, wandred vp and down, sekynge for sum man to leade hym by the hande. These thinges wer dooen, the proconsull beeyng a wytnes of it, and lokyng theron, who maruaylyng muche at the great efficacye of this heuenly doctrine, by vertue wherof the Phantasticall workynge of suche enchauntours was trode so soone vnder foote, was conuerted to the faith, and professed the name of Christe, and in stede of the false Prophete Bariesus, he had in high fauour the disciples of Jesus.

And now beholde the hand of the lorde is vpon the, and thou shalte be blinde, and not se the sunne for a season.

Than the ruler when he sawe what had happened, beleued, and wondred at the doctrine of the Lorde.

¶ Whan Paule departed from Paphos, they that were with hym, came to Perga in Pamphilia: and John from them departed, & retourned to Jerusalem. But they wandred thorow the countreys, and came from Perga to Antioche in Pisidia: And went into the Synagoge of the Jewes on the Sabboth daye, and sate down. And after the lecture of the law and the Prophetes, the rulers of the synagoge sent vnto theim, saying: ye men and brethren, yf ye haue any sermon to exhorte the people, saye on. The texte.

These thynges were doen at the citie of Paphos, from whence Paule sayling with his coumpaignie into the lesse Asia, landed at Perga, whiche is a citye of Pamphilia. But John whiche by surname was called Marke, wente from theim, and returned to Hierusalem, whence he before came to beare Barnabas and Paule companye. But they with no lesse spedynes whan they had gone ouer Pamphilia, came to Antioche, whiche is a cytie of Pisidia. There entrynge into the synagoge, where as the Jewes dyd customably resort, they sat down as other men did, to heare a lesson of the lawe, and of the Prophetes, whiche after it was rehersed, and no man arose vp, the chiefe rulers of the synagoges perceyuyng by their garmentes and apparell, that these straungers wer of the Jewes, and that their face and outwarde behaueour shewed them to be vertuous men, sent word vnto them by their vnder officers, that forasmuche as they were Jewes, yf any of theim woulde teache, or geue any exhortacion to the people, it shoulde be lawfull for them so to dooe.

¶ Than Paule stoode vp, and beckened with the hande, and sayed: Men of Israell, and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people, when they dwelt as straungiers in the lande of Egipt: And with an The texte.

high

high arme, brought he them out from thence. And about the time of fowerty yeares, suffered he their maners in the wildernesse.

The God of this people those oure fathers, and exalted the people, when they dwelt as straungers in ꝑ lande of Egypte

Than the heauenly orator Paule beynge ready to shewe his mynde, arose, signifying to the multitude with mouing of his hand, that they should holde their peace, began to speake vnto them in this wyse. Ye men of Israell whiche accordyng to the trade of your forefathers, stande in feare of god, harken vnto me whyles I shall shewe vnto you the will of God, and expounde the mistery, or meaning of this lesson, whiche is euery Sabboth daye customably read in your synagoge. God the defendour of the Israelites, chose oure forefathers, that is to saye, this sorte of people, to serue hym before all other, insomuche that whan they serued in Egipte, beynge kepte in greate seruitude and bondage, Pharao endeuourynge hymselfe by all meanes that they should not encreace, and that they ꝑ remayned there on lyue, shoulde be oppressed by excesse of paynfull labour, he wonderfully set them vp through miracles, agaynst the tiranny that oppressed them, and delyuered theim of their bondage, not by meane of any crafty decepte, or els by mans policie and strength, but by his high and myghty power, that al men myght certaynly knowe, that this people was fauoured of god. And whan as he of a tẽdre loue toward thẽ, had deliuered thẽ out of Egipt, very gently he bare with their cõditions in the wildernes by the space almost of fowerty yeares, though they often made sedicions, & cõmocions, & grutched against Moises. And yet did not he extremely punishe thẽ, to ꝑ ende that he might perfourme his promise, whiche he had made before vnto the partakers.

And with an high arme brought he theim out from thence.

And about the tyme of fowerty peres suffered he their maners in the wildernesse.

¶ And he destroyed seuen nacyons in the lande of Chanaan, and deuided their lande to them by lot. And afterwarde, he gaue vnto them iudges about the space of fower hundred yeares and fyfty, vnto the time of Samuell the Prophet. And afterward, they desired a king, and God gaue vnto theim Saule the sonne of Cis, a man of the tribe of Beniamin, by the space of fowerty yeres. And whan he was put down, he set vp Dauid to be their king, of whome he reported sayinge: I haue found Dauid the sonne of Jesse a man after myne owne herte, whiche shall fulfill all my wyll.

The texte.

After fowertye yeres completed and expired, he broughte theim to the laude that he had promysed, and whan he had for their sakes cleane vanquyshed seuen nations within the lande of Chanaan, the same lande parted he by lottes emongest them, and that within the terme of. ¶ ¶ ¶ ¶ L. yeres. Whiche was an eupdent token howe ernestly he loued our countrey. And so whan they had obtayned peace, he gaue them iudges, vndre whose gouernaunce they might quietly lyue, vntill the tyme of Samuell the Prophete, whiche was the last of the iudges. In tyme of his rule, they desyred of god, that he would gyue them a kyng (Samuel disswadynge them from it) and whan as they contynued still in the same mynde and desyre, he made Saul king ouer them, that was the sonne of Cis, of the tribe of Beniamin, whom the lorde reiected, partely for his pryde, and partely for dysobeying his commaundement. And thus continued they vnder the dominyon of the good iudge Samuel, and vnder the vngodly Saul, fowerty yeres.

And afterwarde he gaue vnto them iudges about the space of fowerty hundred yeres & fyfty vnto the tyme of Samuel the Prophet.

And afterward, they desired a kynge, and god gaue vnto theym Saule the son of Cis.

Yet for all this, the fauoure of the mercyfull god forsoke not vs hys people whome he had once chosen, but in stede of an euyll kynge, whome they had contrarye to the wyll of God, desyred, he rayled vp vnto theim kynge Dauid, whose righteousnes god hym selfe bare wytnes, sayinge: I haue founde Dauid the sonne of Jesse, a man to my mynde, whiche shall obey my wyll in all thinges. For euen as god, what tyme he is angry, for a great

greate punishment, geueth vnto the people a foolysh and an vngodly kyng, euen so whan he is pleased and reconciled vnto vs, he geueth for the euill king, whome he layeth out of the waye, a good man, and one that will fulfil his commaundemente.

The terre. ¶Of this mannes sede hath god (accordyng as he had promised) brought foorth to Israell, a sauiour, one Iesus, whem Iohn had firste preached before hys comyng, the baptisme of repentaunce to Israel. And whan Iohn had fulfylled hys course, he said: whom ye thinke that I am, the same am I not. But beholde, there cummeth one after me, whose shooes of his feete, I am not worthy to lowse.

Unto hym hadde GOD made a promyse, that one of hys lynnage shoulde becum kyng of Israell, who shoulde raygne for euer. Nowe is it at length fulfylled, whiche oftentymes and long ago, was by the prophetes promysed. For of the stocke of Dauid, accordyng to hys promyse, he hath exhibited vnto vs Iesus the sauiour of the Israelites, his name righte well agreeyng with theffecte ensuynge therof. This sauiour, as he was promised of the prophetes, and as he was signified before in shadowes of the lawe, and figures: so before he shewed hymselfe to the worlde, he was prophecied and spoken of, and also was shewed to be already cum, by the mouth of Iohn the baptist, who also was sent before, accordyng to the prophecie of Esay, as a messenger to shewe that he was commynge, exhortyng all the people of Israell, to bee baptised, and to repent their lyfe whiche they had ledde before, openly pronouncing, that the kingdome of god was euen at hand. But whan Iohn, (whome god purposely sent to be the foremessanger of our sauiour whiche was commyng, and to make ready the myndes of men agaynst he came) had almoste made an ende of his course, and was thought of many, for his good liuing, to be Christe, he openly reiected thys title from him, and referred it to hym that it was dewe vnto, sayinge: Why thinke ye that I am Christe? I am nothing els but his messangier. And yet he whome ye (though in dede not truely) suppose me to be, wyl within shorte space cum. For he, as concernyng time, shall cum after me, but so far he passeth me in power and dignitie, that I am farre vnworthy, yea to vnbuckle his shooes, whiche emonge men is accounted but an homely office, and a base seruice. For what is in hym of leste reputacion, the same dooeth farre surmownte that that is in me most excellent. Wherfore we preache vnto you no newe thing, but that the same sauiour is nowe cum, that hath so many hundred yeres sence, been promised to oure forefathers, and whiche hath so long tyme been looked for of your owne selues, whom Iohn, whyche emonge the Iewes was in great estimacion, knoweledged to be the same sauiour, and so pronounced openly of hym before the Iewes.

And whan Iohn hadde fulfilled hys course, he sayed whom ye thinke that I am, the same am I not.

But beholde there cummeth one after me, whose shoes of hie feete I am not worthy to lowse.

The texte. ¶Ye men and brethren, children of the generacion of Abraham, and whosoeuer emong you feareth God, to you is thys woorde of saluacion sent. For the inhabitours of Ierusalem & their rulers, because they knewe him not, nor yet the voyces of the prophetes, whiche are read euery Sabboth day, they haue fulfilled them, in condempning hym. And whan they founde no cause of death in him, yet desired they Pilate to kylle hym. And whan they had fulfilled all that were wrytten of him, they toke hym doune from the tree, and put him in a sepulchre. But God reysed him agayn from death, on the thirde day, and he was seene many dayes of them, whiche came vp with him from Galile to Ierusalem: whiche are witnesses of hym vnto the people.

Wherfore brethren ye that haue the law in price, and that greatly regarde the prophetes, and that cum of Abrahams linage, to whome god promysed issue, by meane wherof, al nacions should be blessed, if you be the children of Abraham

Abraham in very dede, yf ye earnestly stande in the feare of god, folowe in this poynte the godlinesse of youre father Abraham, and receyue thys holsum doctrine that we bryng vnto you, and embrace hym beyng now alreadye cum, and beyng liuely exhibited and geuen to you in very dede, whome the Patryarkes did most highly reioyce to haue no more but promysed vnto them that he shoulde cum. This helth of soule thorow Jesus, is indyfferently brought to all men, but vnto you especially is it profered, to whome, and for whose saluatiō the prophecies wer disclosed, & of whose stocke Christ was borne. Let not the vulgare example of them that inhabite now Hierusalem moue you any thynge, or of those that be rewlers there, whiche in condemning Jesus to death, whom they would not knowledge for their Messias, nor vnderstande the prophetes whiche yet be red euerye sabboth daye to them, hath vnawares fulfylled that, that was before prophecied. For so was it determined by the wil of god, and so did the prophetes with one consent, signifie and declare before, that one that was free from al synne should be sacrificed as a lambe without spotte, for the synnes of al men. And whan the priestes, Pharisei, Scribes, and other of the pieres with the consent also of the commons, had assayed all meanes, and coulde fynde no iuste cause why they shoulde put hym to death, yet obteyned they with importune clamours of Pilate, that he would put hym to death. And whan they had thus vnaduisedly fulfylled al those thynges that wer spoken before of hym, by the mouth of the prophetes, they toke hym downe from the crosse, and layde him in his graue. But he whom man of malice had slayne by the permyssion of god, the very same was reised from death, by the power lykewyse of God the thyrde daye accordyng as it was before prophecied. And lest ye shoulde thynke this to be but a vayne tale that I tell you, he was sene, heard, felte, and in his owne person, knowen of his disciples that followed him, whan he went from Galile to Hierusalem to suffre, by the space, after he rose from death to lyfe, of fowerty dayes: and they be almoste al alyue vntyl this day, testifyeng faythfully before all the people those thynges that they sawe with their eyes, and herd with their eares, and felt with their handes.

For the inhabitoures of Hierusalē, and their rewlers because they knew hym not nor yet the voices of the Prophetes whiche are red euery sabboth daye they haue fulfilled them in condemnyng hym.

But god reysed hym agayn from death on the third daye. And was sene many dayes.

Whyche are witnesses of hym vnto the people.

The texte.

¶ And we declare vnto you, how that the promise (whiche was made to the fathers) God hath fulfilled vnto their childrē (euen vnto vs) in that he reised vp Jesus again, euē as it is written in the first psalme: Thou art my son, this day haue I begottē the. As concernyng that he reised him vp from death, now nomore to returne to corruption he said on this wise: The holy promises to Dauid made, wil I geue faithfully to you. Wherfore, he saith also in an other place. Thou shalt not suffer thyne holy to se corruption. For Dauid (after he had in his time fulfilled the wil of god) fell one sleape, & was laid vnto his fathers, & saw corruptiō, but he whō god reised again, saw no corruptiō.

And we likewise beyng commaunded by our sauiour to execute the office of apostles, do witnesse, that god hath nowe fulfylled his promise to you and your posteritie, in raysyng Jesus from death to lyfe: whiche thyng long ago was promysed to Abraham, and Dauid your forefathers, and to your other auncestrie by the mouthes of the prophetes. For this is the same sonne of god, borne of the virgyn Mary as concernyng his humayne nature and bodye, of whome the father hymselfe speaketh in the firste mysticall psalme, sayinge: thou art my sonne I haue begotten the thys daye. And that he hath reysed hym from death to lyfe, who shall neuer after be more subiect to mortalytie or death, he affirmeth by hys prophete Esay sayinge: I wyll performe vnto you faithfully, the promyse that I made vnto Da-

uid.

uid. Now had he kept no promyse, yf he had not rayſed Jeſus to lyfe euerlaſtyng. For this was his promiſe vnto Dauid, I haue once ſwoꝛne to Dauid, as I am holy, & I wyl not deceyue him, his ſeed ſhal continue for euer, and his thꝛone, oꝛ royall ſeate, ſhall continue as the Sunne in my ſight, and as the full Moone without ende, and as a faythfull wytneſſe in heauen. But ye ſee nowe that none of the linage of Dauid, obtayneth thys kyngdome, but this prophecie ſignified Chꝛiſt, that ſitteth on the right hande of his father, and enioyeth the kyngdom that neuer ſhall haue ende. Of this ſelfe ſame matter, ſpeaketh alſo the .xv. pſalme, in thys wyſe: Thou ſhalte not ſuffre thy holy to ſee coꝛrupcion. Whiche pꝛophecie can not be referred to kynge Dauid in his owne perſonne, of whom we certaynly know, that after he had lyued and reygned as longe as pleaſed God, he than dyed, and was buryed lemblea bly as his aunceſtry was befoꝛe him. But if to ſee coꝛrupcion be nothing els but to die, than his graue, whiche yet vnto this day is remaynyng emong vs, where hys bones lye, doth euidẽtly pꝛoue, that he hath ſene coꝛrupcion. Wherfoꝛe this pꝛophecy can not be referred vnto hym, but to thother, whom we pꝛeache vnto you of, whome God rayſed frome deathe to lyfe eare his body began to putrifie, and made him immoꝛtall.

For Dauid (after he had in his tyme fulfyl led the wyll of God) fell on ſleape.

But he whom god reyſed a gayne ſawe no coꝛrupcion.

℣ Be it knowen vnto you therefoꝛe ye mẽ & bꝛethꝛen, that thꝛough this mã is pꝛeched vnto you, remiſſion of ſinnes: & that by him, al that beleue, are iuſtified frõ al thinges, frõ which ye could not be iuſtified by the law of Moiſes. Beware therfoꝛe, leſt that fal on you, which is ſpoken of in ꝑ pꝛophetes: Behold ye deſpiſers, & wondꝛe, & periſh ye: foꝛ I doo a woꝛke in your dayes, wꝛich ye ſhal not beleue, though a mã declare it to you

The texte.

Be it therfoꝛe knowen vnto you bꝛethꝛen, that thoꝛow thaffoꝛſayde Jeſus, ye haue pꝛofered vnto you, remiſſion of ſinnes, and freedom frome all offenſes, which you coulde not hitherto be cleane ridde of, by keppyng of the lawe. For the lawe was vnperfect, taken carnally, nether coulde it put awaye all ſinnes, but puniſhed ſum of them, nether it helped all nacyons. But thꝛough this ſame Jeſus, eache man withoute reſpecte of anye perſon oꝛ els offence, hath ryghteouſneſſe oꝛ iuſtificacion, and innocencye pꝛofered vnto hym, ſo that he beleue the pꝛomiſes of the goſpell. Beware therfoꝛe, leſte it maye be ſpoken of you, that god thꝛeteneth to the vnfaythfull, and thoſe that reſiſt the pꝛeachyng of his goſpel, ſaying by the mouth of his pꝛophete Abacuc: Loke ye diſpiſers, and maruaile ye being amaſed, & euen dye foꝛ angre, foꝛ I woꝛk in your dayes a woꝛke that ye ſhall not beleue, thoughe a man tell you of it. Who euer yet did beleue that a virgin ſhoulde beare a chyld? Who would haue thought that all countreyes ſhoulde obtayne lyfe euerlaſtynge by the death of one man? Who would haue beleued that a man beynge ſlayne and buried, could within thꝛee dayes ariſe againe frõ death to lyfe euerlaſtyng? This wonderful woꝛke, god, accoꝛding to his pꝛomiſe heretofoꝛe made, hath wꝛought now in your time. Becum not ye deſpiſers, be not occaſiõ that your ſelues periſh thꝛough ſtubberne and wilful vnbeleſe, but beleue ye in hym, & embꝛace ye that health of ſoule which is now frely pꝛofered vnto you.

For I doo a woꝛke in your dayes, whiche ye ſhall not beleue, though a man declare it you.

℣ When the Jewes were gone out of the congregation, the Gentiles beſought ꝑ they would preache ꝑ woꝛd to thẽ, the next Saboth. When ꝑ congregation was broken vp, many of the Jewes and vertuous pꝛoſelites folowed Paule and Barnabas: whiche ſpake to them: and exhoꝛted them to continew in the grace of God.

The texte.

After Paule had concluded, and the hearers began to depart, they deſired Paule, and Barnabas, that they woulde ſpeake moꝛe of the ſame matters

When the congregacion was broken vp, many of the Jewes & deuout proselytes followed Paule & Barnabas,

the sabboth daye nexte folowyng in audience of the synagoge. And whan the company was dimissed, manye that were partly Jewes borne, and partly other straungers whiche yet lyued accordynge to the trade of the Jewes, and wer lykewyse desirous to know this kynde of religyon, folowed Paule, and Barnabas, couetyng to be more playnely, and familiarly taught of the Apostles. And than talked they with them aparte, exhortyng them to contynewe in that fauour and grace, whyche once they had begon to embrace, of free gyfte at the handes of God, and what they had once begon, in the same to proced with continuall encreace. In the meane tyme the rumour of thys matter was published far abrode, one tellyng another what he had heard, as men comenly doo.

The texte.

¶ And the nexte Sabboth day came almost the whole citie together, to heare the word of god. But when the Jewes saw the people, they wer ful of indignation, and spake against those thynges which wer spoken of Paul, speaking against it, and railyng on it. Than Paul & Barnabas waxed bolde, and sayde: it was mete that the worde of God should first haue ben preached to you. But seyng ye put it from you, and thinke youre selues vnworthy of euerlastyng lyfe: lo we turne to the gentiles: For so hath the lorde commaunded vs. I haue made the a lyght of the gentyles, that thou be the saluatyon vnto the ende of the world.

So the nexte sabboth day not onely the Jewes, and suche straungers as obserueth the Jewes lawes, but also all the whole cytie came to the Synagoge to heare the gospell preached. But the Jewes for the moste part of them, that had perswaded themselues, that this fauour throughe beleuyng the gospell, was promised to suche onely as wer carnally dessended and came of Abrahams stocke, whan they sawe that a greate multitude of Jewes, and suche other as kept their law, (which were proselites, and gentiles also,) wer gathered together indifferently, the sayd Jewes grudgyng in theyr mynde, disdeyned at it marueyloully, speakyng agaynst suche thynges, as had bene spoken of by Paule, and not absteynyng from vnsyttyng obprobrious and raylyng wordes. Whan Paule and Barnabas perceyued theyr malycyous stubbernesse, remembryng that the lorde had commaunded the apostles, that yf in any place they chaunced to mete with suche, as woulde reiecte the gospell whan it is profered them, they shoulde leaue that cytie and place, shakyng the dust of theyr fete also to suche stubberne persons, agayne sayed frelye: we haue done our dutyes: For accordynge to the commaundemente of Jesus the lorde, the gospell fyrste was to be preached vnto you. Suche reputacion Chryst had you in. But seing that you refuse so great fauour that hath ben frely and without suite profered vnto you, and thinke youre selues vnworthy of eternall lyfe, beholde we wyl turne our preachyng to the Gentyles. And yet wyll not we so dooe vpon oure head. But Jesus our lorde so commaunded his disciples, that after they had preached his gospel throughout Jewrye, they should afterwardes preache it to all natyons vnto the ende of the worlde. Thys was longe synce prophecyed by the prophete Esay, that Jesus shoulde saue, not the Jewes onelye, but all the natyons also in the worlde. For in his booke of prophecie, the father speakethe vnto the sonne in this wyse: I haue set the to be a lyght vnto al natyons, and to saue all the whole worlde.

For so hath the Lorde commaunded vs.

The texte.

¶ Whan the Gentiles heard this, they wer glad, and glorified the worde of the lorde, and beleued: euen as many as wer ordeyned vnto eternal life. And the word of the lord was published throughout all the region.

But

But the Jewes moued the deuoute, and honest women, and the chiefe men of the citie and reysed persecutiō against Paul & Barnabas, & expelled them out of theyr coastes. But they shooke of the dust of theyr feete against thē, and came vnto Iconium. And the disciples wer filled with ioye, and with the holy ghoste.

Whan those that were of the gentiles hearde this, they muche reioysed, not because that the Jewes should perishe, but so that they rendzed to God thankes, that had turned the Jewes incredulitie vnto theyr saluation. The Jewes spake blasphemously against this healthfull doctrine, but the gentiles beyng sodenly conuerted, did receyue it verye pzomptlye, and readilye, and glozified the wozd of the lozde. Which woozde many of the gentiles beleued, but yet not all, but as many as god of his mercy had ozdeyned to haue euerlastyng lyfe, wherunto noman atteyneth, vnlesse he be called, and chosen of God. In this wise the wozde of god was sowen abzode thozowoute all that cuntrey. But the Jewes enuying the gentiles, stirred vp certayne deuout women (foz suche commonly are soonest deceyued vnder the fayned pzetence of holynesse) and those that wer in estimacyon honozable, to thentent that all might be donne with the moze authozitie: and furthermoze they moued diuerse of the head men of the citie, and thozough them, caused Paul and Barnabas to be persecuted, and banished them out of theyr coastes.

Whan the gentils heard this, they wer glad.

And the worde of the lozd was publyshed throughout all the region.

And reysed persecutiō against Paul and Barnabas, and expelled thē out of theyr coostes.

Here marke, good Theophilus, the crafte that the Jewes had to styzre vp the myndes of men agaynst those, that syncerely pzeached Jesus. Malyce first moueth them that dooe counterfet holynesse, and soone after thinwarde sozowe of theyr malycious mindes, bzeaketh out in to woozdes of repzoche. Than vpon this, sad women, and suche as be deuoute, be meanes whereby they cal the comons vnto sedicion, foz by the aūcient matrones they stirre vp the rulers. And in this wise wer the apostles dziuen out. Than Paule and Barnabas shaking of from them the dust of theyr feete, tooke theyr iourney to Iconium, whiche is a citie in Lycaonia. The dyscyples also reioysyng that the gospell had so good succesle, were replenyshed wyth gladnesse and with the holy ghost.

¶ The.xiiii. Chapter.

¶ And it foztuned in Iconium, that they wente bothe togethet into the synagoge of the Jewes, and so spake, that a great multitude bothe of the Jewes, and also of the Grekes beleued. But the vnbeleuyng Jewes, stirred vp, and vnquieted the myndes of the Gentiles against the bzethzen. Longe time abode they there, and quite them selues boldely with the helpe of the lozd, which gaue testimonye vnto the wozd of his grace, and graunted signes and wounders to be donne by their hande. But the multitude of the citie was diuideo: and part helde with the Jewes, and part with the apostles.

The texte.

IT vt whan as they were cum to Iconium, they went together, as theyr custome was, in to the synagoge of the Jewes, and there they pzeached also the gospell of Jesus Chziste, lyke as they had befoze done at Antioche, insomuche that a greate noumbze aswel of Jewes, as of Grecians, were conuerted to the fayth. Here agayne likewise the Jewishe malice was occasion of sedicion. Foz the Jewes that would not obey the gospel, beyng not content to perishe theselues, except they might dzawe many with them to dānation, stired vp and cozrupted the mindes of the gentiles, against them that did beleue. But the gospel increaced and waxed strōger, aswel by aduersitie, as by pzosperitie. Wherfoze Paul and Barnabas continued a longe space

Longe tyme abod they there and quit theim selues boldelye with the helpe of the lorde, But the multytude of the city was diuided: a part helde with the Jewes, and parte with the Apostles.

in this fight at Iconium, valyantly setting forth the matter, by the helpe of god, whiche bare witnes (whiche was greater than anye testimony of man) to this his free gift, that he exhibited to all men throughe his gospell. For power he gaue to these his preachers of the gospell, that wer but weake persons, and out of reputacion, to worke signes and woondres, to thentent that it might be knowē therby, to be the very handie worke of god. So by meane of the Jewes, the citie Iconium was diuided in two partes, of whiche thone fauoured the vnfaythful Jewes, the other thapostles.

The texte.

¶ Whan there was an assaulte made both of the Gentyles and also of the Jewes with their rulers, to do thē violence, and to stone them, they wer ware of it, & fled vnto Lystra, and Derba, cities of Lycaonia, and vnto the region that lyeth round about, and there preached the gospel. And al the multitude was moued at theyr doctrine, but Paul and Barnabas taryed still at Lystra.

And at the last, whan they that were of the Gentiles, adioynyng themselues to the Jewes, and gouernoures of the citie, went aboute to laye violent handes on thapostles, that they might punishe and stone them: they hauing knowlege of the matter, fledde to Listra, a citie in Licaonia, whyche is parte of Pamphilia, and from thence to Derba. In the meane space they walked ouer all coastes of the countrey that weare neare, sowynge in euerye place, seede of the gospell, so that in this their flyghte the apostles dyd not so muche procure their owne healthe, as spreade abrode the gospell.

The texte.

¶ And there sat a certayn man at Lystra, weake in his feete, beeyng a creple from hys mothers wombe, and neuer had walked. The same hearde Paul preache. Who beholding him, and perceiuing that he had faith to be whole, sayd with a loude voice: Stand vpright on thy feete. And he stert vp, and walked. And whā the people saw what Paul had done, they lyfte vp their voyces, saying in the speche of Lycaonia: Gods are cum doune to vs in the likenes of men. And they called Barnabas Jupiter, and Paul Mercurius, because he was the preacher. Than Jupiters priest, which dwelt before their citie, brought oxen & garlandes vnto ꝑ porche, & would haue done sacrifice wt̄ ꝑ people.

And there sat a certen man at Lystra, weake in his feete, beynga creple frō his mothers wombe.

There was the same tyme in Lystra a certayne man, whose legges were so feble and impotent, that he continually satte styl, nothyng hable to walke, and was lame euen from his mothers wombe, neyther coulde he goo of all the dayes in his lyfe before. This man emong the other multitude, hearde Paule speakyng of Chryst. And Paule lokyng vpon this man, perceiued by his countenaūce, howe ernest and desirous he was to heare hym, because he trusted, that by the name of Jesus which he had hearde preache, he shoulde obtayne healthe of hys lymmes, and sayde vnto hym wyth a loude voyce: Stande vp on thy feete: and with that worde this lame man leaped vp and was well hable to goo. But whan the multitude sawe this woondre (for there was no man but he knewe this lame creature, and that with one worde he was restored vnto his healthe) they spake with loude voyces in their own countrey language of Licaonia, and sayde: doubteles the goddes haue taken on them the likenesse of men, and haue descended from heauen vnto vs. And the people of Lycaonia dyd somuche more perswade theym selues that it was so, because there wente commonlye certayne talkes of Jupiter and Mercurius, howe they beyng goddes, tooke on theym the lykenesse of men, and wer receyued as gestes of Licaon, of whome it appereth that they were called Lycaonians. Wherfore they called Barnabas by the name of Jupiter, because he shewed in hys countenaunce greate grauytee and auncientnesse. and Paule they called Mercurye, because he was the spokesman, for the Gentyles wer of thys opinion, that Mercurius was the messangier of

And they called Barnabas Jupiter, & paul Mercurius, because he

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the goddes, and the presidente of eloquence. And Jupiters priest, who dwelled in the suburbes of the cytie of Lystra, brought oxen and garlandes to the gate of the house, where thapostles were lodged, to thintente that he woulde haue dooen sacrifice vnto theym. For they supposed that Jupiter was moost delyghted with sacrifysing of oxen. And aswell the prestes, as also the beastes that wer kylled in sacrifice, had wont to weare garlandes. And a greate nounber of all estates indifferentlye one with an other, folowed him.

was ꝑ preches Thā Jupiters priest, whyche dwelt before theyr citye, brought oxen & garlandes vnto the porche, and woulde haue done sacrifyce vnto the people.

Which whan the apostles, Barnabas and Paule heard of, they rent theyr clothes, and ran in emong the people, cryng and saying: Syrs, why do ye this? We are moztall men lyke vnto you, and preache vnto you, that ye should tourne frō these vanities vnto the lyuing God, whiche made heauen and earth, and the sea, and all thynges that are therin: the which in tymes past, suffered al nations to walke in theyr owne wayes. Neuertheles, he lefte not him selfe without witnesse, in that he shewed his benefites frō heauen, in geuynge vs rayne and fruitful seasons, fyllynge our hertes with foode and gladnes.

The texte.

But whan Paule and Barnabas had enquyred what the mattet ment, and learned howe they wer taken as Goddes, and that the pryeste hastened to sacrifyce vnto them, they woulde no longer abyde so greate blasphemy agaynst god, to haue that same honour that was dewe to god onelye, applyed to man, but cuttynge theyr garmentes as the Jewes manner was in sorowe, they wyth haste came foorth to the multytude crying, and sayde: Syrs what meane ye? Why doo you thus. We are no goddes, but moztall men as ye bee, ready and apte to fall into lyke myschaunces, as you are, and we dooe not onelye not desyre thus to be honoured of you, but rather we came hyther to you for this purpose, that by our counsell ye maye turne to the true liuing God, that made heauen, and yearthe, and the sea, and all thinges what soeuer is conteyned therin, leauyng these false Goddes, whome ye haue hytherto with heathē sacrifyce wourshyppyed, which in dede are nothynge els, but eyther menne that be nowe deade, or els ymages voyde of lyke, or fynally euil spirites. For there is but one god the maker and gouernour of all thynges. Hys wyll is nowe to be knowen and worshypped of al nations in the world, that all men thrōugh him may obtayne lyke euerlastyng. For in times paste, he (wynkynge as it wer) at mennes factes, permitted all natyons to lyue euetye one after his owne trade, to the ende that after it were once eupdent that man coulde not be saued by his own meanes, all men myght be saued, if they woulde beleue in god, and the gospell taught by his sonne. And althoughe the moste parte of men thrōugh erroure, had lefte the true god, worshyppyng ymages of dyuerse thynges in stede of God, or thynges that were created in stede of their creatour, yet he by and by dyd not reuenge himselfe on them, as he iustly might haue doen, nor ceased not to prouoke them to knowe and loue him by his continuall benefytes. For he that made the world to the vse of mā doth make both fruitfull, and plentyful, the ground, by sendyng down rayne from heauen, and causeth yerthly increase of fruites to suffice aboundauntly to the vse of mannes life, refreshyng vs plentifully with sondrye kyndes of meates, and stirring our hertes to myrth, with pleasaunt wines. For ye haue not receyued these benefites of Jupiter, Ceres, or Bacchus, whom ye haue hitherto worshypped, but of the same god whom we preach vnto you. Than althoughe the apostles had so playnly shewed the truth in the hearynge of

The whyche in tymes past suffred al nations to walke in theyr owne wayes.

In geuyng vs rayne and fruitful seasons, fyllyng our hertes vᵗ foode and gladnesse

al the multitude, yet they coulde scarcely staye theyr handes, from doyng sacrifice vnto them.

The texte. ¶ Thyther came certayne Jewes from Antioche and Iconium: whych (whan they had obtayned the peoples consente, and had stoned Paule) drewe hym out of the cytie, supposyng he had bene dead. How be it as the disciples stoode rounde about him, he arose vp, & came into the citie. And ỹ nexte daye he departed with Barnabas, to Derba.

How be it as the disciples stoode rounde aboute him, he arose vp, and came into the citie.

In the meane space whyle these thynges wer done at Lystres, certayne persones beyng Jewes borne, that repyned agaynste the gospell, came thyther from Antioche that is in Pisidia, and from Iconyum: whyche Jewes, when they had turned many of the people to theyr mynde and opinyon, that is to saye, when they had caused them to laye vyolente handes vpon the apostles, whyche thyng they had also attempted afore at Iconyum, they stoned Paule, and drewe hym out of the cytye, thynkyng that he had bene dead. Thus is mannes fortune sodaynely chaunged. They were but a lytle before taken for goddes, and should haue had sacrifice done vnto them, but nowe Paule beyng stoned, was caste oute of the cytye. For they were more angrye with hym, because he by reason of hys eloquence, entyced manye to folowe Chryste. Then the dyscyples compassed hym aboute there as he was cast, and left for dead, and would haue buried the corps. But Paule comming to hymselfe agayne, arose pryuely, and entred into the citie, and the nexte day fled to Derba wyth Barnabas, whyther they fyrste of all had purposed to haue gone.

The texte. ¶ And whan they had preached to the citie, and had taught many, they returned agayn to Lystra, and to Iconium & to Antioche, and strengthned the disciples soules agayne, and exhorted them to cõtinew in ỹ fayth, affirmyng that we must thorow much tribulacion, entre into the kyngdome of God.

And whan they had preached the gõspel there in that citie, and had taught many thynges, and (as a man would saye) had caste the seede of the Gospel abrode, they returned to Lystres, Iconium, and Antioche, makyng the myndes of the disciples stedfast in the fayth, as many as they had conuerted to Chryst, and gyuyng them exhortacion to continue in the fayth, and that they would not for anye feare be withdrawen from the truste whiche they had once put in our lorde Jesus, nor shoulde not be moued because they hearde saye that Paule was stoned at Lystres, forasmuche as Christ had tolde hys disciples, that this was the waye, that through much trouble they shoulde entre into ỹ kingdom of heauen. So that Paul toke more thought, lest those: that wer weake in the faythe, should be alienated from Chryste, seyng howe sore he was vexed of the wycked Jewes, then that he hymselfe passed so muche on it, geuynge example to Bishoppes, that they ought to folowe thryfty husband men, whych thynke it not sufficyent to plante, or to sowe, excepte they do also theyr diligence, that the same that begynneth to growe, maye cum to his full typpng.

The texte. ¶ And whan they had ordeyned theim elders by election, in euery congregacion, & had prayed & fasted, they commended them to the lorde, on whom they beleued.

And forasmuche as it was requysite to the settyng forewardes of the gospell, that the apostles shoulde trauayle through many countreys, they sette pryestes or auncyentes, who were chosen by the voyces of the comens of euerye citie, to ouersee theym, and to supplye the rowmes of the apostles in their absence, and so whan they had vsed generallye prayer, and fastyng,

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they commytted them to god, that they might profitte in hym whome they had once professed.

¶ And whan they had gon through out Pisidia, they came to Pamphilia, and whan they had preached the worde of God in Perga, they went down into the citye of Attalia, and thence departed by shippe to Antioche, from whence they wer committed vnto the grace of God, to the worke whiche they fulfylled. The texte.

These thinges wer doen in Antiochia, whiche is a citye in Pisidia, and whan they had walked ouer that cuntreye, they lykewyse went thorough Pamphilia, sowynge the gospell in euerye place, where as it was not sowed already, and strengththenyng them that already beleued, vntyll they retourned to Perga. And whan they had there also set all matters in ordre, they came to Attalia, whiche is a Cytie of Pamphilia, somwhat neare the sea. From thence agayne they tooke shypping to Antioche in Siria, whence they firste came, whan the office of preachynge of the Gentiles was commytted vnto them by the elders, and whan by laying of handes vpon them, by prayer, and by fasting, they wer committed to the grace of god, ỹ through his helpe it might happely cum to passe, that they had taken in hande.

¶ When they wer cum, and had gathered the congregacion together, they rehearsed all that God had done by them, & how he had opened the doore of faith vnto the Gentyls. And ther they abode longe tyme with the disciples. The texte.

Wherfore whan thei wer retourned thither, as men accoumptable for their doynges, they called togyther the congregacion of the faithful, and opened vnto them all suche thynges, as it had pleased god to worke by theim, shewyng them that the fauour of god had furthered their endeuoure, and howe he had gyuen occasion to call the Gentiles to the faith, by whiche they might obtayne saluacion without the obseruyng or keppng of the heauy and burdenous commaundementes of the lawe.

¶ The.xv. Chapter.

¶ And certayne men whiche came down, taught the brethren: except ye be circumcised after the maner of Moyses lawe, ye can not be saued. So whan there was arysen a dissension and disputynge not a litteli vnto Paule and Barnabas against them, they determined that Paule and Barnabas, and certayne other of them, shoulde go vp to Ierusalem vnto the apostles and elders about this question. The texte.

PAule and Barnabas contynued a long space at Antioche with the disciples, because that in so noble a Cytie as that was, a greate multitude of faithfull wer gathered together of sundrye sortes of men, whiche dayly encreased more and more. And the apostles wer glad to tary longer there, wher the greater increace of faithful men was, because the inhabitours of Hierusalem, and of that parte of Siria, whiche is properly named Jewry, did more sticke to Moyses law, than any other: forsomuche as thei wer lesse conuersaunt with the Gentiles: and because that they dwellynge more nere the temple, would not permyt the Gentyles to be parte takers of the gospell vnlesse they would kepe the lawe, which they did not yet perceyue shoulde be abrogate, as concernyng the shadowes, figures, & ceremonies, after ỹ true light was once cum. Of this sort wer circumcision, vacation and forbearyng frō worke on ỹ Sabboth daye, choyse of meates, holy daies, diuersities & differences betwene one sort of mē & another, in garmentes, vowes, fastynges, eschewynge the eatyng of suche beastes as dyed by them selues: whiche thinges al that grosse people wer commaūded to kepe

And certayne menne whiche came downe, taught the brethren: except ye be circumcyse

for a season, that they mighte accustome themselues to obeye goddes commaundemente, vntill that the true lyghte dyd appere through the gospel, and to it shadowes shoulde gyue place. Wherfore suche as vnderstoode not the lawe to be spirituall, affirmed that that whiche was commaunded and appoyncted by god, and left to them of their fathers, and obserued or duely kept of their auncestry, so many hundred yeares, ought to continue for euer. This opinion in them proceded not of malice, but rather of a superstitious fauour to the lawe: which, whyles they endeuoured to kepe still, they cleane ouerthrewe. For Paule at the first tyme beyng prouoked with like zele, persecuted the christen men. And so whan as the rumour & bruite of those thynges whiche wer done at Antioche, from whence Paule and Barnabas of a common consente, toke their iourney towardes Cypres, and thence to Pamphilia, and had openly without respecte of any person preached the Gospel, both to the Jewes, to the Proselites, & also to the Gentiles, & had not wylled thē to obserue or kepe any parte of the lawe, had bene spred as far as Hierusalem, certayne came from Jewry to Antioche, teachynge a newe doctryne, disagreing from that, that Paule and Barnabas had taught. For they sayd to those of the Gentiles that wer turned to the faith: Excepte ye be circumcised accordyng to the rule appoynted by Moyses lawe, ye can not be saued. This was the begynnynge of dissencion betwene those that stucke to the litterall sence of the lawe, and the other that folowed the pure and spirituall libertie of the gospell, whiche strife and discention wyll styll euermore continewe emong christen men also. And to none other ende did God suffer this same strife to aryse vp, but that al suche as wer the disciples of Christ, might the better perceyue, how pernicious a thyng religion is, that is wholy founded vpon ceremonies. But whan as Paule and Barnabas, lyke valyaunte defendours of the libertie of the gospel, had earnestly resisted their doctrine, whiche outwardly semed to be godly, but in very dede was very full of mischiefe, there arose a great variaūce, whiles that the apostles strōgly defēded the puritie of the doctrine of the gospel, whiche is spiritual, by testimonies of the Prophetes, agaynst those that superstitiously defended the lawe: & they on the other side being affeccionate to the law that thei had receiued of their forefathers, went about to bryngе the Gentyles vnder the same yoke, not perceyuyng in the meane season, what slaundre & reproche it was to Chryst, whose grace they thought lacked assistence of the law. For it was lawful for hym, that made the law, to abrogate and abolyshe the same. Howe be it he doeth not abrogate the lawe, that perfourmeth it. This sedicion was more hurtefull to the gospell, than the crueltie of Herode, or any other prynce, because it stroue agaynst the true religion, vnder a falle and cloked pretence of godlynes. Wherfore least that this myscheuous discorde shoulde increase, it was thought expedient by the congregacion of the disciples, that Paule and Barnabye, and certayne others of the same sort, should take their iourney to Hierusalem to Peter, and the other apostles and prestes, whiche dyd then rewle the Churche of Hierusalem, that this question, or controuersye that was arysen, might be decysed by their cunnyng and knowledge. For hitherto the chief authority remayned there, where the doctryne of the gospell firste spronge vp, and the same authoritie remayned emong them, that firste wer sent abrode by Jesus Christ, to preache.

sed, after the manner of Moyses law, ye can not be saued.

So whan there was a ryse a dyssension and disputing not a litle vnto Paule & Barnabas against them

They determined that Paul and Barnabas and certayne others of them shoulde go vp to Hierusalem vnto the apostles & elders aboute thys question,

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¶ And after they were brought on their waye by the congregacyon, they passed ouer Phenice and Samaria, declaryng the conuersion of the Gentiles, and they brought greate ioye vnto all the brethren. The texte.

Than Paule and Barnabas toke their iourneye, and a great multitude of disciples honourably brought them on their way. And as they passed by Phenice and Samaria, they shewed in euerye place how the Gentiles were conuerted to the faith: so sure wer these apostles that they had preached well, that they feared not openly, and of their owne accorde to reherse the same: neyther went they to Hierusalem to learne of the apostles, whither they had doen well before tyme or not, but that the troublous commocion, and dysquietinge of the weaker sorte, might be laied downe and appeased by the authoryte of the elders. And as many as wer conuerted to the faith in, those partes, dyd not onely reyse sedycion as the Jewes had doen, but reioyced also wonderfully.

¶ And whan they wer cum vnto Jerusalem, they wer receyued of the congregacion, and of the apostles and elders, and they declared all thynges that God had dooen by theim. The texte.

But whan Paule and Barnabas, and their other compaignions were cum to Hierusalem, they wer ientelly receyued of the congregacion whiche was there, and lykewyse of the apostles, and seniours, vnto whome beyng assembled togyther, they shewed all thynges, that God had wrought by them emong the Gentiles.

¶ Then arose vp certaine of the secte of the Pharisees, whiche did beleue, sayinge that it was nedefull to circumcise theim, and to commaunde them to kepe the lawe of Moyses. And than the apostles and elders came together to reason of this matter. The texte.

And where as the moze parte of the multitude appzoued their doynges, there arose certayne of the Pharisees secte, that had been conuerted to the faith: which wer in this opinyon, ỹ they thought that mã could not obtaine saluacyon by grace and fauour thzough the gospel, vnlesse he kept the lawe. And therefoze earnestely reasoned that no Gentiles ought to be made partakers of the gospel, vnlesse they would before take vpõ them ỹ yoke of Moyses lawe, whiche thyng the Gentiles exceedyngly abhorred. But the Pharysees woulde be sene moze earnest folowers of the lawe than others wer. And therefoze they, as doctours of the lawe, affirmed that those Gentiles, that wer receiued to the faithe, ought to bee circumcised, and that a streight commaundement ought to be geuen vnto them that they shoulde kepe Moyses law, not vnderstandyng that none brake the law moze, then suche as sticked somuche to the letter, and not to the menyng of the lawe. And whan in this matter eftsones dissencion was moued (see how perillous a thing and howe easye to sette men together by the eares superstycion is) the Apostles and elders assembled together, to thentente that they myght consulte and deuyse what was best to bee doen in this matter. For they beeyng muche desirous of their mayesters auauncemente, and to wynne mo vnto hym, feared leaste that many of the Gentiles myndes would be alienated and turned awaye from Christe, because they could not abyde the lawe. And agayne, they thought it not expediente to geue a iuste cause to the Jewes to forsake the gospell, as though it wer dysagreeyng from the holy lawe, forasmuche as they wer so earnestly rooted in the lawe, whiche they had receyued of their forefathers, and had at that tyme in greate reuerence, that they myght not sodaynlye

Then arose vp certayne of the secte of the Pharisees, whyche dyd beleue, sayings that it was nedefull to circumcise them, and to commaunde them to kepe the lawe of Moyses.

sodaynelye be plucked from it.

The texte. ¶ And when there was muche disputing, Peter arose vp, and sayed vnto theim: ye men and brethren, ye knowe how that a good while ago, God dyd chose emong vs, that the Gentiles by my mouth should heare the worde of the gospel, and beleue. And God whiche knoweth the hertes, beare them witnesse, and gaue vnto them the holy ghoste, euen as he dyd vnto vs: and put no difference betwene vs and them, seeynge that with faith he purifyed their hertes. Now therfore, why tempte ye god, to put on the disciples neckes the yoke which neither our fathers, nor we are hable to beare. But we beleue, that through the grace of the lorde Jesu Christ, we shalbe saued, as they do. Than all the multitude was pleased, and gaue audyence to Barnabas & Paule, which tolde what sygnes and wonders God had shewed emong the Gentiles by theim.

Wherfore both parties beeyng in earnest dysputacion, and reasonyng, and both parties allegynge testymonies out of scriptures, and groundyng their argumentes vpon the same, Peter arose vp and spake vnto theim, in this wyse. Brethren, wherefore call ye this matter into controuersye, or disputacio, as though it wer doubtful, and as who saith, that it wer in mannes arbitrement to allow or disallow that thyng, that god hath already allowed. Your selues do know that few yeres since it chaunced me to haue the practise of suche a like thing in Jewry, as ye kynde fault withal emong the Gentiles nowe. For whan ye lykewyse grutched that Cornelius and his howseholde wer Christened, I shewed vnto you al the whole matter, how that I toke my iourney to Cesarea, not of myne owne head, but by the commaundement of god, to preache his gospell to the Gentyles also, that they through faith in him, might obteyn saluacion. And where as they, that hearde me than preach the gospell, wer vncircuncised, and free without bondage of Moyses lawe, yet neuertheless god, (who estemeth not man of his apparel, or outward furnyture, but of the inward affectio of his herte, whiche he alone doeth know:) gaue vs manyfest tokens that he approued their faith, for asmuche as he, whyles they herkened vnto vs, powred on theim his holy ghost, yea so plentyfully, that they spake dyuerse languages, as well as we, and that also before they wer christened: so that he put no difference, as concernyng the graceous fauoure that commeth by the gospell, betwene theim whiche were not circumcysed, & vs that are Jewes. For their hertes he clensed through faith, playnly declaryng to vs that this fauoure dooeth not consiste in the power of the lawe to geue it vnto men, but in faith, whiche maketh man acceptable in the syght of God. For god geueth not his holy spirite to the vnclene. And they had nothyng els but euen a playne belieke, whan the holy ghoste came down vpon them. Wherfore now seyng that god hath expressed hys mynde, and wil, that the Gentiles shoulde be receyued to the gospel, & should be partakers therof through only faith without the burden of the law, why than do ye prouoke and tempte god, whyles that contrary to his will, ye go about to lay vpō the disciples neckes this so heauy a yoke of the law, which they wer neuer hitherto vsed vnto: and the whiche neyther our forefathers, not yet we our selues that wer borne vnder the lawe, coulde euer bee hable to beare. For whiche of vs all euer kept the lawe as it ought to be kept: Wherfore there remayneth no hope for vs to attayne vnto saluacyon by keppyng of the lawe, but we trust to bee saued by the grace of our lorde Jesus Christ, beyng in this behalfe, nothyng better than the gentyles, vnto whome he willed this gyfte to be freely communicate, and parted, as he freely gaue it vnto vs also. By these wordes of Peter, the contencious dysputa-

And god whiche knoweth the hertes, beare them witnesse and gaue vnto them the holy ghoste, euen as he did vnto vs.

And did put no difference betwene vs & theim, seeyng that with faith he purifyed their hertes.

But we beleue, that through the grace of the lorde Jesu Christ we shall be saued, as they dooe.

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cion betwene the Phariseis, and those that wer of opinion contrary, was ceassed. And so afterwarde the multitude quietly heard Barnabas & Paule, shewing by how sondry miracles, and wondres, whiche had by their handes ben wrought emong the gentiles, god had witnessed that his will was, that the gentiles shoulde bee made partakers of the gospell, without kepyng of the heauy burden of the lawe, accordyng as he had declared his mynde before to Peter, whan he was preaching Christ in Cornelius house, by sending doune the holy ghost vpon them.

Than all the multitude was pleased, and gaue audience to Barnabas & Paul whiche tolde what signes & wondres god had shewed emong the Gentiles by them.

¶ And when they yelde their peace, James answered, saying: Men and brethren, herken vnto me. Simeon told, how god at the beginnyng dyd vysite the Gentyles, to receiue of them a people in his name. And to this do agree the wordes of the prophetes, as it is written. After this I wil returne, and wil builde vp agayne the Tabernacle of Dauid, whiche is fallen doune, and that whiche is fallen in decaye of it, wyl I buylde agayne, and I wil set it vp, that the residue of men might seeke after the lord, and also the Gentiles, vpon whom my name is named (sayth the lorde) whiche dooeth all these thinges: knowen vnto god are all these workes frō the beginning of the world. Wherefore my sentence is, that we trouble not them, whiche from emonge the Gentiles, are turned to God: But that we write vnto them that they abstayne them selues frō filthines of ymages, & frō fornication, & frō strangled, & frō bloud. For Moyses of old tyme hath in euery citie, thē y preche him in y synagoges, whā he is read euery Sabboth day.

The texte.

Whan they had ended their communication, James whiche otherwyse was called James the iust, or James the good, and was commonly named the brother of our lorde, to whom thapostles had than cōmitted chiefe autorytie, arose, and approued their sayinges, in this wyse: Brethren, forasmuche as ye haue quietly hearde thother that spake vnto you, I praie you heare me also, whyles that I shewe you my conceyte, what I thynke best to be doon in this matter. Symon Peter declared euen nowe, that thynge, whiche all we knowe to bee very true, how that first it pleased god, whiche had greate pitie vpon mankinde, seeyng in what distresse and extremitie of peril and daūger to bee lost, the gentiles wer, and how they wer all gyuen to worshyppyng of idolles, to choose hym a people euen of those also, that seamed to be none of his people, a people that shoulde bee well accepted with hym, and call on his name, as well as we. And that same thyng whiche god begon by Peter, he hath enlarged by Paule and Barnabas. And what we heard was dooen by them, the same long sence was prophecied and showed afore by the prophetes that it shoulde cum to passe: And emonge the reste of the sayd prophetes, Amos speaketh in the person of god, in this wise: After this wyll I returne, and repayre the tabernacle of Dauid, that is fallen in decaye, and I will buylde vp agayne his ruynes, and falles, and sette them eftsones vp, that all men whiche are on lyue shall seke the lorde, and all Gentiles that haue taken my name on them (sayeth the lorde) that doo accomplyshe these thynges. What soeuer prompte god maketh, he will vndoubtedly performe. For before the creacion of the worlde, he had appoynted, what he woulde doo from tyme to tyme. And whatsoeuer he hath ordeyned, muste nedes be wondrefully well doen. Nowe therefore seeyng that we perceyue that it is cum to passe, whiche he promysed, I thynke it not expedyente to resyste the wyll of God, nor to speake ought agaynst them, that of heathen, are become worshyppers of the true god: neyther yet to charge them with the obseruynge of the lawe, forasmuche as fayth throughe the gospell, is sufficyente for the saluacion of all men. But let them onely haue this monicion, that for their sakes, whiche be weake in the fayth, and can

Simon tolde, how god at the beginnyng dyd vysite the gentiles to receyue of them a people i hys name.

But that we wyll vnto them

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that they abstaine them selues from filthynesse of images.

not yet be perswaded that an Idoll is of no price, and that there is no difference betwene the fleashe that is sacrifyced to Idolles, and any other fleashe that is solde in the market: and because of suche persones lykewyse, as thynke whordom to be none offence, forsomuche as it is commonly vsed, and permitted, without any punyshement appoynted by mannes lawe, they

And from fornication.

abstayne from filthinesse of Idolles: that is to say, that they neither sacrifice to them, nor eate of that whiche is sacrificed, and that also they abstayne from whoredome. Agayne because of certayne Iewes that be sumwhat superstitious, and can not yet be perswaded, that all thynges are pure

And from strangled and from bloude.

and clene vnto them that bee pure and clea ne their selues, let them abstayne from strangled beastes, and from bloud, not because these thinges pertayne any whyte to the health of the soule, but because that charitie so prouoketh vs to doo, that for a tyme we beare with certayne of our brethren, whyche be weake, vntill suche tyme that they may attayne to more perfection, and in the meane tyme let euery man beare one with an other, and so nourishe concorde betwene you, dooyng eche for other as louing brethren. Neyther nede the Iewes to feare lest Moyses shoulde bee abrogate, or decaye, for he hath certayne, and hath had this many yeres, that speake of him in the Synagoges, where he customably is read euery sabboth daye.

The texte. ¶ Than pleased it the apostles and elders with the whole cõgregacion, to send chosen men of their owne cumpany, to Antioche, with Paule and Barnabas. They sent Iudas (whose sirname was Barsabas) and Silas, whiche were chiefe men emonge the brethren, and gaue them letters in their handes, after this maner.

Whan James had this sayde, and euery man had allowed his sayinges, thapostles and seniours, and the whole congregacion, thought it expediẽt, that certayne shoulde bee chosen out of that noumbre, to goo with Paule and Barnabas to Antioche. And so they chose a couple that wer knowen to bee men of good credite, thone was Iudas, whiche for hys godly behauiour was otherwyse called by sirname the Iuste, and Silas, whiche bothe wer accoumpted to bee of most vpright lyuing emong all thother brethren. To these they gaue certayne messages to doo, and deliuered them an epistle to carye, the tenour wherof was this.

The texte. ¶ The Apostles, and elders and brethren, send gretynges vnto the brethren whiche are of ye Gentiles in Antioche, Siria, & Cilicia. For almuch as we haue heard, that certain which departed from vs, haue troubled you with wordes, and encombred your mindes saying: ye must be circumcised, and kepe the law: To whom we gaue no suche cõmaundement. We therfore thought it good, when we were cum together with one accorde, to sende chosen men vnto you, with our welbeloued Barnabas and Paule, beyng men that haue ieoparded their lyues for the name of our Lorde Iesus Christ, we haue sent therfore Iudas and Sylas, whiche shal also tell you the same thynges by mouth. For it semed good to the holy ghost & to vs, to charge you w no more then these necessarye thynges: that is to saye, that ye abstayne frõ thinges offered to ymages, & from bloud, and from strangled, & from fornication. From which yf ye kepe your selues, ye shal do wel. So fare ye wel.

The Apostles and elders with the other brethren also, whiche of Iewes are become christen men, sende gretyng vnto those of the Gentiles, whyche are conuerted to Christe, and are now abidyng in Antioche, Siria and Cilicia. For asmuche as we vnderstande, that certayne of the Iewes whiche came from hence, as thoughe they had bene sent of vs, haue troubled you, wheras before their cõmyng, ye wer quiet, and cõtinued in vnitie togyther,

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lyuyng after the trade of the gospell, and forasmuche as the sayd personnes so comming to you, haue peruerted your myndes with theyr newe doctryne, in that they wylled you to be circumcised, and to kepe the lawe, where as we gaue them no suche thyng in commyssyon: we haue now thought good and expedyente by the assemblye of the whole conuocation, that certayne emongest vs purposely chosen, shoulde be sent vnto you, with Paule and Barnabas, whom we, not without good cause, do fauoure and greatly tendre, forasmuche as they haue auentured theyr lyues for the settynge furthe of the name of our Lorde Jesus Christe. Wherfore we haue sent Judas and Silas, menne whom we knowe to be verayе godly and faythfull, by whose reporte, ye maye certaynely haue knowledge of those thynges that we wryte. The whole summe wherof is this that foloweth: It hath pleased the holye ghoste, and throughe his mocyon, vs all, wyth one consente, not to burden you with any more, then wyth these thynges whyche we thoughte verye necessarye to be obserued, that is to saye, fyrst that ye absteyne from that, that is sacrificed to Idolles, least that yf ye shoulde eate of it, ye myghte seme to fauoure the same superstycion, whyche ye haue once renounced and forsaken. Secondely that ye eate no beastes blonde, or anye beste that is strangled, whiche are vnlawefull meates and forbydden by the lawe. Fynally, that ye abstayne frome whoredome, whyche the Gentyles supposed to be lawefull. Yf ye absteyne from these thynges, ye shall do well. And thus fare ye well.

¶ Whan they therfore wer departed, they came to Antioche, and gathered the multitude together, and delyuered the Epistle. Which whan they had red: they reioyced of the consolacion. And Judas and Sylas beyng Prophetes, exhorted the brethren wyth muche preachynge, & strengthened them. And after they had taryed there a space, they wer let go in peace of the brethren vnto the Apostles. Notwithstandyng it pleased Silas, to abyde there styll, but Judas departed alone to Jerusalem: Paule and Barnabas continued in Antioche, teachynge and preachyng the worde of the LORDE with others many. The texte.

After thys done, they were dimissed wyth the letters and message: and whan they came to Anthioche, they delyuered the letters to the congregacion Whiche, whan they wer in audience of them all rehearsed, the whole multitude reioysed with greate comforte, because the Apostelles and elders, and commons of Hierusalem, had voucheſaſed by theyr authoryte to staye them in that opinion, which they had already conceyued in theyr myndes. And than Judas and Silas hauinge the gifte of expoundyng scriptures, satisfyed euery man in those thynges that were not namelye expressed in the letters, accordynge to the commyssyon of the Apostles. And at large they exhorted the brethren and made them stedfaste in theyr mynde, wyllyng theym to continue in that that they had begonne. And whan they had taryed there a good sorte of dayes, they were dimissed of the brethren in peace, and were permitted to returne vnto them that had sent them. And forasmuche as Silas thought it best to tarye there, Judas returned alone to Hierusalem. In the meane space Paule also and Barnabas remayned at Antioche, teaching indifferently bothe Jewes and also Gentyles, preachynge saluation vnto euerie man to be obteyned, yf they woulde beleue the Gospell, that is to saye, the worde of god.

¶ But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visit The texte.

visit oure brethren in euerye cytye where we haue shewed the worde of the Lorde, and see howe they dooe. And Barnabas gaue counsell to take wyth them John, whose surname was Marke. But Paule woulde not take hym vnto theyr coumpanye, whyche departed frome them at Pamphilia, and wente not with theym to the worke. And the contencion was so sharpe betwene them, that they departed asondre one from another, and so Barnabas tooke Marke and sayled vnto Cypres.

And Paule chose Silas, and departed, beyng commytted of the brethren vnto the grace of God. And he went throughe Siria and Cilicia, stablyshynge the congregacions. Then came he to Derba and to Listra, commaundynge theym to kepe the preceptes of the Apostles and elders.

But Paule woulde not take hym vnto theyr company which departed from them at Pamphilia, and wente not with theym to the worke.

And after a good space, Paule became careful for the disciples, that he had left at Cypres, and in Pamphilia. Then he sayde vnto hys companyon Barnabas: Let vs go visite oure brethren that be abrode in al cities, where as we haue preached the worde of god, and se how they do. Barnabas allowed his sayinges, but hys mynde was to haue John, whiche otherwise was called Marke, to go with them, whome they before had broughte oute with them, whan they toke theyr iourney thytherwardes. In whyche matter Paule dissented or disagreed frome him, thynkynge hym not meete to be receyued in parte of that businesse, seynge that he before tyme of hys owne accorde, had forsaken them before they had fynished that businesse, whiche they had taken in hande, and had sayled backe from Pamphilia to Antioche. And they wer so earnest in disputyng or reasonynge thys matter, that where as none would gyue place to other, one departed from the cumpanie of the other. Not because that any greuous displeasure was arisen betwene so great apostles, but bycause that both contended to bringe to passe that, that they thought expedient for settyng furth the Gospell. And we haue here exaumple lefte vs, not streyghtwayes to esteme euyll, whatsoeuer disagreeth wyth our opinion. It is no matter to be of a diuerse opinion, so that mennes myndes do agree in furtheryng the gospell. And God also prouided thys, that by the dissencion of the apostles, whan two chief capitaynes wer dysseuered, the gospell shoulde spreade more at large, then yf they had continued together in one cumpanye, as they had done before. And than Barnabas takynge Marke wyth hym, sayled into Cypres whiche was his natiue countrey.

And so Barnabas tooke marke and sayled vnto Cypres.

And Paule chose Silas, and departed, being commytted of the brethren vnto the grace of god.

And he wente throughe Siria and Cilicia, stablishing the congregacions.

Commaundyng them to kepe the precepts of the apostles and elders.

And Paule takyng to hym Silas, (whiche, as God woulde, had remayned at Antioche, euen as it had bene for the nones and of a purpose, that Paule shoulde not be destitute of a sad man to beare him companie, and a man that was in good estimation, being dimissed of the brethren, and committed to the grace of God,) tooke his iourney whyther euer he had anye token of hope, that the gospell shoulde haue increase. So he went ouer Syria, and Cilicia, where as he hymself was borne, and eache where stablyshyng the cumpanies of suche disciples, as he before had gotten there, and encreasyng also the number of them, as his purpose before was: commaunded them to kepe those thynges, that the Apostles, and elders had decreed at Hierusalem, as concernynge eschewynge the cumpanie of suche as wer worshyppers of Idolles, and eschewyng whoredome, strangled beastes, and bloude, and that they were none, otherwyse bounde to kepe Moyses lawe. Whan all these thynges were done in Cilicia, he returned agayne to Derba, and after to Listres.

And

¶ The.xvi.Chapter.

¶ And behold, a certayne disciple was there, named Timotheus, a womans son, which was a Jewesse, and beleued: but his father was a Greke. Of whom reported well, the brethren that wer at Lystra & Iconium, him would Paul, that he should go forth with him. And tooke, and circumcised him, because of the Jewes whiche wer in those quarters. For they all knewe, that his father was a Greke.

The texte.

AND beholde there was a certayne dyscyple, whose name agreed wyth hys dedes, and was called Tymothee, as a man woulde saye, in estymatyon wyth God, who was borne of Parentes, that were of soondry sectes. For hys mother beynge nowe a wyddowe, was a Jewe borne, and had of late bene conuerted frome the faythe and peruerse belyefe of the Jewes, vnto the true faythe of Christe. And his father was a gentyle. Thys Timothee for hys vertuous dyspolycyon and lyuynge, was muche spoken of emong all the brethren that wer at Lystres, and also at Iconium. And so Paule desyrynge nothyng more then by all meanes dayly to enlarge the boundes of the gospell, serched oute in euerye corner, suche as myghte serue his turne, euen as ambycyous kynges are accustomed to doo, whiche beeyng wholly gyuen to enlarge theyr dompnyons, care for nothyng more, then to gette meete captaynes, and rulers, to whome they maye commit their affayres. But it is not sufficiente for hym that is captayne, or guyd in matiers of the gospell, to haue meane qualities, nor yet to bee of an vpryghte behauiour, but he muste haue commendacyon of all good men, least that an euyll name goynge on hym, thoughe it be false, maye hurte the furtherynge of the gospell. Wherfore Paule was desyrous to haue Timothe to beare hym companye in hys iourneyes, because he was good, and estemed also of all good men, to bee good and vertuous. And whan he had obteyned hym, to ioyne with hym, he circūcised hym, not because he thought he myght therby obteyne saluation, whiche onelye fayth coulde dooe, but leaste the Jewes should make any commocion, of whom there was no small noumbre in those partes, he vouchesaked rather to suffre Timothe to lese a litil piece of skinne, (whiche yf he had styl kept, he had not been the better, nor yet the worse for lacke of it) then by occasion therof, to turne awaye the Jewes myndes from the gospell, whose stubbrenesse he knewe well ynough. The Gentiles were free from the burden of ỹ law, by the decree that thapostles had made at Jerusalem, Paule beynge present: And circumcision was a profession made to obserue the lawe, and as a token therof. But the Jewes wer not yet openly delyuered from the yoke of the lawe, whiche ought by lytel and litil to be abolished. Wherfore seeyng that it was euydent by all tokens, that Timotheus mother was a Jewe borne, and hys father a Paynym, by occasyon wherof he had not been hytherto circumcised, Paule ryghte well perceyued that the Jewes would make sedicion yf they might haue neuer so litle a cause, and especially if Timothe, which was halfe a Jewe borne, wer not only made partāker of the gospell without circumcision, but also called to thoffice of a preacher. Wherfore Paule in those dayes dyd beare so muche wyth them, hauyng euer respecte only to further the gospell, and to kepe men in quietnesse, whiche had professed Christ the authour of all true peace.

Of whom reported well the brethren ỹ wer at Lystra and Iconium.

Hym would Paule, that he should go forth with him. and toke and circūcisedhi, because of the Jewes ỹ wer in those quarters.

For they all knew, that his father was a Greke.

The texte. ¶As they went through the cyties, they delyuered the the decrees for to kepe, that were ordeyned of the apostles and elders, which wer at Jerusalem. And so wer the congregacions stablished in the fayth, and encreased in noumbre dayly.

And not only thus did he, but whatsouer cities they were that he went by, he cõmaunded those that of heathen wer becum christẽ, to kepe those thinges that had been decreed by thapostles, and elders at Jerusalem: for the which purpose Judas, and Silas, had been sent before to Antioche, lest the Jewes should fynde any faulte therwith. And god furthered Paule in all his busynes. For the congregacions of the disciples wer both established in the faith of the gospel, and dayly also augmented, many persones beyng daye by daye conuerted to the fayth.

The texte. ¶Whan they had gon through oute Phrigia, and the cuntrei of Galatia, and wer forbydden of the holy gost to preach the word in Asia, they came to Mysya, and sought to go into Bithinia. But the spirite suffred them not. But whan they had gone throughe Mysya, they came doune to Troada.

And whan they had trauayled ouer Phrygia, and Gallacia, with greate profit in wynnyng many to the fayth, although they were but a grosse, and a rude people, and wer muche desirouse to take theyr iourney towardes that parte which is properly called Asia, the holy ghoste woulde not suffre theym to preache the gospel there. And thys the secrete and pryuye wyll of God, obeyed they, forasmuche as it is not sitting that man shoulde withstande god. And so chaungyng theyr entent, they turned to Mysia, fast borderyng vpon that countrey, whiche is properly called Asia. Thence they attempted to take theyr iourney towardes Bithinia, turning them northward. For that was a noble prouince of the Romaynes, and therfore they hoped ther to haue great auauntage. But the spirite of Jesus whyche was theyr guide, woulde not permitte them to goo thyther, the cause why is vncertayne. Wherfore returnyng backe toward the west, whan they had gone ouer Mysia, they came to Troas. That same is a cytie of Phrygia, ioynynge nere vnto the sea, and otherwyse called Antigonia.

And were forbydden of the holy ghoste to prech the word in Asia. They came to Misia and sought to go into Bethinia, but ỹ spirit suffred thẽ not

The texte. ¶And a vision appered to Paule in the night. There stode a man of Macedonia and prayed him, saying: cum into Macedonia, and helpe vs. After he had sene thys vision, immediatly we prepared to go into Macedonia, beyng certified ỹ the lorde had called vs, to preache the gospel vnto them. When we losed forth then, from Troada, we cam with a straight course to Samothracia, and the nert day to Naples, and from thence to Philippos, which is the chiefe citie in the partes of Macedonia, and a free cytie. We wer in that citie abyding certayne dayes. And on the Saboth dayes we went out of ỹ citie besides a ryuer, where men wer wont to pray. And we sate doune, and spake vnto the women which resorted thyther,

There had Paule a vision in his slepe, whiche shewed hym whither he shoulde goo: The vision was this. There stoode by him a certayn man apparelled lyke a man of Macedonie, whiche entreated him, and sayde: Come to Macedonie, and helpe vs. And he that so appered, was the Aungell that is defendour of that countrey. And as soone as Paule had sene that vysyon, whiche had once or twyse before been forbyddẽ by the holy ghoost to preache the gospell, we that wer his companions, were verye glad of it. For I also that wrote this, was in that iourney, & by & by we prouyded all thynges to take oure iourney to Macedonia, beeyng assured that God had called vs thyther, to preache the gospell vnto theym, the whyche we doubted not, but god woulde prosper theym well. And in thys wyse leauing Troas, and sayling

But whã they had gone thorough Misia, thei cam doune to Troada.

lynge by Chersonesus, we aryued at Samothrace the Ylande, whiche is situate directly againste Thracia. And from thence the nexte daye we came to Naples, whych is a cytie on the seasyde in the marches of Thracia, and Macedonie. And frome thence to the citie Philippos, whiche is a free citye, and the firste that ye cum vnto, whan ye goo from Naples. In thys cytye abode we certayne dayes, lookynge for a good tyme and occasion to begynne the matter, wherfore we came. And on the Sabboth daye we walked foorthe of the cytie, in to a certayne place without the gates, that was nere to a riuer, where as a greate multitude of the people together, dyd customably resorte and assemble for to make theyr prayers. And as we were there sytting, oure talke was vnto certaine women, that wer cum thither, and we wer preaching vnto them Jesus of Nazareth.

¶ And a certayne woman (named Lydia) a seller of purple, of the cytie of Thyatyra, whiche worshypped God, gaue vs audience. Whose herr the lorde opened, that she attended vnto the thinges which Paul spake. When she was baptised, & her household, she besought vs, saying: Yf ye thinke that I beleue on the lord, cum into my house, and abyde there: And she constrayned vs. The texte.

Emong theym was one whiche was verye deuout, whose name was Lydia, a seller of purple, and one that was borne in the cytye of Thyatyra, whyche is a cytye in Lydia. And emong all other that hearkened to Paules preachyng of Christe, God opened her herte dyligentlye to heare those thynges that Paule taught. And so after that she was christened wyth all her housholde, she desyred Paule, and hys compaignions, sayinge: Yf ye haue thought me one not vnworthye to be receyued by meane of baptysme, and your instruction, as a partaker of the gospell, I praye you do so muche also for me, as to cum in to my house, and do it honour wyth youre presence, and take not me as an Ethnycke, as I was ere whyles, but take me as I am nowe, renewed by fayth of the gospel thorough your ministery. By these wordes she entreated the apostles, to tary as gestes, at her house a good space Here is an example for preachers, that they refuse not tentulnesse profered vnto them, by those that are newly conuerted to Christe, yf it be readylye and instantly profered, lest they seme not to knowledge them for theyrs. And on the other syde, they oughte not to preace on theym, vntyll they be desyred, leaste they seeme to craue rewardes for preachyng the gospell. But he that hath receiued a spiritual or gostly benefit, ought ernestly to cause those that haue so done for him, to receyue at his handes agayne corporal benefytes, if he shall haue nede therof.

Yf ye thinke þ I beleue on the lorde cum in to my house and abyde there. And she constrayned vs.

¶ And it fortuned as we went to prayer, a certayne damsel possessed with a spirit that prophecied, met vs, which brought her master and maistres, much auauntage with prophesying. The same folowed Paul and vs, and cryed, saying: these men ar the seruauntes of the most high god, whiche shewe vnto vs the way of saluation. And this dyd she many dayes. But Paule not contented, turned about, and sayde to the spirite. I commaunde the in the name of Jesus Christ that thou cum out of her. And he came out the same houre. The texte.

And it chaunced, as we wer goyng to praye, as oure custome was, that a certayne damosel met vs, whiche had in her the spirit of the diuill Pithon, whiche by prophecyng & tellyng thynges before hand, got great auauntage to her master & mystresse: She ouertakyng & folowyng Paule and vs, cryed saying: These men are the seruauntes of the hyghe God, whyche are cum to teache you the waye of saluation. And where as she contynued thus doo-

yng many dates, Paul beyng discontented, lest that he should seme to knowlege that prayse whiche the wenche beynge possessed with a dyuell, attributed vnto him, turned to her, and sayed to the spirite: I commaunde the in the name of Jesus Christe that thou departe out of her. And the spirite lefte her immediately.

The texte. ¶ And when her mayster and mistres saw that the hope of their gaynes was gon, they attached Paule and Sylas, and drue theym into the market place vnto the rewlers, & brought thē to the officers, saying: These men trouble our citie, saying they are Jewes and preache ordinaunces, whiche are not lawfull for vs to receyue, neyther to obserue, seeynge that we are Romaynes. And the people ranne againste theym, and the officers rent their clothes, and commaunded theim to be beaten with roddes. And when they had beaten theim sore, they cast them into prison, commaundyng the sayler of the prison to kepe them diligently. Whiche whan he had receyued suche a commaundemente thrust them into the inuer prison, and made their feete fast in the stockes.

But the damsels mayster and mystres, seynge that their vauntage was gone, toke Paule and Silas, and brought theym violently into the market place before the chief of the citie, and there before the officers, accused theym, sayinge: These men whyche are cum hyther frome sum straunge cuntreye, do trouble all the whole cytye, forasmuche as they beeynge Jewes borne, teache vs a newe relygion, and teache vs newe ordinaunces, whiche is not lawfull for vs to receyue, seeyng that we lyue accordyng to the lawes of the Romaynes, whiche wyll not permytte ne suffre vs, neyther to receyue anye straunge goddes, nor to practise anye newe kyndes of wourshypppynge the goddes. Upon these complaynntes, the people there emonge whome the berape name of a Jewe was in greate hatred, clustryng all in a rage together, made assaulte vpon the apostles. And the officers, to satisfie the people in theyr furye, cut a sondre theyr garmentes for wrath, and commaunded theim to be beaten with roddes. And beeyng not satisfied with this punyshement, whan they had layed manye a sore stripe on theim, they cast theym in prison, commaundyng the saylour to kepe theym diligently. The sayelour whan they had so streightly charged him, for the better safegarde, layed theym beneathe in a lower prison: and yet was not contented, but sette theym faste in the stockes. This lucke had they at theyr fyrste entrynge to preache in Macedonye. Marke here þ euermore, eyther lucre, or ambicion, or els superstition, letteth the furtheraunce of the gospell. But whan the worlde mooste cruelly rageth in persecucion of Christes members, than especially appereth comforte from heauen.

These mē trouble our cite, saiynge they are Jewes, & preach ordinaunces, whiche are not lawfull for vs to receyue, neyther to obserue seyng þ we are Romaynes

The texte. ¶ At mydnyght Paule and Sylas prayed, and lauded God. And the prysoners hearde them. And sodaynly ther was a greate erthquake, so that the foundacion of the prison was shaken, and immediatly al the doores opened, and euery mannes bandes were losed. When the keper of the prison waked oute of his slepe, and sawe the prison doores open, he drew out his sweard, and woulde haue kylled himselfe, supposyng that þ prisoners had ben fledde. But Paule cryed wyth a loude voice, sayinge: do thy selfe no harme, for we are all here.

About mydnyght Paule and Silas, not passyng for theyr whyppyng, nor yet that they wer caste into prison, prayed and song hymnes in the laude and prayse of God, thankyng hym, that he had vouchesaued to dooe theym beeyng hys seruauntes, suche honour, as to lette theym suffre these iniuryes for his name. And others, whiche wer prysoners there, hearde theym meryly syngyng the prayse of God, and of his sonne Jesus Christ, and meruayled, that they in suche aduersitie coulde be so merye. And sodaynlye came a

And sodaynly there was a greate yearthquake so þ the foundacion of the prison was shaken, and immediatly all.

greate

great yearthquake, in so muche that all the whole prison was shaken, euen the foundacion and all, and all the doores of the prison wer open with the same, and al the prisoners gyues and other lyke bondes, wer loosed. The keper at the great noyse and rumblyng that was made, awaked: and whan he had starte forth, and founde all the prison doores wyde open, thynkyng vpon and veraply imaginyng that the prisoners wer all gone: and hauing in remembraūce the charge that he had of the officers, pulled out his sweard and was about to kyl hymself, wyllyng rather to slaye hymselfe, then first to suffre many paynefull tormentes, and afterwarde at the hangmannes hand, which was executioner of the towne, to suffre death. But Paule which laye beneth in the darke, seynge hym about suche a dede, cryed out with a loude voyce, that although the man wer astonyed, yet he made hym hearken vnto hym, and sayd: Beware, holde thy handes, & hurte not thy selfe, for thou shalt haue no damage by vs. For we are al here, and not one of vs fled hence. ¶ Than he called for a light, and sprang in, and came tremblyng vnto Paule, and fell downe at the fete of Paule and Sylas, and brought them out, and sayde: Syrs what must I do to be saued? And they sayd: beleue on the lorde Jesus & thou shalt be saued, and thy household. And they preached vnto hym the worde of the lorde, and to all that wer in his house. And he toke thē the same houre of the night, and washed their woundes, and was baptised, and all they of his household streyghtwaye. And when he had brought them into his house, he set meate before thē, & ioyed, that he with al his household, beleued on God.

the dores opened and euery mannes bandes wer loosed.

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And they, said beleue on the lorde Jesus, & thou shalt be saued, and thy household.

And when he had brought them in to hys house, he set meate before them, and ioyed, that he wt all hys household, beleued on God.

Whan the keper harde these wordes, he came to himself againe, & cōmaunded light to be brought: & seyng it to be so, and that the thing was not doone by any crafte of man, but by sum diuine power: consyderynge also with hym selfe, how that Paule had seene in the darke what he was about to do, and the cause thereof, wente downe into the lower prison, and fell at Paules and Silas feete. And regardyng not the charge that was geuen hym by the officers, brought them forth of prison into a more commodious place, and sayde: Maysters what must I do to be saued? His mynde was to exchange helth for helth. His entent was to saue their lyues, and lykewyse he mynded to heare of them howe he should obteyne lyfe of his soule. Than they aunswered: Beleue in our lorde Jesus, and thou shalt be saued with all thy household. And there streyght wayes he called them all together, and the apostles preached vnto them the doctryne of the gospell. Thou mayest here see that no tyme ne place is it vnmete to preache or to heare the gospell. For that same darke & stynkyng prison was as a churche to the apostles. They ceased not from syngyng hymnes though it wer mydnight. By preachyng the gospell in prison a vauntage was gotten to Chryste. The prison is here as a chayre to preache the gospell in. And furthwith the keper beynge newly instructed in the fayth, hastened to recompense or sumwhat to reward his instructour. For he anon had them a side, and washed cleane their woundes. The taylour thought this to be his dutie. And he hymself afterward with all his whole household, had the woundes of their soules washedde cleane awaye. After this so done, he led them into his owne house, where he dwelled the daye tyme, and gaue them meate to refreshe their bodies. For after baptisme nexte was the communion of the table. And the keper of the prison reioysed muche, that it had bene his chaunce to haue in custody suche prisoners, wherby both he and all the house had receiued the faith. These thynges wer done in the night.

The texte. ¶ And whan it was daye, the officers sent the ministers, sayinge: let those men goo. The keper of the prison told this saying to Paule: The officers haue sent word to lose you. Now therfore, get you hence, and go in peace. Than sayd Paul vnto them, they haue beaten vs openly vncondemned for all that we are Romaynes, & haue cast vs into prisō: & now would they send vs away priuely? Nay verayly, but let them cum them selues, and fet vs out. When the ministers told these wordes vnto the officers, they feared when they hearde that they wer Romaynes, they came & besought them: & brought them out, and desired them, to departe out of the cytie.

Than sayed Paule vnto them: they haue beaten vs openly vncondēned, for all that we are Romaynes, & haue cast vs into prison: & nowe would they sende vs away priuely.

Nay, verayly but let them cum themselues, and fet vs out.

When it was daye the officers more diligently haupnge the matter in communication, after they had weyed it well, sent the ministers to the keper, commaundyng him to let Paule and Sylas departe at their owne lybertye. The keper heryng this tydynges, beyng glad as well for hys owne parte, as for the apostles sakes, brought this worde to Paule, that the officers had licenced them to goo at lyberty. Wherefore, (sayth the keper,) seeyng it hath so well chaunced, goo ye in goddes blessynge. But Paule of an earnest mynde, to make both his innocencie the better knowen, and to fynde occasion also to saue many, made answer vnto the messanger in thys wyse: For asmuche as they boast them selues to bee Cytezens of Rome, by their lawes it is forbydden to punishe any man, before he be heard to pleade hys cause, & lawefully conuicted of the same: this notwithstanding, they haue openly beaten vs beyng Romaynes, before we pleaded our matter, or were lawfully conuicted: and as though this had ben to litill, they caste vs also, after that we had ben sore beaten, into prison. Now for their own sauegarde, that they may seme to haue doen nothyng, but that their office woulde beare them in, and that it may bee thought that we wer gyltye, they woulde haue vs priuylye to conueye our selues hence, to thintent, that men myghte suppose that we brake prison and fled awaye. No, we will not so do, but let them cum them selues, and deliuer vs hence by the same ryghte, that they cast vs in. The ministers tolde to the officers, what Paule had sayed. Who hearyng that they wer cytizens of Rome, came them selues to Paule, and desyred theim to pardon theim, in that they had doen agaynste the custome of the Romayne lawes, beeyng compelled by the commotion of the people, and bryngyng them honourably out of the kepers house, they desired theim, leste the peope shoulde make anye busynesse, to departe from their cytie named Philippos.

The texte. ¶ And they went out of the prison, and entred into the house of Lidia, and whan they had sene the brethren, they comforted them, and so departed.

The apostles wer content to accomplyshe their requeste, and whan they wer out of prison, they wente into the house of Lydia, where they had ben firste hosted, whiche Lydia with all her whole householde, had before receyued the doctryne of the gospell. And whan they had seen her, and the reste of the brethren, they comforted them, rehearsing vnto theim what had chaunced in the night whyles they wer in prison exhortyng thē to continue in that that they had begon. This doen, they left Philippos the cytie, and went another waye.

¶ The. xvii. Chapter.

The texte. ¶ As they made their iourney through Amphipolis: and Appollonia, they came to Thessalonica, where was a synagoge of the Iewes. And Paule as his manner was, went in vnto them, and three Sabboth daies declared out of the scriptures vnto them, openyng and allegynge, that Christe muste nedes haue suffered and aryse vp agayne

from

from death, and that this Jesus was Christe, whom (sayed he) I preache vnto you. And sum of theim beleued, and came and coumpanied with Paule and Sylas, and of the deuout Grekes a greate multitude, and of the chief women, not a feawe.

ANd passyng by Amphipolis and Apollonia, bothe Cyties of Macedonie, they came to Thessalonica, whiche is the chiefe and head cytye in Macedonie. Where (because it was a noble cytye) was a Synagoge of Jewes, and therefore hoped they to haue there great encreace. Wherfore Paul (as he customably vsed to do) entred with ỹ multitud into the Synagoge, and thre sabboth dayes reasoned he with theim, allegyng for his part, Prophecies out of the scriptures, and expoundyng the harde meanynges of figures, cityng testimonies out of the lawe: and conferryng these sayinges together with the actes that wer past, he shewed how that it was the wyll of God, that Christ should in that wyse suffre for the worlde, and aryse agayne from death to lyfe. And forasmuche as all Prophecies that wer spoken afore of Messias commyng, and all those thinges that wer shadowed vnder figures, dyd agree in Jesus of Nazareth, he affirmed in his teachinges that the Jewes should loke for none other Messias, but onely the same that he preached vnto them, which was Christ. Whan Paule had reasoned this matter in the Synagoge, certayne of the Jewes beleued and ioyned theim selues with Paule and Sylas, and besydes these, a great noumber of the Gentiles that feared God, were conuerted to the faithe, and emonge other, dyuerse worshypfull women of the chief of that cytie.

And that this Jesus was Christ, whome (sayde he) I preach to you.

The texte.

¶ But the Jewes whiche beleued not, had indignation, and toke vnto them euil men. whiche wer vagaboundes, and gathered to them a companie, & set al the citie on a roare and made assaute vnto the house of Jason, and sought to bryng them out to the people. But whan as they founde them not, they drue Jason, and certayne brethren vnto the heades of the citie, cryng: these that trouble the worlde, are cum hither also, whom Jason hath receyued prively. And these al do contrarye to the decrees of Cesar, affirming another kyng, one Jesus. And they troubled the people, & the officers of the citie, when they hearde these thinges. And whan they wer sufficiently answered of Jason, and of the others, they let them go.

But the Jewes which beleued not, had indignation, and toke vnto them euil men, whyche were vagaboundes and gathered a company, & set all the citye on a roare.

On the other parte, certayne Jewes beyng ouer muche wedded to Moyses lawe, whiche Paule sum tyme had earnestly fauoured, beeyng of a zele moued, and ioyning themselues with a certayne numbre of naughty vagaboundes, whom they had made of their parte (for of suche fellowes haue they that be authours of any commocion, nede of) and gatheryng to them a great cumpanye besides, reysed vp the citie. And sediciously commyng to the house of Jason, would haue brought Paule and Silas furth before the people. But forasmuche as they entryng in to the house, found not them that they sought for, they brought Jason hymselfe, and with hym certayne other disciples, before the gouernours of the citye, cryng alowde (for so had they before tyme serued Christe) and sayed: These fellowes that alreadye haue troubled all the worlde, are now cum hither lykewyse to trouble vs. And Jason knowynge them to be suche fellowes, receyued theym into his howse. But all those that go about any suche matiers: or lodge suche as go aboute the same, do against Cesars actes, forasmuche as they say, that there is an other king, besides Cesar. For they preache of one Jesus, ỹ was a good why-

les sence

les sence, done & nailed vpō crosse by the Cesars deputie, because he affirmed himselfe to be a kyng of the Jewes. Marke how they here abuse ỹ name and authoritie of Cesar, agaynst the gospell. Whan the people and rewlers of the citie heard these woordes, they were muche moued therewith, euen as Pilate before in lyke manier was moued agaynste Chriſte. For than cryed the vnhappy Jewes: we haue none other kyng besydes Cesar, and agayne: If thou let him goo, thou art not Cesars frende: and yet agayne: Whosoeuer maketh himselfe a kynge, withstandeth Cesar. On the other parte, the true Jewes thus do crye: We haue none other kynge but onely Jesus of Nazareth: and agayne, whosoeuer confirmeth himselfe to folowe Cesar, is not Chriſtes frende. For he onely is kyng ouer all the woꝛld. But after that Jason and the other bꝛethꝛen had alledged a lawefull excuse, the officers let theim go.

And whā they wer sufficiently answered of Jason, and of the others, they let them go.

¶ And the bꝛethꝛen immedyatly sent awaye Paule and Sylas by night, vnto Berea. Whiche whan they wer cum thither, they entred into the Sinagoge ōf ỹ Jewes. These wer the noblest of bꝛyth emong them of Thessalonica, whiche receiued the woꝛde with all dilygence of mynde, and searched the scriptures dayly, whether those thinges wer euen so. And many of theim beleued, also of wourshypfull womē whiche wer Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge, ỹ the woꝛde of God was preached of Paul at Berea: they came, and moued the people there.

The texte.

But whan the bꝛethꝛen perceyued that thꝛough dyspleasure and malyce Paule and Silas wer lyke to bee in daunger, they with spede, conuayed theim oute pꝛyuely in the nyght season to Berea, whiche is a cytie in Macedonia, not farre from Pella, where as Alexander the greate was boꝛne. In this wyse, the euangelicall captaynes flye, but so that they neuertheleſſe fight still. For as soone as they came to Berea, they entred into the Synagoge, nothyng afrayed foꝛ all so manye sedicions that the Jewes had rayſed against them. But these wer moꝛe gentil, than the others that were at Thessalonica. For they receyued the doctryne of the gospell verey readely, euery daye searchyng the scriptures dilygently, that they mighte se howe those thynges that they had learned by thapostles instruction, agreed with the Pꝛophecies and figures of the lawe. And so wer many of the Cityzens of Berea conuerted to the faith, not Jewes onely, but also dyuers wourshypfull women that wer Grekes boꝛne, and a greate noumber of men besydes. But whan the Jewes that wer at Thessalonica, whyche had made a commocion there, heard that the gospell was pꝛeached at Berea by Paule, whome they had dꝛiuen from them, they tooke their iourneye thyther, and as they before had doen, so eftsones they styrred vp the multytude there also agaynst the apostles.

Whiche when they were cum thyther, they entred into the Sinagoge of the Jewes.

When the Jewes of Thessalonia had knowledge, that the woꝛde of god was pꝛeched of Paule at Berea.

¶ And than immediatly the bꝛethꝛen sent away Paul to gooe to the sea syde: But Sylas and Tymotheus abode there still. And they that gyded Paul, bꝛought him vnto Athens, and receyued a commaundement vnto Sylas and Timotheus, foꝛ to cum to him with spede, and came their waye.

The texte.

And what tyme the bꝛethꝛen perceyued that daungier was ỹ the apostles had taryed, they immediatly sent foꝛth Paule, whome they thought to be most in daunger, to goo and take the sea, whiche is not far from Berea. And Silas & Timothee remayned at Berea. Than the bꝛethꝛen ỹ had bꝛoughte Paul thither, taking shyppyng with hym, bꝛoughte hym as far as Athens. There they left Paul, & returned to Berea, hauig message frō him to Silas & Timothe, ỹ they should folowe after as sone as they might conuentently.

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¶ While Paule waited for them at Athens, his spirite was moued in him whā he saw the citie geuen to worshippyng of Images. Then disputed he in the Synagoge, w the Iewes, and with the deuoute persons: & in the market dayly w them ỹ came vnto him by chaunce. Certaine Philosophers of ỹ Epicures & of the Stoickes, disputed w him. The texte.

There Paule though he wer left alone and without companions, yet seing so noble a citie as that was and so ful of learned men, wholy and vtterlye geuen to worshyppyng of idols, waxed hot in spirit, in so muche that he coulde not abyde the cummyng of his felowes, but entred in to the synagoge, and there disputed with the Iewes, and other deuoute persons. And beſydes that also, he reasoned in the market place with all that came vnto him, whether they were Iewes, or els Grekes. Emōg whom wer sum Philosophers, of Epicures sect, sum Stoickes, betwene whom was great diuersitie of opinions. For they that wer of Epicure sect mesuring the felicite of man by pleasure, thynke that eyther there be no gods, or yf there be anye, that they nothing regarde the like of man. The Stoickes beſydes other straunge opinions, doo sette and esteme the felicitie of man by the stedfast qualities of the soule, whiche felicitie they call vertue or honestie. These men disputed with Paul, as he had ben a Philosopher ỹ wer a beginner of sum new secte.

¶ And sum there wer that sayn: what will this babler say? Others sayd: he semeth to be a tidinges bringer of new deuils, because he preacheth vnto them Iesus and the resurrection. And they tooke hym and brought hym in to the strete of Mars, saying: may we not knowe what this newe doctryne wherof thou speakest, is? For thou bringest straunge tidinges to our eares. We wolde knowe therefore, what these thynges meane. For all the Athenians and straungiers whiche were there, gaue them selfes to nothing els, but eyther to tell or to heare sum newe thing. The texte.

But after that Paule had taught them the euangelicall Philosophie, whiche farre disagreed from the Philosophers opinions, sum sayde in mockage: What is it that this prateling felowe sayeth? For by this reprochefull worde *spermologus*, the Grekes meaned a iangler, and a foolyshe talker of vayne wordes, and a pratler: for the heauenly wisedom semed vnto them foolishnesse. And others there were that sayde: He semeth to bryng in sum newe kynde of gods, because that he preached vnto them that Iesus was the true sauiour, & the sonne of god, and that the deade in tyme to cum should aryse agayn. For they of Athens, accordyng as they had been instructed of Plato, called the gods children, gods, whom they supposed to haue bodyes, whiche shoulde contynue for euer. Wherfore, inasmuche as whyles they wer in the market place, they had diuerse opinions of Paul, they thought it best to leade hym aside in to a strete, whiche is called Mars strete. This strete is a place in Athens of muche resorte of people, by reason that there they did sit on maters of lyfe and death in the night season. And that place was meete for that kynde of disputacion, whiche prokered saluacion to them that beleued therin, and death to the vnfaythfull. For they sayde: May a man learne of the what newe kynde of doctrine this is, that thou speakest of? For where as all kyndes of Philosophy are treated of emongest vs, yet thou shewest vs newes, and suche as we neuer hearde of yet: we are therefore desirous to heare the, more at large, to what ende these thynges maye growe, that thou speakest of, or what they meane. And forasmuche as that cytie was namely emong all the cyties of Greece, moste exercised in all kyndes of learnynge, and gyuen to eloquence: by occasyon whereof, manye resorted thyther out of all partes of the worlde, to bee studentes there, both

Other sayde: he semeth to be a tydynges bringer of new deuiles, because he preached vnto the Iesus, and the resurrection.

both the cytizens of Athens, and other straungiers that were continuinge there, did nothing els, but eythet herken for newes, or els tell sum newes: and that more for their pleasure, then that they desired by knowlege of matiers, to be the better experte. But god ꝑ is desirous of mannes health, as fishers and hunters dooe inuente all meanes to gette their praye, so taketh euerye man by occasyon of those thynges, that he is moste delited with all.

The texte.

¶ Paule stode in the myddes of Mars strete, and said: ye men of Athens, I perceyue that in all thinges ye are to superstitious. For as I passed by, & behelde the maner how ye worshyp your goddes, I found an alter wherin was writte: vnto the vnknowē God. Whom ye than ignorantly worshyp, him shewe I vnto you: God that made the worlde and al that are in it (seeyng that he is lord of heauen and yearth) dwelleth not in temples made with handes, neither is wourshypped with mennes handes, as though he neded of any thyng, seeyng he hymself geueth lyfe & breath to al men euery where, and hath made of one blood al nacions of men, for to dwell on al the face of the yerth. And hath appoynted before how long tyme, & also the endes of their inhabitacion, that they should seke God, yf they might fele and finde him, though he be not far from euery one of vs. For in him we lyue, we moue, and we haue our beeyng, as certayne of your owne Poetes sayed. For we are also his generacion. For asmuche than as we are the generacion of God, we ought not to thinke that the Godhed is like vnto gold, siluer, or stone, grauen by crafte or ymaginacion of man.

Wherfore Paul that knewe how to behaue himself emong all sortes of men, and to frame his eloquence to all mennes capacities, now beeyng in the myddes of Mars strete, as it wer in a stage to playe his part alone, hauyng about him a great multytude, spake vnto theim in this wyse: Ye men of Athens, although this cytie flourysheth more then any other in learnyng and knowledge, yet I perceyue that ye, as concernyng your trade in religion, are veray superstitious, where as true religyon in dede, is the chief part of Philosophye. For as I walked about, desirous to knowe the customes and ordre of your cytie, markyng those thinges that ye haue in honour & do wourship, emong all other thinges, I espyed a certayne alter, whiche in the title that was graued on it, made mencion of an vnknowen god. Wherfore they are deceyued, that say that I bryngе in newe and straunge goddes, but I rather preache hym vnto you, yea euen the verayе same vnknowen God, whome ye worshyp, for it appereth by the titel on the aulter, that ye knowe not what he is, so that you maye hereafter reuerentlye worshyp hym, whan ye knowe hym, whome ye haue hytherto as vnknowen, worshypped with superstition. Whiche god forasmuche as he is an infinitie mynde, most pure, present euery where, & yet after that sort, that he is conteined in no one certayne place, ought not to be beleued to dwell in temples of mannes handyworke, or in ymages made by any crafte of man: neyther is he dewly worshypped with the sacrifice of beastes, as though that eyther he lacked, or els wer delited with any thynge, that is done by mannes handes, and commeth of hys owne brayne. For where as he is infinite in hymselfe, and able to do all thynges that shall please hym, beynge also moste blessed, and that naturally, so that he can neyther be hurted by any malyce of man, nor yet be holpen by any seruice that man can do, yet for somuche as he is pryncypally best, and moste bountifull and beneficyall, he created and made this worlde maruaylously for mannes cause: and ordeined for his vse, al thinges that are conteyned in the same. Wherfore although that he be the founder, lorde, and gouernour as well of heauen and earth, as of all thynges in them contayned, yet of al these thynges, taketh he hymselfe no fruicion, forbecause that he

Whom ye than ignorantly worshyp, him shewe I vnto you.

God ꝑ made the world & all that are in it seeynge that he is lord of heauē and yearthe dwelleth not in tēples made with handes, neither is wourshypped with mennes handes.

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by reason of his eternall felicitie, and blysse, hath no nede of any externall or outwarde goodnesse to the augmentacyon of hys perfectnesse, but thys worlde hath he left to vs, as hys worke to muse and maruayle at, that mortall men lyuyng therin, myght perceyue by so wonderfull a worke, the power, wysedome, and goodnesse, of the maker of it, and hauyng thereby once knowledge of him, should loue him, and with great reuerence worshyp hym, by whose benefyte they haue the fruicion of so many commodities. Nowe yf that he be aboue thys frame of the worlde, and hath nede of none of those thynges that he hath made, howe muche lesse may it be thought that he is delyted wyth temples, wyth ymages, or els wyth the sauoure of burned offerynges. But for asmuche as he is a substaunce wythoute body, he ought to be worshipped with puritie of the mynde: neyther loketh he for the slaughter of oxen or shepe, that endoweth all thynges wyth lyfe, and gyueth to all that breth, both their life and their breath. For he made al kindes of beastes, and they lyue all by hym, contynuing and multyplying euery one their own kynde from tyme to tyme by generation. But all mankynd made he of one man, to haue the rewle ouer all these beastes, and to dwell in al partes of the worlde, and hath limited and appoynted euery manne a determynate space to lyue, which no man can for himself prolong: and hath lykewyse apoincted euery nacyon, certayne partes of the yearthe to inhabite: for they are deceyued, that suppose the worlde, whiche god himselfe made, not to be rewled by hym, but that eche thyng is at all aduentures, and wythout any consyderacyon, vnaduisedlye brought foorthe, and for no pourpose, where as in dede there is nothing doen in the worlde, be it greate or smalle, but it commethe by the prouydence of hym that created the worlde. And because that the wytte of man can not conceyue hym as he naturally is in dede, by reason of grossenes of the body, he endowed men with reason, that by one thynge they maye vnderstande an other, that is to saye, thinges that can not be sene by those that ar sen, and general thinges by the particuler, eternal by those that laste but for a time: and suche thynges as by the mynde, reason, and spirite, onely maye be ymagined, by those that bee open to the senses of the boodye: and set hym in the myddes of al thynges, as in a stage, to serche out the creatour and maker of all thinges by meane of hys creatures, whyche maye eyther be sene, felt, or otherwyse perceyued, by suche commodities as doo ensue to man therof: and that lyke as blynde men by felynge sometyme fynde that out, whiche they can not see, so they consyderynge how wonderfully all thinges wer made, myght cum to summe knowledge of God, whom to haue true knowledge of, is the hyghest felicitie that man can haue. And yet we shall not nede to seeke for God in forreyne thynges, for we maye fynde hun in oure selues, yf euery man wyl loke on himselfe, and marke in himselfe the myght, wysedome, and goodnesse of his maker. For where as God hath shewed vnto vs certayn tokens of his godhed, in the heuenly balles and circles aboue, and on the yearth beneath, in the sea, and in all lyuynge creatures on yearth, yet hath he wrought in none of theim more wonderfully, then in man. But if any man be of suche grosse wytte and capacitie, that he can not atteyne to the knowlege of the mouynge of the starres, in the skye aboue, or of the ebbyng and flowyng of the sea, how water should fyrste spryng, howe ryuers should styll euermore continue running, and briefly the pryuy and secrete causes of

Seyng he him self geueth life and breathe to all men euery where.

And hath made of one bloud al nacions of me, for to dwel on all the face of the yerth. And hath appoynted afore how long tyme, and also the endes of their inhabitacion. That they shold seke god, if they myght fele and fynde hym. Though he be not far frō euery one of vs.

For in him we lyue, we moue, & we haue our beynge as certayne of youre owne poetes sayde. For we are also his generacion.

other lyke thynges, he nede not loke far, for he may se god in euery man. For by him all we do lyue, we moue, and we haue our beyng, and there is none other that we are dettours vnto for ȳ we be any thyng at al, but only he, that created this worlde of no thing: and his benefit it is, and none others, that we haue life, which we muste sone forgo and leaue, yf he leaue vs: and we ought to thank none other, that ȳ mẽbers and partes of this lyuely body doth eche of thẽ his duety, the yes see, the legges go, and the handes worke. It is euydent than that god is in euery one of vs, that he worketh in vs, as a worke man would by a toole, that he himselfe had made. And man expresseth God, not only as the worke expresseth the worke man, but as the chylde doth resemble hys father or mother, by a certayne lykenesse and symplytude of fauour or complexion. For so doth the holy scriptures teache vs, that God made Adam, (whiche was the firste man, of whom all men came,) a boody of moyst cleye, wherin he should be like vnto other beastes: but with his own mouth breathed he into ȳ same yearthen ymage, part of hys heuenly breath, wherby we myght more nere resemble God our father. And forbecause the natures be sumwhat like, we should more easyly attayne vnto the knowledge of hym: whiche propertye he gaue to none other creatures on yearth lyuyng. Thynke not ye thys thyng vnlyke to a thynge of truth, for sum of your owne countrey men that wer poetes haue affirmed the same, that I alleged out of the scriptures: and emong other, Aratus sayeth the same in hys worke called Phenomena, in halfe a verse, in thys wyse: We all cum of hys lynage. It is no matter though he spake thys of Jupiter, for in that, ȳ he called Jupiter the chyef and hyghest God, he thought him withal, to be the father of all lyuyng thynges, but especially of menne. Wherfore seyng that we are of the lynage of God, by simplytude of oure mynde, which he hath gyuen vs, we haue an euil opinion of our father, yf that whereas we be accounted menne for that parte in vs, whiche we can not see, (the whyche is reason,) we wyll thynke hym to be lyke an ymage of golde, syluer, wodde or stone grauen by wytte of man. For what is a greater inconuenience, or more agaynst reason, then that man, (who though he be sum what kynne to god his heauenly father, yet for all that is nothyng lesse then God,) should be hable to make any ymage with hys handes, that can haue in it the power and vertue of god? Reason would that the same thyng which is wourshypped as god, should be more excellent, then he that geueth wourshyp vnto it. Now how diuerse wayes doth man passe an ymage, whych he doeth wourshyppe as it wer God? Fyrst of all this shape of his boody, man hath receyued of God, besydes and furthermore dooeth he breath, he lyueth, he moueth, and he worketh. Fynally by agilitie and quickenesse of ȳ minde, he beareth in him a certayne resemblaunce of God the father. But in an ymage there is no suche matter. Wherfore if it bee to goddes greate dishonour yf we wourshyppe a mortall man for god, how muche more than doeth it disagree with the true honour of God, to wourshyppe an ymage made of tymber, as it pleased the artificer to make hym: of whyche tymber, yf he had bene so disposed, he myght haue made a benche, or a fourme to syt on, whiche thyng is not onely nothyng lyke god, (who hath no boody) but also, besydes the outward shape of the boody, hath nothyng lyke a man, no, not one iot of that part, wherby man is lyke vnto God.

And

¶And the tyme of this ignorannce, God regarded not. But nowe byddeth al men euery where repent, because he hath appoynted a day, in the which he wil iudge the world with rightwisnes, by that man, by whom he hath appoynted, & hath offered fayth to al men, after that he had rayled him from death. The texte.

Which reprochefull iniury though it be haynous before god, yet he of his great fauour and loue that he beareth to man, hath not reuenged hymselfe, but hytherto hath wynked at mannes ignorannce, vntyll the tyme was cum that he had determined to open himselfe to all men, and to cast cleane awaye all darke and blynde errours, which men haue so long ben conuersaunt in. Whiche tyme is now present, wherin he monysheth all menne to leaue theyr olde errours, and turne to hym. For hys wyll is that those that repent, shall haue forgyuenesse, whyche they that wyll be stubberne, shall not in tyme to cum, haue: forbecause he hath appoynted a daye, whan he wyll iudge the whole worlde, and that wyth a iuste and streyght iudgement, whyche no man shall escape. And therfore he sendeth his messangers to warne men, lest any man myght pretend ignorannce in these thynges for hys excuse, and proffereth remyssyon of synne to theym that wyll repent, leste any should saye that god wer not mercyfull. For both these purposes, chose he Iesus of Nazareth an excellent person, whom he sent in to the worlde for thys cause, that all men by his meanes, myght bee conuerted to worshyp the true God: and hath geuen hym power to iudge the vnfaythfull, and suche that wyll resist thys doctryne. And this is he whom he promysed by the mouthes of his prophetes many yeares past, that he shoulde cum to be both a saluiour and also a iudge. And loke what he promised, he hath hytherto performed very certaynly. For he was so borne, so taught, euen so troubled with veracyō, and so slayne: and in conclusion, so arose he from death to lyfe, as it was before prophecied that he should. And there is no doubte, but that he wyll as surely performe all other thinges that remayne behynde.

Because he hath appointed a daye, in the whyche he wyl iudge þ world vp righteousnes. By þ man by whō he hath appointed, and hath offered fayth to al men After that he had rayled him frome death.

¶Whan they heard of the resurrection from deathe, sum mocked, and other sayde: we wil heare the agayne of this matter. And so Paul departed from emong them: Howbe it certayne men cleued vnto him, and beleued: emong the which was Dionisius a Senatour, and a woman named Damaris, and other with them. The texte.

Whyles Paule spake these woordes, certayne that stoode by, gyupnge good eare to all other thynges that wer spoken, whan they had hearde mencion made of arysyng frō death to lyfe, they mocked at it, as an vnlyke thing and a thing that were not to be beleued, because that no Philosopher hadde holden any suche opinion before, though there wer sum, whyche sayde that the soules remayned on lyue after the deathe of the boody, and sum other also whyche sayde that the soules entred out of one body into an other. But others that were not of so rashe a iudgemente, sayde: We wyll heare the agayne an other tyme of thys same matter. And in this maner Paule dimised that coumpany. Yet sum there wer emong them, that wer perswaded, and toyned themselues wyth Paule: emonge whome was Dionysius a Senatour, whiche afterwarde was Bysshoppe at Athens, instituted by Paul, and a certayne woman whose name was Damaris, and besydes these dyuerse others.

¶The.xviii.Chapter.

¶After this, Paule departed from Athens, and came to Corinthe, and founde a cer- The texte.

tayne Jewe named Aquilla, borne in Pontus, lately come frome Italy with his wyfe Priscilla (because that the Emperoure Claudius had commaunded all the Jewes to departe frome Rome) and he drewe vnto them, because he was of the same crafte, he abode with them, and wrought: theyr crafte was to make tentes. And preached in the Synagoge euery Sabboth daye (settyng forth in the meane whyle the name of ꝑ lorde Jesus) and exhorted the Jewes and the Gentiles.

WHan Paule had gotten thus muche gaynes (litle and slendre though it wer) of encreasyng and auauncynge the gospell of Christ at Athens, a citie of verye corrupte maners, he wente thence to Corinthe whiche is the chefeste marte towne in all Grece: and as it was the welthiest, so was it by reason of ryotte, incontinency, and pryde, very vicious. There he by chaunce, met with a man whose name was Aquila, whiche obserued the Jewes religion, but was borne in Pontus, whyche Pontus is a parte of the lesse Asia, bendyng towardes the North. This person as god would, was cum thyther but of late afore frome Italye, wyth hys wyfe Priscilla, forbecause that the Emperoure Claudius hadde commaunded all Jewes that wer in Rome, (as ther wer a great number,) to auoyde the cytie. And because these were of the same craft that Paule was, he lodged in one house togyther wyth theym, (for he woulde not be alone,) labourynge, as they did, with his handes, least he shoulde burthen any man. And theyr crafte was to sowe togyther skynnes to make tentes withall. And lyke as Peter was not ashamed to returne to his crafte of fyshyng, as often as nede compelled him, so the greate apostle Paule, whiche valiauntly had sustained and borne many stormes for Christes sake, was nothynge ashamed to take in hande agayne sowyng of skynnes, which for to further the Gospell, he had for a time layde asyd. Yet in this meane whyle ceased not he to preache the Gospell, disputyng in the synagoge euery sabboth day both w̄ the Jewes and also with the Gentyles.

The texte. ¶When Sylas and Timotheus were come from Macedonia, Paule was constrayned by the spirite, to testifye to the Jewes that Jesus was very Christ. And when they sayd contrary, and blasphemed, he shoke his rayment, and sayd vnto them: your bloud be vpon your owne heades, from henceforth wyll I go blameles vnto the Gentyles. And he departed thence, and entred into a certayne mannes house, named Justus, a worshipper of God, whose house ioyned hard to the Synagoge. Howbeit, one Crispus the chief ruler of the Synagoge, beleued on the lorde with al his household, and many of the Corinthians whan they gaue audience, beleued, and wer baptysed.

In the meane season Sylas and Timothee, whom Paule wylled to folowe hym to Athens, came from Macedonie. This done Paule because he was much sory that he had don very lytle good there, was constreined by the spirite neuertheles, to preach yet diligently Jesus of Nazareth to the Jewes, affirming that he was Messias, whom the prophetes had before promysed, and that through him only and none other, man should obtayne saluation. But whan they clamoured against him, yea in so much that they wer not afrayd blasphemously and sclaunderously to speake against Jesus & Paul: he hauyng in remembraunce what the gospel in that case would hym to do, shooke his lappe, as who should say, that he cast in theyr teeth that he hadde freely brought vnto thē the message of saluation, which they ought to haue ioyfully receyued, and sayd vnto thē: Yf you had rather perysh then to be saued, stande ye to your own harme, for almuche as ye are the occasion of youre

And sayde vnto them: youre blood be vpon

owne

owne death. For, seyng that I haue don my duety, the fault can not be layde to me. Wherfore I wyll hereafter go to the Gentiles, accordyng as the lorde commaunded vs. And in thys wyse he withdrawyng hymselfe from the cumpanye of the Iewes, entred into the house of a certayne man named Titus, and Iustus by syrname, a man that was well disposed, who dwelte harde by the Synagoge. Than Crispus whiche was chiefe of the Synagoge by reason that he dwelled nere, beleued in the lorde wyth all his whole householde: and dyuerse others of the Corinthians after they had heard Paule, beleued, and wer christened.

your owne heades. From hences forth wyll I go blamelesse vnto the Gentiles.

The texte. ¶ Than spake the lorde to Paule in the night by a vision: be not afrayed, but speake, & holde not thy peace: for I am with the, and no man shal inuade the that shal hurte the. For I haue much people in this cytie. And he continued there a yere and sixe monethes and taught them the word of god.

But whan Paul had there neyther, not profited so muche as hys moste gredie desyre and diligent seekyng was, by reason that the Iewes dyd stykely barke agaynst him, and he had in his mynde purposed to leaue Corinth, the Lorde stayed hys wauerynge mynde, apperyng to hym in hys sleepe in a vision, and saying: let not the stubbernesse of the Iewes feare the, neyther kepe thou close the doctrine of the Gospell for theyr cause: for thou must not more regarde the inuincible malice of a fewe, then the health of many. Wherfore continue boldely in preachyng the Gospell, and put thy truste in me, and I shall reskew and defende the agaynst them, be they neuer so many. And no man shall sette handes on the to vexe or trouble the, for I wyl be thy defendour. Wherfore depart not hence, for in this cytie (though it be vicious) there is a great number of people whiche I haue already appoynted to lyfe euerlastyng. Whan Paul heard thys, he leauynge and forsakynge hys own purpose and determination which was but of mannes deuise, and obeying the counsel of god, continued at Corinthe a yeare, and an halfe, constantly and frankly preachyng the gospell.

The texte. ¶ When Gallio was rewler of ꝑ countrey of Achaia, the Iewes made an insurrecyon with one accorde, against Paule, and brought hym to the Iudgement seat, sayinge: this felowe counselleth men to worshyp God contrarye to the lawe. And nowe whan Paul was about to open his mouth, Gallio sayd vnto the Iewes: yf it wer a mater of wronge, or an euyl dede (o ye Iewes) reason woulde that I shoulde heare you: but yf it be a question of wordes or of names, or of your lawe, looke ye to it your selues. For I wyl be no iudge of suche matters, and he draue them from the seat. Than all the Grekes toke Sosthenes the chiefe ruler of the Synagoge, and smot him before the iudges. And Gallio cared for none of those thynges.

And whereas one Gallio beyng proconsull, that is to saye the lorde deputie there, dyd in those dayes rule the realme of Achaia vnder Cesar the Emperoure, within whiche countrey the sayde cytie of Corinthe is situate, the Iewes which had made conspiracie agaynst Paule, and a comotion emonge the people, drewe hym before the place of Iudgement where the lord deputie sate, accusyng hym, and saying: Thys man contrary to Moyses lawe, counseleth men to worshyp God after a newe sorte, and bryngeth in newe trades of relygyon. Whyche complaynte whan Paule openynge his mouth was aboute to make aunswere vnto, Gallio perceyuynge by the accusatyon or endytemente that was broughte in and declared, how the controuersie betwene them concerned the Iewyshe religion, dyd fynde a meane to ryd his handes of the examinacion thereof: and preuentynge Paule, who was than in a redynesse to speake in defence and declaratyon of hymselfe, sayde

vnto the Jewes: Maysters, I occuppye here the rowme of an officer to minister iustice in cauſes, by the authoritie of the Emperour, and to ſee cyuyle iustice kepte, and that nothinge be done agaynſte the commen cyuyle lawes of Rome. Wherefore yf wronge wer don to any man, or any haynous dede of myſchiefe committed, ỹ oughte to be punyſhed by the lawes, ye myght iustly compel me, yea & it wer my duety, to heare you. For the ſerching out of ſuche matiers appertayneth vnto me. But yf it be no ſuche matier, but ſum ſpecial or pryuate contencion, that is growen emong your ſelues, aboute names of ſectes, or cõmunicacion of the Jewes religion, and of your own countrey lawes emong certayne priuat perſons of your own ſelfe: becauſe neyther it appertayneth to myne office, nor I can diſcuſſe them whiche am ignorannte of your lawe, it wer beſte for you to make an ende of it youre ſelues. For I wyll medle in no ſuche matiers. With theſe woordes he cauſed theym to auoyde from the place where he ſate in iudgemente. The Grekes ſeeyng thys, ſmote Soſthenes which was of the chief of the Synagoge, becauſe that he and his houſholde had taken Paules parte, forſakyng the Jewes: and were more moued wyth Soſthenes, then wyth Paule, becauſe they ſuppoſed that Paul could haue done nothyng at Corinthe, vnleſſe that he had bene mainteyned by Soſthenes. Yet for all this, the proconſul would not medle ſeyng thys buſineſſe, but diſſembled that he ſawe it. Foraſmuche as the Romaynes hated the Jewes, and yet put no difference betwene a Jewe and a chriſtẽ mã: the proconſull, whiche was a Romayne, dyd not paſſe or regarde what one Jewe dyd vnto an other, beyng perfect that that ſorte of people, had wont to be euery where buſy and full of trouble and contention.

Than all the Grekes toke Soſthenes the chiefe ruler of the Synagoge and ſmote him before the iudges ſeate. And Gallio cared for none of thoſe thynges.

The texte.

¶ Paul after this, tarryed there yet a good whyle, and than tooke his leaue of the brethren & ſailed thence, and in to Siria Pryſcilla, & Aquila accompanyng him. And ſhore his head in Cenchrea, for he had a vowe. And he came to Epheſus, & lefte thẽ there, but he him ſelf entred into the ſynagoge, and reaſoned with the Jewes. When they deſyred hym to tarye longer tyme with them, he conſented not, but bad them fare well, ſaying: I muſte nedes (at this feaſt that commeth) be in Hieruſalem: but I wyll returne agayne vnto you yf God wyll. And he departed from Epheſus: and whan he was cum vnto Ceſarea: & aſſended vp, and ſaluted the congregacion, he departed vnto Antioche: and when he had tarryed there a whyle, he departed, and wente ouer all the countrey of Galacia and Phrigia by order, ſtrengthenyng all the diſciples.

But Paule hauyng in minde the warnynge that God hath gyuen hym, thoughe he perceyued the rage of the Jewes dayelye to encreaſe more and more, yet he continued there a good ſorte of dayes more. And at the laſte perceyuyng that the goſpell was well forward there, he thoughte it beſte to departe for a ſeaſon and to gyue place to the furious ragyng of the Jewes. And ſo takyng hys leaue of the brethren, he appoynted to ſayle into Siria, hauynge Aquila with hym and hys wyfe Pryſcilla. And forasmuche as Paule perceyued that the Jewes, wer moſte moued, becauſe ỹ he a mã borne vnder the Jewes law, ſemed to ſet no ſtore by the tradicions of the lawe, before he toke ſhippyng at Cenchrea, which is ỹ hauẽ at Corinthe, he ſhore his head, making a ſolemne vow accordyng as ỹ cuſtome was emong ỹ Jewes. He dyd not thys craftyly to coulour or to feigne wyth theim, but he had regarde vnto charytie, that they ſhoulde not be offended. For his deſyre was to wynne them all to the goſpell, and therfore did he frame himſelfe to all mennes appeties, as nere as he could, to the entente that he myght wynne theym all to

all to Christ. Emong the Jewes, he ordred hymselfe as a Jewe, and whan he was emong those that wer not circumcised, he also behaued hymselfe as a man vncircumcised. But thus bare he with them for a space, because they wer so wedded to superstition, that they coulde not easily bee pulcked from it, vntill suche tyme as the trueth of the gospell myght more clerely sprynge abrode. For to make a vow and to shere thy head vpon the same, is not that thing whiche of it selfe is euyll: but to put confidence in suche Jewishe ceremonies is damnable. And in lyke maner circumcision hurteth not a man that beleueth in Christ, neyther yet to be vncircumcised, in whiche matter at a tyme it is the parte of charitie to geue place, vntill a man see opportunitye, and in suche wyse as whan he shall haue opportunitie, he speake against the same. But in all other matters that of theim selues are nought, we must not geue place to any mannes weakenesse. For Paule neuer bare with the Gentils in any matier of commyttyng aduoutry, or worshyppyng idolles: but in kamyliar conuersacion together, in neglectinge choyse of meates, in cityng or allegyng their Poetes, sumtime he bare with them. So first they arryued at Ephesus, which is a cytie vpon the sea syde in the lesse Asia, whiche properly and without any other addicion, had woont to be called Asia. There he left Aquila & Priscilla, who wer desirous to tarye and to dwel at Ephesus. And himselfe entryng into the Synagoge of the Jewes that dwelt there, disputed with theim. Of whome whan he was desired to continue there a great while, he excused hymselfe, and tooke his leaue of them, and puttyng them in hope that he would shortly see them agayne, he coumforted them in this wise: There is no remedye I muste nedes kepe this feast that is now at hande, in Hierusalem, but I wil returne agayne vnto you, by goddes grace. Whan he had spoken these woordes, he departed from Ephesus, and sayled towardes Hierusalem: and whan he had aryued at Cesarea, a cytie in the countreye of Palestyne, he went vp to Hierusalem, and saluted the congregacion. From thence he toke his iourney to Antioche that is in Siria. After he had taryed there a whyle he went forewarde on his iourney that he had begon, goyng ouer al the countrey of Galacya, and Phrigia, confirming the disciples faith in euery place, whersoeuer he mette with any assemblye of them. Thus carefull was Paule for hys flocke that he had wonne to Christ.

When they desired hym to tary longer time wt them, he consented not but bad them farewell, saying: I must nedes (at this feast that cometh) bee in Hierusalem.

¶ And a certayne Jewe named Appollos, borne at Alexandria, came to Ephesus, an eloquente man, & mighty in the scriptures. The same was enstrumed on the way of the lorde, and spake feruently in the spirit, and taught diligently the thinges of the lorde, and knewe but the baptisme of John onely. And the same began to speake boldly in the Synagoge. Whom whan Priscilla & Aquila had heard, they tooke him vnto them, and expounded vnto hym the way of God more perfectly. And when he was disposed to go into Achaia, the brethren wrote, exhorting the disciples to receiue him. Which when he was cum, helped them muche which beleued through grace: For he ouercame ỹ Jewes mightily, and that openly, shewyng by the scriptures, that Jesus was Christ.

The texte.

In the meane space one Appollos an Alexandrian borne, but one that kepte the Jewes religion, a man that was well learned, and had good knowledge of holy scriptures, came to Ephesus, where as Paule had left Priscilla and Aquila. This Apollos was halfe a christen man. For he had learned ỹ rudymentes and first rewles of the gospel of the christen men, and with feruente desier he dyd communicate the same to others, that himselfe had learned, and suche thinges as he knew of Jesus, before that he the said Apollos was chri-

And knewe but the baptisme of John onely

stened with Christes baptisme,(whereby grace was more plentyfully geuen) he taught diligentely, but as yet he knewe not the sayde baptisme of Christ, but knewe onely the baptisme of Johu, wherby penaunce was taught, and preached. This Apollos beyng not yet fully enstructed in those thynges that Christ had taught,thought that sufficient: Whome whan Priscilla and Aquila heard boldely speake of Jesus, but yet in suche sorte that they well perceyued hym to bee not fullye enstructed in the preceptes of the gospell,and seeyng hym endued with so many good qualities,that,as it appered, he woulde bee an excellent preacher and setter forth of Christes name, they tooke hym home with them, and seuerally taught hym more parfectly the mysteryes of the gospell, accordyng to the doctryne that Paule had taught them before.They refused not hym to be a teacher, which though he wer diligent,yet was not perfecte:and he on thother syde disdayned not to bee monyshed of any man what euer he wer. They gaue example in so dooyng, that suche ought gently to bee holpen forwardes, in whom any hope of dooyng well remayneth.Agay ne here is an exaumple, that we must gladly learne of any man,suche thynges,the knowledge wherof cannot bee let passe without perille of damnacion. Apollos was christened in the name of Jesus,and receyued the holy ghost. But than afterwardes he was dysyrous to go in to Achaia, where as Corinthe is, to thende that he myghte preache the gospell: the brethren seeyng hym wylling of hys owne accorde, did sette hym forwardes,and more prouoked hym to it,& wrote letters in cõmendacion of hym,to the disciples in Achaia, that they should receyue hym. Who dyd after hys commyng thither,muche good vnto them,that had been conuerted to the faith, and valyauntly dyd sette foorth the gospell. For the holy ghoste holpe to set forwardes his eloquence that he had toyned with knowledge of the holy scriptures. With whiche weapons he beeyng armed, dyd stoutly put the Jewes to sylence, that continually contended agaynst the young sowen corne of the gospell that was bladyng vp, shewyng openly and also playnely by euidẽt testimonies of the scriptures,that Jesus was the same Messias,whom ỹ Jewes had so many hundred yeres loked for,and that al thinges that ỹ prophetes spake before of Messias,did agree in hym.

Whom whan Priscilla and Aquila had heard.

For he ouercame ỹ Jewes myghtily, and that openly, shewyng by ỹ scriptures that Jesus was Christ

¶ The.xix.Chapter.

The texte.

¶ It fortuned that whyle Apollos was at Corinthe,Paule passed through the vpper coastes,and came to Ephesus,and found certain disciples, and said vnto them:haue ye receyued the holy ghost sence ye beleued? And they sayde vnto hym: no, we haue not heard whether there be any holy ghost or no. And he sayd vnto them, wherewith were ye than Baptised?And they sayde:with Johns baptisme. Than sayde Paule: John verely baptised with the baptisme of repentaunce, saying vnto the people that they shoulde beleue on hym, whiche shoulde cum after hym:that is on Christ Jesus. When they hearde this,they were baptised in the name of the lorde Jesu. And whan Paule had layde hys handes vpon them,the holy ghost came on them, and they spake with tonges,and prophecied,and all the men wer about twelue.

But euen as Priscilla and Aquila had amended Apollos in suche poyntes as he lacked,beyng necessary for a christen man to haue, so Paule fynding others in lyke takyng,dyd. For whiles that Apollos was at Corinthe,whiche is ỹ chiefe cytie in Achaia: it chaunced that Paule after he had goone ouer ỹ other countreyes of Asia the lesse,whiche decline most to ỹ North & East,returned to Ephesus.There foũde he certain of ỹ disciples that

that wer no perfecte Christians, whiche wer in one flocke emonge the other brethren. Wherfore Paule to the intent that he mighte more perfectlye instructe them, asked whether that they had receyued the holy ghost, synce the tyme that they wer conuerted to the faith. They, forasmuche as their errour was of no malice, but of playne ignorannce, frankely answered and frelye as it was in dede, and said: No, neither haue we euer heard yet hitherto, whether there be any holy ghost, that is giuen to thē that beleue. Thā said Paul: forasmuche as ye are taken for christen men, whose baptisme than were ye baptised with? They made aunswere: with the baptisme of John: for we thought that sufficient for vs. Than sayde Paule: In that haue ye not done amisse that in tymes paste before the gospell came to mannes knowledge abrode, ye receyued baptisme. But that is not sufficient for youre eternall saluacion. For lyke as the doctrine of John was not perfecte, but dyd onely testifye of Jesus that he was the true giuer of saluacion, who should cum after him, makyng ready their myndes, that they shoulde beleue hym whan he came: so dyd not Johns baptisme wholy iustifie, but onely exhorted men, that by repentaunce for their lyke myspent they should prepare their hertes for the visitation that woulde streight afterwardes cum, whyche with hys baptisme through fayth, would take awaye al manner of synnes, and by his spirite should enriche the myndes of the faythfull with heauenlye gyftes of grace. This tradicion had the apostles receyued of Jesus the Lorde, that they that beleued in the gospel, should be christened in the name of ỹ father, of the sonne, and of the holy ghost. They that erred onely through simplicitie, and for lacke of knowledge onely deserued thus to be instructed. And they beyng once warned herof, obeyed their counsellours, and immedyatly wer christened in the name of Jesus the lord. This done whan Paule had layde his handes on them, the holy ghost came downe on them, and the thynge it selfe that ensued, dyd manyfestly expresse what the visible token meaned. For they did both speake dyuerse languages, and prophecied also of hydden and secret thynges that wer to cum. The numbre of those persons that wer men, amounted euen to a dosen or there aboute.

And they sayd vnto hym: no we haue not heard whether there be any holy ghost or no.

And when Paul had laid handes vpon them, the holye ghost came vpon them.

¶ And he went into the synagoge, and behaued hymselfe boldly for the space of three monethes, disputyng and geuyng them exhortations of the kyngdome of God. When dyuerse wered hard harted and beleued not, but spake euyll of the waye (and that before the multitude) he departed from them, and separated the disciples. And he disputed dayly in the scoole of one called Tyrannus.

The texte.

Whan Paule had this done, and as a man would saye, had renewed hys authoritie, forasmuche as he beyng the preacher of the Gentiles, had geuen the holye ghoste by layinge on his hande ouer the faithfull, euen as the other Apostles had done, he entryng into the Synagoge of the Iewes that dwelled there, openly and freely spake to all men, preachynge that hope of saluation was to be obteyned by Jesus onely: whyche thynge he dyd moo then fewe dayes, for it was the space of whole three monethes, dysputynge of the kyngdome of god, which is heauenly and spirituall, against them that with tooth and nayle stykkely vpheld the carnall kyngdome of the lawe. But whan certayne of the Synagoge gaue no credence to those thynges, that wer spoken of Paule, but stubbernely resisted, insomuche that openlye before the multytude they blasphemously spake against the doctrine of the gospell:

gospell: Paul perceyuyng that it was to be feared, lest that they that beleued might bee corrupted by their malice, left the synagoge of the Jewes, and dyd lykewyse seperate the disciples from them: and yet he ceassed not in the meane season to preache the gospell. But he dayly dysputed in the schole of one Tyrannus, hauyng euen than in mynde, the image of a pure churche, that wer not corrupted with the leauen of the synagoge, whyche churche, should receyue none but those that woulde learne, and that woulde reiecte suche as wer praters, and blasphemous persons.

And he disputed dailly in the schole of one called Tirannus.

The texte. ¶ And this continued by the space of two yeres: so that all they that dwelt in Asia, heard the worde of the lorde Jesu, both Jewes and Grekes. And God wrought specyall miracles by the handes of Paule: so that from his body, wer brought vnto ꝑ sycke, napkyns and partelettes, and the diseases departed from them, and the euyll spirites went out of them.

Thus did he continue by the space of two yeres, with such successe, that not onely the Ephesians, but also diuers others, sum Jewes, and sum gentiles (that resorted thyther from that parte of Asia the lesse, whyche properly is named Asia, where as Ephesus is) gaue eare vnto the gospel. And myracles dyd cause them to beleue hys preachyng, for god wrought both many and also great woonders by the handes of Paule, insomuche that he put away diseases, not with woordes or by towchyng onely, but also napkins and partelettes, whiche had touched Paules body, wer caryed to the sycke, that wer so faynt that they coulde not cum to Paule, and with touchynge thereof aswell diseases, as also euyll spirites wer put away. So great confidence had Paule on Jesus whom he preached.

The texte. ¶ Than certayne of the vagabounded, Jewes, exorcistes, tooke vpon them to cal ouer them (whyche had euill spirites) the name of the lord Jesus, saying: we adiure you by Jesu, whom Paul preacheth. And there wer seuen sonnes of one Sceua a Jewe, and chiefe of the prestes, whyche did so. And the euyll spirite answered and sayde: Jesus I knowe, and Paul I knowe: but who are ye? And the man in whom the euil spirit was, ranne on them, and ouercame them, and preuayled against them, so that they fled out of that house naked, and also wounded. And this was knowen to all the Jewes, and Grekes also, whyche dwelt at Ephesus, and feare came on them al, and the name of the lorde Jesus was magnifyed. And many that beleued, came and confessed and shewed their workes. Many of them whyche vsed curious craftes, brought their bookes, and burned them before al men. And they accoumpted the pryce of them, and found it fifty thousande syluerlynges. So mightily growed the worde of God, and preuayled.

Than certayne of the vagabounded Jewes exorcistes, tooke vpon them to call ouer them (whyche had euyll spirites) the name of the lord Jesus, saying: we adiure you by Jesus, whome Paule preacheth.

Whyche thynge whan certayne Jewes perceyued, whyche were of that sorte of men, that goo aboute and for lucre doo cast out euyll spirites, with certayne ceremonies and solemne prescribed woordes, as it wer of coniuracion, crakyng that they had receyued this cunnyng of Salomon, whom they affirmed to be the authour therof, they also attempted to cast out euyl spirites by inuocacion of the name of our lorde Jesus: not because they entended to sette forth the glory of hys name, or because they would endeuour them selues to doo men good, but because that they supposed thereby to get more aduauntage, and greater name. Wherfore they chaungeyng certayne woordes wherewith they had woonte to coniure, sayde to the euyll spirites: I coniure you in the name of Jesus, whom Paule preacheth that ye departe. This especyally dyd the seuen sonnes of one whose name was Sceua, whiche was a Jewe, and one of the chiefe prestes. And whan they attempted in thys wyse, to proue thys kynde of coniuracion, on a certayne manne that was possessed with an euyll spirite, the euyll spirite answered to those coniurers: I knowe Jesus, by vertue of whose name,

whose name, ye goe about to feare me, I knowe also Paule ꝑ sernaunte and professour of Christ, but what be you, that abuse the name of Jesus, and Paule, to your lucre, wheras ye are the disciples neyther of Jesus, ne yet of Paule? And assone as he had spoken these woordes, the man that was possessed with the euyll spirite, ranne vpon these exorcistes, and conjurers, and gotte the ouerhande of them, insomuche that they had muche a doo to escape with their liues, and scarce got awaye at last naked and wounded, out of the house. This thing after it was bruted abrode, and knowen throughout the citye of Ephesus, both emong the Jewes and the Gentyles that occupyed there, they wer sore afrayed euerye man, and muche praysed the name of the lorde Jesus, whiche was so healthfull to all suche, as beleued well, that it would not be applyed to the lucre or glorye of anye man. And this the mischaunce of fewe dyd profyt many. For many one beyng afrayed by the ensample of the sonnes of Sceua, and specially suche as had begon to beleue the gospell, whan as they sawe that punyshmente was readye at hande for suche, as called vpon the name of Jesus w vncleane hertes, they repayred to Paule, confessyng, and vttering their offences, that by penaunce they myght escape the punishment of God. For the citye of Ephesus was more then all other, geuen to superstitious craftes, as this their owne prouerbe doeth witnesse: The Ephesians learning: by whiche prouerbe was signifyed sorceries and woordes of coniuracion, whiche the Ephesians learned and vsed, that they might prosper and haue good happe in all thynges that they went about, and might preuayle against others in any thing that they attempted. Wherfore many wer there in that cytie whiche beeyng seduced, had eyther vsed suche Judeicall cõiuractions, or els had geuen credite vnto them. And besydes this dyuers of those that had vsed magicalle and curyouse craftes, brought their bokes to the common market place, and burned them in the sight of al persones. Wherof there was so greate a noumber, that the value of them, whan it was rated by casting accoumpt of it, amounted to the summe of fyftye thousande pieces of siluer coyne, euery piece beeyng in value about a grote sterlyng or more. But the losse of this money was great aduantage to the furtheryng of the gospell. For by meanes herof, the worde of God did muche increace and waxed strong, which word was to their saluacion that fully without glosyng and clokyng, dyd embrace it: but to suche, as dyd not vprightly walke therin, it was terryble.

And the euill spirite answered and sayed: Jesus I knowe, and Paule I knowe: but who are ye?

And many that beleued, cam, and confessed and shewed their workes.

many of them, whiche vsed curious craftes, brought their bookes, and burned the before all men. And they accoumpted the price of them and founde it fiftie thousand syluerlynges.

So myghtily grewe the worde of God and preuayled.

The texte.

¶ After these thinges wer ended, Paule purposed in the spirite (whan he had passed ouer Macedonia and Achaia) to goe to Hierusalem, sayng: after I haue been there, I must also see Rome. So sent he into Macedonia, two of them that ministred vnto him, euen Timotheus and Erastus: but he himselfe remayned in Asia for a season.

Whan Paule had thus happily spedde by the space of two yeres, continuyng at Ephesus, he was monyshed by the holy ghost, to depart thence, and so purposed with hymselfe to walke ouer Macedonia and Achaia, and than to take his tourney to Hierusalem, sayinge: I muste see Rome also, but I wyll first goo to Hierusalem. Whan he had fully decreed thus with hymselfe, he sente before hym, a couple of those that awayted on hym, that is to say, Tymothee and Erastus, vnto Macedonie, to gather mennes almesse, for succourynge those nedye, that wer at Hierusalem, and that they might make ready their myndes agaynst Paule came. But Paule hymselfe stayed

stayed for a season in Asia.

The texte. ¶ The same tyme there arose no litell adoo about that way: For a certayne man named Demetrius, a syluersmyth (which made siluer shrynes for Diana) was not a lytel beneficiall, vnto the craftesmen. Whom he called together with the workemen of like occupacion, and said: Syrs ye knowe that by this craft we haue our auauntage. Moreouer, ye se & heare, that not alone at Ephesus, but almost throughout Asia, this Paule hath perswaded & turned away muche people saying that they are not Gods whiche are made with handes. So that not only this our crafte commeth into parel to be set at nought: but also that the temple of the greate goddesse Diana, shoulde be despysed, and her magnificence shoulde be destroyed, whom all Asia and the worlde worshipped.

About this time, a greuous commocion was stirred vp against the gospel emong the Ephesians: but not by the Jewes thā, as it was accustomed before to be, but by suche as stycked ouer muche to the tradicion, which they had receyued of their forefathers, as concernyng the superstitious worshyppyng of their goddes. The Ephesians, as is afore sayde, were wonderfully geuen to curious learnyng, & Diana (as the gentiles supposed) had a great power in enchauntementes, and therefore they sayde she had thre faces or headdes, as Hecate had. This was the cause that she was so greatly worshipped at Ephesus. Marke here now that lucre and gaynes was the firste occasion of this commocion, and the superstitious people forderers to the same. For there was at Ephesus in those dayes, a certaine man named Demetrius, a syluersmyth by his occupacion. This Demetrius, where as he was a maker of siluer shrines or tabernacles for Diana, because the moone in colour somwhat resembleth siluer, procured for all that wer good craftes men of the same occupacion, no smalle gaynes. Wherefore Demetrius called together, al such as had aduauntage by makyng ymages of Diana, and all craftes men of the same occupacion whom he knewe woulde fauour his cause, because they were of the same crafte, and made a seditious oracion in this wyse: Maysters, it is time for vs to looke to our profite with all our endeuour. I nede not make rehersall, for it is well knowen vnto you all, that our crafte is very gainfull throughout all Asia, by reason that Diana is so worshipped: whiche religion yf it shoulde fayle, nedes must it folowe, that our aduauntage shalbe smalle. But ye bothe heare & see: (for the matter is playne & open) that this selfe we Paule hath preached here these .ii. yeres nowe, that those goddes, whiche are made by the handes of mā, ar no goddes: neyther any image to haue any power of the goddes in them, that is eyther grauen, of timbre, or made of any metall in mouldes. And by this his preachyng hath he perswaded many, not here in Ephesus onely, but also throughout all Asia, and hath turned an huge noumbre of people, from worshyppyng of the goddes. Now forasmuche as this crafte is out lyuing, & thereby we fynde also our howshoudes, what shall els come of it, but yf this hys preachyng continue, our gaynes and lyuing will decay, and we shall fall in to pouertie: Wherefore if we shoulde now let this matter slippe, we might well be accounted very slacke in lookyng to our own profites. But yf there be any man here present, that passeth light on this daunger of leasyng his profite and gaynes, by the decaye of oure crafte, whereby we nowe haue great lucre and aduauntage, yet the common relygyon oughte to moue all menne forasmuche as yt we suffre Paule to contynue in dooyng these

thynges

thynges without punyshemente, we see it is to bee feared, leste that the temple of the great goddesse Diana, whiche is now of great fame and renoune, and whet vnto men of their zeale and deuocion, haue nowe daylye greate recourse, and whiche is enriched with great offerynges, shall in processe bee had in no reputacion at al. For who is so mad to wourshyp the temple, yf he be perswaded that the patrone of the temple is no god? And by this meane will it cum to passe, that a goddesse so full of maiestye, and beyng at this daye for many causes, iustely had in great honour, shall by lytil and lytill be rooted out of mennes myndes, and hertes, where as she is now wourshypped, not in this cytie onely and in Asia, but also thorowout all the whole world. And therfore yf ye suppose it bee a wyse mannes parte to see to his profite: in case ye thynke it bee a godlye thyng to defende the goddes of our countreye from dishonour, now shewe your selues to bee men outright, and helpe to withstande this mischief that is at hande.

The texte.

¶ Whan they heard these thinges they wer full of wrathe, & cryed out, saying: Greate is Diana of the Ephesians. And all the cytie was on a roze, & they rushed into the common halle with one assent, and caught Caius and Aristarchus, men of Macedonia, beeyng Paules cumpaignions. Whan Paul would haue entred into the people, the disciples suffred him not. But certain of the chief of Asia (which wer his frendes) sét vnto hym, desiryng hym that he would not preasse into the commou halle. Summe therfore cryed one thinge, and sum an other, and the congregacion was al out of quyete, and the more parte knewe not wherefore they wer cum together.

And all the cytie was on a roze, and they rushed into the common halle with one assent, and caught Caius & Aristarch', men of Macedonia, beeyng. Paules cumpaignions. Whan Paule woulde haue entred into the people, the dysciples suffered him nor.

With this occacyon the myndes of the multitude wer so stirred vp, that euery one of them began to crye with greate lowdenesse: Diana the greate goddesse of Ephesus. With this same so sedicious a clamoure, al the whole cytie of Ephesus was stirred vp, and as the people ranne hastely, the multytude of them beeyng cleane out of all order, they mette together, and made streight waye to the common place of the citie, where playes and sightes are wount to bee shewed, and in suche a place commonly the people beeyng in any rage or furye, is most mayster, and beginneth frayes and sedicions, and thyther they haled with them by force and violence, a couple of men beeyng Macedonians borne, that is to weete Caius and Aristarchus, whiche were two compaignions of Paules. But whan Paule vnderstandyng what had been dooen, was in mynde to cum foorth before the multytude, partely to helpe his felowes, and partely to perswade and pacifye the people, the dysciples woulde not suffre him, thinkyng it to bee an vnadvysed parte for him to delyuer himselfe to the multytude, beyng in suche a rage, seeyng that he could thereby nothyng at all further the gospell. Beysdes the dyscyples, others also the pieres and chief rewlers of Asia, whiche although they had not hytherto professed the name of Chryst, yet inasmuche as they wyshed nothyng but good to Paule, sent woorde vnto hym, and required hym in their names, that he woulde not put hymselfe in daungier with the multytude, whiche than was muche moued agaynst him, and vp in a great roze. In the meane space there was emong the people, many sondrye murmuringes, neuer an one lyke an other. For (as in suche cases commonly it chaunceth) necryed that one thyng was to be doen, an other an other thing. For the muoltytude was gathered together of diuerse nacions, and they emong thē selues of sundrye myndes, in somuche that sum there wer, yea, the moste parte of them, that wyste not what the matier was, that they wer cum thither for.

¶ Sum of the cumpany drewe forth Alexander, the Iewes thrusting him forwardes.

Alexander

Alexander beckened with the hand, & would haue geuen the people an answer. When they knew that he was a Jew, they arose a shout almost for ỹ space of two houres, of all men, crying: great is Diana of Ephesus.

Wherefore the veray tyme required that sum man shoulde make an oracion vnto theym, whiche was in fauoure with the people, that thys sodayne commotion myght by sum meanes be asswaged and pacyfyed. Than was there one Alexander compelled to stande foorthe oute of the thyckeste prease of the people, by reason that the Jewes dyd thrust him forward to cease this seditious commocion with sum oracion. For no man durst bee so bolde, as to treate or to make anye wordes of the matter before the multitude, that was than in a rage, and in dyuerse and sondrye myndes, forasmuch as what soeuer shoulde be spoken, it coulde not be chosen but that one parte or other woulde be offended with it. Wherefore he beyng so thruste forwardes, beckened with his hande, and desyred theim to geue eare vnto him, and was than aboute to haue made sum answere. But whan as the multytude vnderstode that Alexander was a Jewe, (which people wourshyp one God, and abhorreth the goddes of the gentiles,) then was this tumulte eftesones renewed, forasmuche as they supposed that he woulde say sumwhat to the dishonour of theyr goddesse Diana. Wherfore they all cryed wyth one voyce. Diana the greate goddesse of Ephesus. And thus they continued crying, by the space of almost two houres.

When they knewe that he was a Jewe, there arose a shoute almoste for the space of two houres, of all men, crying: greate is diana of the Ephesyans.

The texte.

¶ Whan the towne clarke had ceased the people, he sayde: Ye men of Ephesus, what man is it that knoweth not, how that the cytie of the Ephesians is a worshipper of the greate Goddesse Diana, of the ymage whyche came from heauen. Seyng than that no man sayeth here agaynst, ye oughte to be contente, and to dooe nothyng rashely: For ye haue brought hyther these men, whiche are neyther robbers of Churches, nor yet dyspysers of your goddesse. Wherfore, yf Demetrius and the craftes men which are with him, haue matter against any man, the lawe is open, and there are rewlers, lette theym accuse one an other. But if ye go about any other thyng, it shalbe determined in a lawfull congregacyon. For we are in ieopardy to be accused of thys dayes vproute, for as muche as there is no cause, wherby we may geue a rekenyng of this concourse of people. And when he had thus spoken, he let the congregacion departe.

But at the laste whan as the Scribe of the cytie had entreated the multytude to kepe silence, Alexander spake vnto theym in this wyse: Ye men of Ephesus, for what purpose dooe ye make all this clamoure and buysynesse? For what man is there lyuing so ygnoraunt, but that he knoweth howe the cytie of Ephesus doeth wourshyp great Diana, and her ymage that fel from heauen? And forasmuche as no manne sayeth contrarye to the thynges that ye affyrme, ye nede not to make all this businesse, but ye muste goe peasably to worke and doe nothyng rashely. For ye haue brought hyther these twoo men, whiche haue neyther committed sacrilege, by robbynge anye Churche or other holy place, ne yet blasphemy agaynst our goddesse. Yf it so wer, than the people myght iustely flocke together, and reuenge theyr quarell. But yf that Demetrius the syluer smythe, and other hys adherentes of the same occupacion, that wer the occasyon of all this busynesse, haue any matier to laye to any mannes charge, they nede not thus to runne into the open place, whiche was made for an other purpose, that is to saye, for enterludes, and pageauntes, wrastlyng, and suche other syghtes, nor yet thus seditiously to make thys vnlawefull assemblie, wyth suche greate clamoure and wonder. For there be lawes here in this cytie, there is sessions kept, and there be officers sent from the emperoure, by the name of proconsuls, or lorde

debities that may discusse suche causes, and maye ende all controuersies, and matiers of variaunce, and may punyshe the malefactours. Let them there pleade their matters, that wer the occasion of this assemblye, forasmuche as it appertey neth not to the commons to medle with theyr priuat matiers. Yet yf it wer so that the matter wer publyke, and pertayned to the commons, it wer not for all that nedeful to discusse it so seditiously: But if ye requite that any thing be done, it may be brought to passe in a lawefull assembly, called together by those that haue authoritie, and in due fourme, accordingly. Now is it to be feared, lest that we be complayned of vnto thofficers for this commocion, and that it be thought that we went about to make an insurrection, seyng that we can allege no probable cause, wherfore thys assemblye of the people was gathered together in to the comon place of enterludes, sightes, & games. Whan he had thus sayde, the multitude departed.

¶ The .xx. Chapiter.

The texte. ¶ After that the rage was ceased, Paule called the disciples vnto hym, and tooke hys leaue of them, and departed for to goo into Macedonia. And whan he had gone ouer those partes, and had geuen them a long exhortacion, he came in to Grece, and there abode thre monethes. And whan the Jewes layde wayte for hym, as he was about to sayle into Syria, he purposed to returne throughe Macedonia. There accompanyed him into Asia, Sosipater of Berrea: and of Thessalonia, Aristarchus & Secundus, and Gaius of Derba, & Timotheus: & out of Asia, Tichecus, & Trophimus. These goinge before, taried vs at Troas. And we sayled away from Philippos after the dayes of swete bread, & came vnto them to Troas in fyue dayes, where we abode seuen dayes.

After that this commocion was clene ceased, Paule called the disciples together, and exhorted them, stedfastly to continue in those maters, that they had taken in hande: cõcerning their fayth in Christ: than he enbraced theym, and bad theym fare wel, and so departed towarde Macedonia. And after that he had walked ouer the partyes of Macedonia, and had gyuen exhortacion at large to the congregations whersoeuer he chaunced to meete with any of them, wylling them to continue in the puritie of the gospell, and that they should profite therin, he came to that part, which is properly called Grece, in which Grece, Achaia is situated: Where, after that they had continued by the space of three monethes, and wer about to departe thence and to sayle into Syria, he perceyued that the Jewes had layde awayte to hurte him in that iourney by water, he therfore thought it better to take shipping at an other hauen, and to returne to Macedonia agayne, and from thence to sayle to Syria, where as he first arryued, whan he came to Macedonia.
At this iorney Sosipater of Berrea sonne vnto Pyrrhus, and besides hym Aristarchus, and Secundus, being both of them Thessalonians, & besydes these, also Caius of Derba and Timothie wer with vs. And besydes theym Tichicus and Trophimus, bothe of them beyng of Asia. These men whiles that Paule taried in Macedonia, had gon before to make ready all thynges that wer necessary, to entre the sea without daungier, and taryed oure commyng at Troas. We passed by Macedonia, and so came to Philippos: frõ thence after the dayes of sewete breade, which folowe easter, immediatly we departed, and within fyue dayes we came vnto them at Troas, where we taryed seuen dayes.

¶ And vpon one of the Sabboth dayes, whan the disciples came together for to breake

breade,

bread, Paule preched vnto them, ready to depart on the morow: and contynued ꝧ preachyng vnto midnyght. And there wer many lyghtes in the chamber where we wer gathered together, and there sate in a wyndoe a certayne young man named Eutichus, beyng fallen into a depe slepe. And as Paule was preaching, he was the more ouercum with slepe, and fel downe from the thyrde loft, & was taken vp dead. But when Paule went downe, he fell on him, and embraced him, and sayde: make nothing a do for hys lyfe is in him. So whan he was come vp agayne, and had broken the breade and eaten, and talked a long while (euē til the morowyng) at the last he departed. And they brought the young man alyue and wer not a lytle comforted.

There chaunced a wonderfull notable thyng. For vpon one of the Sabboth dayes, whā the disciples wer assembled, as their custome was, to breake breade, Paule playing eache where the parte of a good pastoure, refreshed their mindes with preachyng of scriptures, and forasmuche as he was purposed the nexte day to departe thence, he continued so preachyng vnto them vntyll it was ferre fourth nyghtes. And least that night might haue bene occasion to breake of this delectable and pleasaunt sermon, there were manye candelles in the sollare where as we wer than assembled. Emong the multitude there was a certayne yong man, whose name was Eutichus, that sate in one of the wyndoes. This young man by reason that Paule continued talkyng so long, wexed slepie, and at the last so sore came the slepe vpon hym, that he fell flatlyng downe to the grounde thre floores hyghe: by and by men ranne to hym, but he was founde dead, and brought into the house. Whan as Paule perceyued that, he came downe, and after the ensample of the prophet Hely, he bended his body, and laye vpon him, as thoughe that he did by embracing, cherishe or kepe warme the dead body. Whan he had so done, he turned himselfe to the disciples, that were muche troubled wyth thys sodeyne chaunce, and sayde: be ye nothyng troubled with this chaunce, there is yet lyfe in hym: for the body is not clene deade. Whan he had thus comforted them, he went agayne vp into the soler, and brake the bread, and eate therof: and after thys, whan he had agayne so long comuned wyth theym that it began to be light, and that the breake ofday appeared, he toke his leaue of thē, and so at length departed. So paynefull a thyng is it, for a moste louynge father to departe from his dere chyldren. And they that remayned with the young man, brought him alyue and hoole into the soler agayne. Whiche thyng did not a lytle refreshe the myndes of all that wer there present. For it was not sytting, that that same word that bringeth health to all men, should haue bene occasion of the young mannes death.

And there sate in a wyndoze a certaine young man, named Eutichus being fallen into a depe slepe

And brought ꝧ yong man alyue & wer not a lytle comforted.

The texte.

And we went afore to shyppe, and lensed vnto Asson, there to receyue Paul. For so had he appoynted, and would himselfe go on foote. When we wer come together at Asō, we toke him, and came to Mitilenes. And we sayled thence, and came the nexte daye ouer agaynst Chios. And the nexte day we arryued at Samos, and taryed at Trogilliō. The nexte daye we came to Mileton: for Paul had determined to sayle ouer by Ephesus, because he woulde not spende the tyme in Asia, for he hasted (yf it were for hym possible) to kepe at Jerusalem the day of Pentecost. And from Mileton he sent Messaungers to Ephesus, and called the elders of the congregacion.

And we, whan we had taken shipping at Troas, sayled to Asson, whiche is a citie nere to the sea syde within the countrey of Troas. For Paul had so determined that we should go thyther before by water, and he would folowe by lande, eyther because it was more safer so to dooe, or els that he myghte salute mo by the waye. And after that we mette togyther at Asson, and had receyued Paul in to the shyppe, we came al together to Mytilene, which is a cytye on the sea syde in the Yle of Lesbus. Thence departed wee and

the nexte day after, we came agaynst Chias ylande. Lykewyse agayne the day folowing, we arryued at the yland of Samos, and from thence sayled to Trogyllion, that is a citie on the sea banke of Asia, directly agaynst Samos. There taryed we the same nyght, and the next day after came to Mileton, which is a cytie in Caria. And although that we in oure saylyng by the coastes of Asia, should first cum to Ephesus, then to Trogilion or Mileton, yet Paule hadde purposed wyth himselfe to passe by Ephesus, leste that he shoulde spende awaye that tyme tarying in Asia, if it should haue chaunced that he could no sakely for watche beyng layde for him, sayle in to Syria. For he hastened to kepe his witsontyde in Jerusalem, yf he possibly myght so doo. Yet leste that he shoulde seme eyther not to regarde, or els to hate the Ephesiãs, he sent frõ Mileton, sum that should wil thauncyent curates of ỹ congregacion of Ephesus, whom he had left charged wyth the same congregacion, to cum vnto him.

And from Mileton he sente messaugers to Ephesus, and called ỹ elders of the congregacion.

The texte.

¶ Which whã they wer cum to him, he sayd vnto them: ye know frõ the first day that I cam into Asia, after what maner I haue bene with you at all seasons, seruyng ỹ lord with all humblenesse of mind. And with many teres, and tentacions, which haue happened vnto me by the layinges in awaite of ỹ Jewes. Because I would kepe backe nothyng, that was profitable vnto you. But to shew you & teache you openly, & throughout euery house, witnessyng both to the Jewes, and also to the grekes, the repentaũce that is towarde God: And the fayth towardes our lorde Jesus.

To whom after they were cum, he spake in thys wyse. Bzethren, I shall not nede to reherse vnto you my vpright behauiour in preaching the gospel. It is not vnknowen vnto you your selues, whyche haue sene the same, howe I haue behaued my selfe emonge you, all the while, euen frome the fyrst day that I came in to Asia, vntyl this houre: and that I soughte not myne owne glory, or lucre, but that I haue obeyed the commaundement of our lord Jesus Chryst in preaching his gospel, and haue in al thinges ben comformable vnto his will, inasmuche as I folowed his steppes, who made low, humbled himselfe, and delyuered himself to be afflicted and tormented and to dye, that he might clense and establysh his churche. Euen so lykewyse hath bene my conuersacion in settyng forth the gospel, with all humylytie or lowlynes, yea and also shame, which I haue suffered of the enemies of the gospell, with often teres which I haue shed, beyng careful for the congregacion, with much affliccion or trouble, that I haue ben in, through the deceytes of the Jewes. that can not abyde that the benefyte of the gospell shoulde be communicated and partened vnto the gentyles. And yet none of all these mischaunces haue troubled my mynde so greately, that I haue at any time for feare of affyccion, lette passe any thyng that apperteyned to your healthe, neyther yet haue I spared, though it were with daungier of my lyfe, to open vnto you any thyng that might be profitable for you, and to instructe you both openly in the synagoges, and also priuely within mennes houses, as occasyon hath serued: not preachyng vnto you, as the Jewes myndes were that I shoulde haue done, that is to saye, circumcision, obseruing of sabboth daies, and washynges, but repentaunce for your lyfe that ye did lede before, which god requireth in all men, that he may saue al men: and ful confidence in oure lorde Jesus Chryst, whose gospell whosoeuer beleueth, shall be saued whether he be a Jew, or a Greke, whether circumcised, or els vncircumcised. And therfore the same fauour and grace whiche is indifferently profered vnto all

And with many teres.

Wytnessyng both to ỹ Jewes, & also to the Grekes, the repentaunce ỹ is towarde God. And the fayth towardes oure lorde Jesus.

men

men, I haue indifferently preached vnto all men, not hauing respect to the person, state, or degre of any manne, nor beyng feared or discouraged by the malyce of the Iewes, who for the setting furth and magnifying of the law, do withstand the gospell: nor yet diuyen from it by the fiercenesse of the gentyles, whiche do so stiffelye vpholde and mayntayne the superstition whych they haue receyued of theyr forefathers. For that same affliction, and persecution in whiche I was here, dyd moue me, rather because I sawe that the congregation was in sum daungier, leaste any man beyng offended wyth myne aduersitie, myght be alienated and turned awaye from the gospel, the because that I passed for the shame that I was put to, or for the sorowes or woe which I suffred and endured. And in case I did at any time elschewe peryl or daungier, I dyd it rather for your pleasure, to satisfie your appetites, hauyng respect to your profit, then because I cared or passed any thyng for the losse of myne owne lyfe.

¶ And now beholde I go bounde in the spirite vnto Ierusalem, not knowynge the thynges that shall cum on me there, but that the holy ghost witnesseth in euery cytye, saying: that bondes and trouble abide me. But none of these thinges do moue me, neyther is my lyfe deare vnto my selfe, that I myght fulfyl my course with ioye, and the ministracion of the word which I haue receyued of the Lorde Iesu, to testifie the gospell of the grace of God. The texte.

And I am very glad that I haue so done. Yea and now, though I be free in body and not in any bandes, yet beyng in spirite or mynde as it were in holde, I take my iourney towardes Hierusalem, where I am not verye certeyne what wyll become of me, but onely because that the holye ghoost in euery citie, partely by mouthes of the prophetes, and partely in myne owne mynde, doeth signifie vnto me, that it shall cum to passe that I shalbe both fettered and tormented. Which thing though I both beleue and know certaynely, shall chaunce vnto me, yet none of al these thynges make me afraid to execute the dutie of an apostle, whiche I am called vnto, though I should be assured to abyde the paynes of death for my labour. For it is not this life that I so muche regarde, whiche can not perishe beyng vnder the tuicion of Christ, but more do I esteme my maysters commaundement, then my lyfe: and that I maye ende this my course in preachyng the gospell, as cherefully, as I haue hytherto ioyfully abyden it. Nothyng is there that more delyteth me, then that the gospell may be furthered by my afflictions. I haue delite in nothyng els but styll to runne forwardes in the race of the Gospell, wherin the Lorde hath set me, vntyll that I cum to the marke, beynge well assured that I shall accordyngly be rewarded at his handes, which is mayster of the game, whan he shall see tyme at his owne pleasure, who is without deceyte. I aduaunced not my selfe vnto this office, but the Lorde Iesus sette me in this roume, for to preache aswel to the Iewes, as also to the gentiles these most gladsum tidinges, which is that it hath pleased god freely to saue euery man by beleuyng in the gospell. Wherfore wyllyngly and with all my herte wyll I now fulfyll this my vocacion, not regardyng whyther I lyue or dye. And he holde I goe bounde in the spirit vnto Ierusalem, not knowyng the thinges that shall cum on me there, but ye the holy ghost witnesseth in euery citye, saying: that bandes & trouble abyde me.

¶ And now behold, I am sure, that hence forth ye all (thorow whom I haue gon preachyng the kyngdom of god) shal se my face nomore. Wherfore I take you to recorde this day, that I am pure from the bloud of al men. For I haue spared no laboure: but haue shewed you all the counsel of god. Take hede therfore vnto your selues and to al the flocke, emong whom the holy gost hath made you ouerseers, to rule the congregation of God, whiche he hath purchaced with his bloude. The texte.

And nowe behold, I am sure þ hencefoorth ye all (those to whō I haue gon preachynge the kyngedome of god) shal se my face no more Wherfore I take you to recorde this day, þ I am pure frō the bloude of all men.

As long as I conueniently might, I was present with you and holpe towardes your saluation, teachinge, admonishinge, exhortinge, coumfortinge, and rebuking, as I sawe occasion, with ofte recourse to see you. But now am I certayne by inspiracion of the holy ghoost, that ye shall neuer more see me in this worlde agayn, neither ye Ephesians, nor yet any others that are inhabytours of the lesse Asia, vnto whom I haue already preached the kyngdom of god. I haue doon my duty with all diligence, and vprightly. Wherfore seying that I must depart from you without any hope of returne, this do I protest before you al, that if any man perishe eyther by his own, or els by others defaulte, I am not gyltie of theyr death. I haue shewed euery man the true way to euerlastyng lyfe. I haue opened vnto you the will of god, howe he is minded to saue mankind, and what they must do that continue in stedfast beleefe towarde our lorde Iesus, in suche wyse that no man can say for excuse of himselfe, that he knewe it not. I myselfe haue giuen you ensaumple, bothe dooyng, and also suffering all that I might, to haue you continue in puritie of the gospell. No mannes death can bee imputed to me. And now it aryseth not of my free wyll that I must hence departe from you, nor yet dooe I for feare of any persecution conuey myselfe awaye, but wyttyngly and wyllyngly gooe I to vndoubted daungier of my lyfe, beynge so wylled by the spirite of Christ. Wherfore what ye can not cure by through my presence that must ye supply with your owne diligence. See that your owne heartes fayle you not, or els that your foote slyde not backe from those thinges, that ye haue well entred in to, but ye that are the elders, and vnto whom I haue committed cure of this flocke, watche, partly for your owne behalfes, leaste ye be seduced by false apostles, and partly for the whole flockes sake, whyche ye haue taken in hande to fede. I haue vprightly executed myne office, that was assigned and deputed to me of our lord. Take ye like care and thought, and with sembleable good wyl and vprightnes of behautour for the flocke, that the holy ghost hath made you byshoppes of, that is to say, ouerseers, to take dylygente hede, that Christes shepe lacke no holsome foode, and not to playe the partes of woulues, but of faythfull shepherdes, towarde goddes owne congregacion, which ye must not neglygently looke vpon, forasmuche as god did sette so muche store by it, that he purchased it by the bloude sheddyng of his onely begotten sonne. Ye must therefore be ware that in no wise the ware which God hath so derely bought, may perysshe or miscary through your negligence.

The texte. ¶ For I am sure of this, þ after my departing, shal greuous woulues enter in emonge you, not sparing þ flock. Moreouer, of your owne selues shal mē arise speking peruerse thinges to drawe disciples after thē. Therfore awake, & remembre, that by the space of iii. yeres, I ceased not to warne euerye one of you, both night and day with teares.

For I am sure of this, þ after my departynge shall greuous woulues entre in emonge you not sparyng the flocke.

I do not warne you of these thinges afore hand so ernestly for nothyng. For right certaynly assured I am, that you shal not styll haue Paules with you, but after my departyng, fierce rauening woulues shal preasse in emong you, as it wer in to foldes destitute of the shepherde, whiche shall not spare the flock, but shall assaye by al meanes to disperse and scatter the congregacion. Than is it to be feared, leste that suche as are weake, beyng euen ouerthrowne with aduersitie, wyll forsake the gospell. But yet is there an other daunger muche greater then this, that I haue alreadye spoken.

There shall cum not onely from foreyn places, whiche by feare, by threatening, by

nyng, by deceytefull perswasions, and by fayned and cloked holynesse, shall endeuour themselues to corrupte youre pure liuing, and to withdrawe your libertie that ye haue by the gospell of Jesus Christ: but also euen emonge your selues shall certayne men aryse, whiche betraying thys concorde and vnytie of myndes, that ye are nowe in, shall speake wicked and pernicious thinges, and suche thinges as shal muche swerue from the syncere veritie of the gospel: And such speakers shal not meane, entend, or labour, ꝑ Christes flock maye bee safely preserued vnto him, but to haue disciples in their own name to folowe their tayles, to thentent that they may seme to be no final fooles, as though they wer afeard leste they should seme preachers nothing excellent, but altogether vnlearned, vnlesse they shoulde teache sum newe straunge poynctes of doctryne, of their owne brayne. But deuilishe is ꝑ new inuencion, whan men shall adde vnto the gospell, whiche of it selfe is sufficiente. He that is a pastour or shepherd in dede, had rather that Christ had disciples, then hymselfe to haue disciples. And of hym dooeth a good pastoure receyue meate where with to fede them. But these men for to gette themselues renoune, and for their owne priuate & worldly lucre, make of Christes disciples, their owne disciples, and wyll be thought to bee founders of the doctryne of the gospell, whereof we in very dede are but stewardes and mynisters. Wherefore the greater the daungier is that is at hande, so muche the more diligently watche ye, hauyng still in mynde how that I (whan I was in Asia by the space of three yeres) ceassed not day and nyght to admonyshe and warne euery one of you with teares.

¶ And now brethren, I commende you to god, and to the woorde of his grace, whyche is hable to buylde farther, and to geue you an inheritaunce emong all them which are sanctified. I haue desired no mans syluer, golde, or vesture. Yea, you your selues know that these handes haue mynistred vnto my necessities, and to them that wer with me. I haue showed you al thynges, how that so labourynge, ye ought to receyue the weake, and to remember the woorde of the lorde Jesu, howe that he sayde; it is more blessed to geue then to receyue. The texte

And thus brethren, because I must forthe departe from you, I commytte you all to god (who will not forsake hys flocke) and to preachyng the woordes of his gospell, wherin what soeuer persones doo syncerly, and vprightly vse them selues, and doo rather sette forth the franke bountie, and goodnesse of god, whiche he freely geueth to all men, then the iustice of the lawe: them will the fauour of god helpe forewarde in the same, I for my parte accordyng to my duty, haue cast the foundacion: but god, that worketh all these thynges by me, may buylde on it, that the same whiche is begonne, may accordyng to his wil, be finished, and like as it hath hytherto chaunced vnto you, by profession the gospell to bee the sonnes of god by adoption, so ye continuing in this godly purpose, ye may attayne to the heritage which is promysed vnto all suche, as are sanctifyed by the grace of god, whether they be Jewes, or els gentyles. Ye haue seene how carefull I haue been, what trauayle I haue taken, ye haue seen what perilles I haue susteyned for your sakes, seking of you no rewarde for it, neyther honour, neyther aduauntage of gaynes, in somuche, that I haue not receyued somuche as necessaryes at your handes, whiche thother apostles abrode doo, and I both lawefully and also with good conscience might haue receyued. I neuer desired golde, or syluer, or apparell of any man. For (as it is not vnknowen vnto you all) these handes of mine haue sufficiētly ministred al thinges that

I haue desyred no mans syluer, golde or vesture.

I haue shewed you all thinges, how that so labourynge ye ought to receiue the weake.

either I or my felowe with me needed. I myght haue taken these thinges of you, knowyng ỹ a labourer is worthy his wages and hiere, but I thought it better to loke for all my rewarde at gods hand: and I endeuoured my self by al meanes to gyue you a right perfit ensaple, ỹ ye which haue by successiō receyued the charge of the flocke, maye perceyue it to be the dutie of a good shepeherd, ỹ wheras he refuseth no labour to profite his flocke, yet that he absteyne from receiuyng rewarde of any man, because of the weake, lest that any man be the more lothe, or maye beare the worse wyll to the gospell, for that he his compelled to fynde hys curate, or els leste any man passe lesse on the wordes of the pastours, because that he maye thynke them in his daungier, forasmuch as they receiued benefite at his hand. For the nature of men is suche, that they, (after what sort I can not tel,) set lesse by them to whom they haue bene any thyng beneficiall. And although it be right, that they whiche bestowe the ryches of the gospell on you, be holpen agayne of you, with your temporall goodes, whiche be so vyle in respect of the other, that there is no comparison betwene them, yet I knowyng many weake persons to be emong you, would not gyue any man occasion to magyn euyl of vs. Endeuour your selues to folow thys myne ensample as nere ye maye, hauyng styll in mynde, what our lorde Jesus sayde: It is better to gyue then to receyue.

And to remember the wordes of the Lorde Jesu.

The texte.

¶ And whan he had thus spoken, he kneled downe and prayed with them all. And they all wept sore, and fell on Paules necke, and kyssed hym, sorowyng, most of all for the wordes whyche he spake, that they should see his face nomore. And they conueyed him vnto the shyppe.

Whan Paule had thus sayde, he kneled downe as his custome was, and al they lykewyse dyd the same, and made their prayers. Than euery man wept excedyngly, in somuche that they toke hym about the necke, and kyssed him, as takynge gredely the fruicion of hym that streyghtwayes should be plucked away from them: for euerye man was sory in his mynde, for hys departure, but moste specially for one worde that Paul had spoken whan he sayd that they shoulde see his face neuer more in the worlde. Whan this was done, they brought hym all a longe to the shippe (as their dutie was,) and loked after hym, whyles he sayled, as farre as they coulde see hym.

¶ The.xxi. Chapter.

The texte.

¶ And whan it chaunced that we had launched furth, and wer departed from the, we came with a streyght course vnto Chous, and the day folowyng vnto the Rhodes, and from thence vnto Patara. And whan we had gotten a shyppe that woulde sayle vnto Phenyces, we wente aborde into it, and set furth. But whan Cyprus began to appere vnto vs, we lefte it on the left hande, and sayled vnto Syria, and came to Tyre. For there the shyppe vnladed her burden.

AND after we had set vp sayle, and wer gone out of syght of them that stoode on the banke lokyng after vs, we layed streight furth and arryued at the Yland called Chous, and nexte day after at Rhodes, and thence furth tyll we touched at Patara, which is a citie of Licia, nere to the sea side. There found we a shippe, that was readye to sayle toward Phenice and we toke shyppyng there, and sayled therin. But whan the Yland of Cyprus appered vnto vs, we leauynge it on the lefte hande, sayled toward

Syria

Sirta, and arriued at Tire, whiche is a cytie sytuate on the sea banke of Phenice, as Sidon is lykewyse. We desired rather to sayle streyght forth to Palestine, but because Tyre was a marte toune, the master of the shyppe would nedes set hys marchaundyse on lande there.

¶ And when we had found brethren, we taryed there seuen dayes. And they told Paul through the spirit, that he should not goe vp to Hierusalem. And when the dayes were ended, we departed and went our waye, with wyues and children, tyll we wer cum out of the cytie. And we kneled downe in the shore and prayed. And whan we had taken our leaue one of another, we tooke shyp, and they returned home agayne. The texte.

But whan as we founde sum disciples there also, we taryed with them seuen dayes. Emong them wer sum, whiche beyng enspired with the spyrite of prophecie, counseled Paule, that he should in no wyse go to Hierusalem. But yet for all that, whan the seuen dayes wer expired, we departed from Tyre, all the disciples with their chyldren and wyues, accompanyng and bryngyng vs out of the citie to the sea banke. Where after we had kneled down and made our prayers with one consent, and had taken our leaue one of another: we tooke shyppyng, and they returned home agayne.

¶ When we had full ended the course from Tyre, we went downe vnto Ptolomaida, saluted the brethren, and abode with theim one daye. The nexte daye, we that were of Paules cumpanye, departed and came vnto Cesarea. And we entred into the house of Philip the Euangelist, whiche was one of the seuen, and abode with him. The same had fower doughters virgins, whiche dyd Prophecye. The texte.

From Tyre we sayled to Ptolomaida, whiche is a citie on the sea, nere to the hyll named Carmelus. Here we saluted our brethren, and remayned one daye with them. Nexte daye after, Paule and we went furth on oure iourney, and came to Cesarea, a cyty of Palestine, and entred into the house of Philip, whiche first of all had preached the gospell to the chamberlayne, and to the Samaritans, and was one of the seuen deacons, that the apostles had instituted and ordeyned at Hierusalē. With him we abode. This man had fower doughters all vnmaried, whiche had abundauntly the spirite of prophecie, accordyng to the prophecie of Johel.

¶ And as we taryed there a good many of dayes, there came a certayne Prophete from Jewry, named Agabus: whan he was cum vnto vs, he tooke Paules girdell, and bounde his feete, and handes, and sayed: Thus sayeth the holy ghoste, so shall the Jewes at Hierusalem bynde the man that oweth this girdell, and shall delyuer him into the handes of the Gentiles. The texte.

And whan we had continued so iourneying in his house certayne dayes, there came a prophet from Jewry, whose name was Agabus. He takynge his lodging emonge vs, and baptyng there, tooke Paules gyrdell, whiche after he had knotted about his owne legges, accordynge to the custome of the olde prophetes, whiche had wount to expresse before by sum visible token, that thyng that they prophecied of, thorough the inspiracion of the holy ghost, sayed: Thus sayeth the holy ghost. He that oweth this gyrdle, shall so be bounde of the Jewes at Hierusalem, and they shall delyuer hym into the handes of the Gentiles.

¶ When we hearde this, both we and other whiche wer of the same place, besought him that he woulde not go vp to Hierusalem. Then Paule answered and sayed: what do ye weppyng and vexyng myne herte? I am ready, not to be bound onely: but also to dye at Jerusalem for the name of the Lorde Jesu. Whē we coulde not turne his minde we ceased, saying: the wyll of the lorde be fulfylled. The texte.

We

Then Paule answered, and sayed: what do ye weppyng and vexing myne herte.

We beynge muche feared with these woordes, and the disciples also that dwelled there with many weppynge teares desired hym, that he should not committe ne put himselfe into the handes of the Jewes at Jerusalem. This was the godly affection & zele of them, that wer lothe to haue so excellent a pastour to perishe. But Paul, which had a more certayne answer of the holy ghost in his mynde, & knew ỹ he should first goe to Hierusalē, & should after that see Rome, sayed vnto them: wherfore dooe ye make my herte sory with your vayne teares? For the daungier that the prophetes warne me of, doeth nothing moue me, but your dolour and sorowe maketh me to be sory and pensife. I am fully mynded to further the thing which the holy gost wylleth me, namely the gospell. I nothyng feare bondes, whiche I haue been well enured with. For god forbid, that I for feare of enpysonment, should leaue of from furthering of the gospell, seeyng that I am ready, yea yf it wer, to dye at Hierusalem for my lorde Jesus sake. Let Paule lye in chaynes, so that the gospell maye haue free lyuertye to passe. Let Paul lese his lyfe, so that the glory of Jesus name may lyuely spryng and flourysche emong all men. I am desirous of lyfe for none other ende, but that I may profite the gospell. But otherwyse I would reken it greate aduauntage gotten, to bee shortly rydde out of this lyfe for Christes sake, wherfore doo not ye mourne for that thyng that I my selfe am desirous of, (yf it shall so please god,) and cease ye therfore to make my mynde pensife with youre weppyng and waylyng, for I can not chose but be sad, seeyng my frendes sad. To these his woordes, whan we had nothyng to aunswer, and sawe hym fully bent to goe to Hierusalem, we suffred hym to departe, saying: the wyll of the Lorde be fulfylled. For these ought to bee the woordes of true Christians, and though they haue not the same woordes still in their mouthes, yet must they continually thynke theim in their hertes, so that in aduersitye, as well as prosperitie, styll must they saye: The wylle of the lorde bee fulfylled.

I am readye, not to be bound onely, but also to dye at Hierusalem for the name of the lorde Jesu.

The texte.

After those dayes we tooke vp our burthens, & went vp to Hierusalem. There went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom we should lodge. And whan we wer cum to Hierusalem, the brethren receyued vs gladly. And on the morowe, Paul went in with vs vnto James. And al the elders came together. And when he had saluted thē, he told by order all thinges, that God had wrought emong the Gentiles by his ministracion.

And so whan we had taryed a fewe dayes at Cesarea, we made readye our selues to take our iourney towardes Hierusalem. And sum of the disciples folowed Paule, and went in compaignie with vs from the cytie of Cesarea, bringyng with them a certayne man named Mnason, whiche was a Cyprian borne, with whome we shoulde hoste at Hierusalem. For he was knowen to bee a good and a godly man, for he had than of longe tyme beleued the gospell, and long had persisted and continued in the synceryte of the fayth. But whan we wer cum to Hierusalem, the brethren gladly and ioyfully receyued vs. And Paule the nexte day takyng vs with hym, wente to James his house ỹ iust, which was called the brother of the Lorde. For he was instituted of the Apostles, bishop of Hierusalē. And thither assembled al the elders. Whom as sone as Paule had euerychone saluted, he rehersed to theim in order, what God had wrought emong the Gentyles by his ministery, emong whome he had nowe a good sort of yeres, preached the gospell.

And whan we were cum to Hierusalē, the brethren receyued vs gladlye.

And

¶And when they hearde it, they glorifyed the lorde. And sayed vnto him: Thou seest brother, how many thousande Iewes there are whiche beleue, and they are all earnest folowers ouer the law. And they are informed of the, that thou teachest al the Iewes whiche are emong the Gentiles, to forsake Moyses: and sayest that they oughte not to circumcyse their childrẽ, neyther to lyue after the customes. What is it therfore? The multitude must nedes cum together: For they shall heare that thou art cum. Do therfore this that we saye to the. We haue fower men, whiche haue a vowe on them: Them take and purifye thy self with them, and do cost on thẽ, that they may shaue their heades: and all shall knowe, that those thinges, whiche they haue hearde concernyng the, are nothyng: but that thou walkest and kepest the lawe. The texte.

Whan they hearde all the matier they glorysied the lorde, that had also powred his grace vpon the Gentiles. But forasmuche as Paule was accused to many of the Iewes, to be one that abhorred Moyses lawe, and that he in settyng furth the benefite that came by the gospell, yelded lesse to the obseruation of the lawe, then he oughte to do: to the entente that a remedye myght be found for this inconuenience also, they sayde vnto hym: brother Paule sayde they, thou seest howe manye thousande Iewes be here that beleue the gospell, and all these are muche affectionate to the law of Moyses. And a rumour there is cum to their eares, whiche we knowe to be false, that thou teachest the Iewes, whiche are emong the Gẽtiles, to forsake & renoũce Moyses lawe, so that they neyther circumcise their chyldren, ne kepe the trade of their forefathers, as concernyng choyse of meates, kepyng of the Sabboth dayes, washyng, and suche other thynges, as the Iewes, whiche are not conuersaunt with the Gentiles, do with great deuotion, obserue and kolowe. These men, beyng restrayned by an acte made of their forefathers, are in differently contented, that the Gentyles be not burdened with ỹ law. But that those, whiche are Iewes borne, shoulde be led awaye from the obseruation of the lawe, to the Gentyles kynde of lyfe, they can in no wyse abyde. Wherfore we must take here good hede, that no sedition be made about this matier. What remayneth than to be done? First it can not be chosen, but that the multitude must be called together. For it wyl soone be knowen, that thou arte cum. Wherefore to the entent that thou mayest be out of this suspicion, kolow our counsell. Here be emong vs fower men, whyche accordyng to the custome of the Iewes, haue taken a vowe on them, ioyne the with them, and fulfyll together all solemne ceremonyes, as they do, that desire to be purified and made holye after their vowe: and yf there be anye thyng beſydes that is to be bestowed on sacrifice or offerynges, bestowe lyke coste as they do, vntyll suche tyme that they haue shauen their heades. And in so doyng, euery man shall knowe for a suertie, those thynges to bee false, that be rumoured abrode of the, and they shall also perceyue, that thou in suche sorte beſydes doest preache the gracious benefite of the gospell, that it is without reproffe of those, that kepe the ceremonies of the lawe, whyche god delyuered them, and other traditions of their eldres, whan they see the do the same, whiche cum had reported the to disproue. And by this meanes shall the Iewes cease to speake euyl of the, whiche are so many in numbre, that they must nedes be had in estimacion and not neglected.

What is it therefore.

The multitude must nedes cum together.

¶But as concernyng the Gentiles whiche beleue, we haue written & concluded, that they obserue no such thyng, saue only that they kepet themselues from bloud, and from thynges offered to ydolles, and from straugled, and from fornicacion. The texte.

But as for the Gentiles, that are conuerted to the fayth, we haue writ

but

but of late vnto them, as it was agreed vpō, and decreed by the apostles and the whole cumpany of disciples, ỹ they shall not be compelled to kepe Moyses lawe, sauyng onely that they absteyne from that flesshe, that is sacrificed vnto ydoles, from bloud, from strangled beastes, and from aduoutrye.

The texte. ¶ Then the nexte daye, Paule toke the men, and purifyed hymselfe with them, and entred into the temple, declaring that he obserued the dayes of the purification, vntyl that an offering should be offered for euery one of them. And whan the seuen daies were now almost ended, the Iewes whiche were of Asia (when they sawe him in the temple) moued all the people, and layed handes on him, crying: men of Israell, helpe. This is the man that teacheth all men euery where agaynst the people and the lawe, and thys place. He hath also brought Grekes into the temple, & hath polluted this holy place. For they had sene with him in the cytie, one Trophimus an Ephesian, whom thei supposed that Paul had brought into the temple. And al the cytie was moued, & the people swarmed together. And they tooke Paul, and drue him out of the temple, & forthwith the dores were shut.

Than Paule dyd after this counsell of James and of the brethren, and takyng vnto hym those fower persones, whiche had solemnely made a vow, went into the temple, and there professyng that his dayes of purifyng were fynyshed, he omitted ne let passe no ceremonye, vntyll that sacrifyce was offered vp for euery one of theim. All this required seuen dayes space for the accomplyshment therof. Whiche beyng almoste expired, certayne Iewes that beleued not, whiche before had seene him in Asia, and there raysed commotion agaynst him, whan as they sawe Paule in the temple, they styrred vp the people, and layed handes on Paule, crying: Ye men of Israell helpe, this is he, whom you haue by report heard of, that hath wandred ouer all countreyes, and hath taught in all places a newe doctryne agaynst thys people, whyche god chose seuerally to hymselfe, against our law also, whyche we receyued of God, and agaynst this temple, whiche is had in greate honour throughout all the whole worlde. And yet is not this wicked person so contented, but hath more ouer brought with him into thys oure temple both Grekes, and others, that are not circumcised, and hath prophaned or polluted and suspended this holy place. (For durynge the tyme that Paule had been in the citie, they had dayly sene in his coumpany, one Trophimus whiche was an Ephesian borne, and therby they coniectured, that Paule had brought him into the temple.) With this troblesum noyse all the citye was reysed, and the multitude flocked together. And they toke Paule and drewe him out of the temple, (as a man woorthy to bee delyuered into the handes of the furious rageing people, to dooe with him what they would, and forthwith the doores of the temple wer shut fast vp, that he myght haue no place whither he might safely escape. For they sought opportunitye, that is to say, a tyme and waye conuenient to kyll him, whiche thing was not lawfull for their religion to dooe in the temple,) as though it wer not an vngodly and a wicked thinge in any place els to sley an innocente.

This is the man ỹ taught all men euery where against the people, and the lawe, and thys place. He hath also brought grekes into the temple & hath polluted this holy place.

And all the cytye was moued, & the people swarmed together.

The texte. ¶ As they went about to kyll him, tydynges came to the hygh captayne of the souldiers, ỹ all Ierusalē was moued. Whiche immediatly toke souldiers & vndercaptaynes, & ran down vnto thē: whan they sawe the vpper captayne & the souldiers, they left smytyng of Paule. Than the captayne came nere & tooke him, and commaunded him to be bound with two chaynes, and demaunded what he was, and what he had dooen. And sum cryed one thyng, sum another, emong the people. And whan he could not knowe the certaintye for the rage, he commaunded him to be caryed into the castle. And when he came vnto a stayre, it fortuned that he was borne of the souldiers, for the violence of the people. For the multitude of the people folowed after, crying: away with him

In the

In the meane space, tidinges came to the captayne marcyall of the Romayne armye, that all the cytie of Hierusalem was reysed vp. The captayne forth with, takyng and toynyng vnto hym souldyers, wyth theyr vnder captaynes, hastened to theym. But whan the Jewes sawe the captayne marciall hastening towarde them with harnessed men, succeassed, and lefte smytyng of Paule. And whan the captayne was cum somewhat nere, he commaunded them to laye handes on Paule, and to bynde him wyth two chaynes, supposynge hym to be sum haynous malefactour, forasmuche as the multitude ordred hym so roughly and so sore. That dooen, the captayne enquired of the Jewes what he was, and what he had committed. But whan he couldehaue no certayne knowlege, by reason of the troublous noyse that they made on eache syde, roryng and crying with a loude voyce, one one thyng, and an other an other thyng, he commaunded that Paule shoulde be brought into the castell, bounde as he was, that he myght knowe the trueth within the place of defence, and of safe custodye, the people beynge sette a parte. And whan as Paule came to the stayghers of the castell, he was caryed of the souldiers, for feare leaste the multytude shoulde byolentlye take him away. For they feared leste they woulde hurte him, before he coulde bee conueighed into the castel. For the multitude of the people folowed, euen to the veray staighers of the castell, cryinge out as high as they coulde, awaye with him, dispatche him, awaye with him.

Then the captayn came nere & toke him, and commaunded him to be bound .ii. chaynes.

And whan he coulde not knowe the certaintie for the rage, he commaunded hym to be caried into the castell. For the multitude of people folowed after crying, awaye with hym.

¶ And whan Paule began to be caried into the castle, he sayed vnto the high captayne, may I speake vnto the? Which sayde: Canst thou speake Greke? Art not þ that Egiptian, which before these dayes, madest an vproze, and leddest oute into the wyldernesse fower thousand men that wer murderers? But Paule sayde: I am a man whiche am a Jewe, of Tarsus a cytie in Cilicia, cytezen of no vyle cytie, I beseche thee suffer me to speake vnto the people. And whan he had geuen him licence, Paul stode on the steppes, & beckened with the hand vnto the people: and whan there was made a great sylence, he spake vnto them in the Hebrewe toung, saying.

The texte.

But after they came to thentreye of the holde, Paule beyng desyrous to satisfye the myndes of the Jewes, that made thys busynesse, sayde to the captayne marciall: maye it please you to geue me leaue to speake vnto you? The marciall aunswered: Canst thou skyll of the greke tounge? For Paule had spoken those woordes in Greke. Arte not thou (sayde the marcyall) the same Egiptian, that hast made commocion before lykewise, and that leadest fower thousande murderers hence into the deserte? Paule aunswered: I am not he whom you take me for, but I am a Jewe borne, and my natyue countrye is Tarsus, a noble cytie in Cilicia. But I praye you geue me lycence to speake my mynde to the people. Whiche whan he had permitted him, Paule standyng on the steppes, beckened with his hand and certified the people, by tokens, that he woulde speake vnto them. And streyghte wayes sylence was made, and he began to speake on this wyse, in the Hebrewe tounge.

¶ The.xxii. Chapter.

Men, brethren, and fathers, heare ye mine aunswere which I make nowe vnto you. When they heard, that he spake in the Hebrue tongue to them, they kept the more silence And he saith: I am verily a man which am a Jewe, borne in Tarsus a cytie in Cilicia: neuertheles, yet brought vp in this citie, at the feete of Gamaliel, and instoutmed diligently in the lawe of the fathers, and was feruently mynded to godwarde, as ye al are this same day, and persecuted this way vnto death: byndyng and delyuering into prison both men and women, as the chiefe priest doth beare me witnes & al the estate of þ elders, of whom also I receyued letters vnto the brethren & went to Damasco to bring them which wer there bound vnto Jerusalem, for to be punished.

The texte.

YE men which be here present, partely by lynage brethren, and partely for your auncient yeares and dignitie fathers, gyue eares to me, whiles that I purge my selfe of those thinges, wherof I am falsely accused vnto you. Whã Paul had spoken these wordes in maner of a preamble, the multitude heryng him speake Hebrewe, made the more silence, whither it wer because that euerye man vnderstode this language, or els because that all men beare more fauour to theyr own countrey speache, then to any other. Than did Paule proceade and goo furth in his tale in thys wyse. To thentent that ye maye perceyue me to haue committed nothing blasphemously, eyther agaynst this Judaical people, or agaynst Moises law, or els agaynst the temple: I am a Jewe borne, my father and my mother bothe Jewes, and borne I was at Tarsus, a citie in Cilicia. But brought vp was I in this citie, at the feete of a man, that ye al knewe wel ynough, whose name was Gamaliel, and euen from my chyldhood was I diligently instructed in the lawe of my countrey, eranestly bente to the honourynge of the true God, in suche sorte as ye do to this present tyme: insomuche that I, for the affection that I beare to the lawe, did persecute this doctrine of the gospell, whiche I nowe professe, pursuyng suche as professe the same, not to pryson and bondes onlye, but also to deathe, entendynge nothynge els then persecution, with sore threatnynges, and sondry kyndes of deathe agaynste the professours of the gospell, byndyng, and casting into prison, both man and woman, that sticked to the sayd doctrine. And that I tel nothynge otherwyse then trueth, he can beare me witnesse, whiche was than the high priest, and all the other auncyentes with him, from whom I receyued letters and toke my iourney towardes Damasco, that I might bryng them prisoners from thence to Hierusalem, which professed Christes name, to thentent that they might be punished, accordyng to the dyscretion of the priestes and elders.

The texte. ¶ And it fortuned (as I made my iourney and was come nighe vnto Damasco) about noone sodaynly there shone from heauen a greate lyght round about me, and I fel vnto ỏ earth, and I heard a voice saying vnto me: Saul, Saul, why persecutest thou me? And I aunswered: what arte thou lorde? And he said vnto me: I am Jesus of Nazareth, whom thou persecutest. And they that wer with me, sawe veryly a light and wer afrayed, but they hearde not the voyce of him that spake with me. And I sayde: what shall I do lorde? And the lorde sayd vnto me: aryse, and go into Damasco, and there it shal be tolde the of al thynges, which are appoynted for the to do. And when I saw nothyng for the bryghtnes of the light, I was ledde by the hande of them that wer with me, and came into Damasco. And one Ananias a perfecte mã (and as pertcyning to the law, hauing good reporte of al the Jewes which dwelt there) came vnto me, and stode and sayde vnto me: Brother Saul, receyue thy syght. And the same houre I receyued my syght, and sawe him. And he sayd: the God of our fathers hath ordeyned the before that thou shouldest knowe his wyll: and shouldeste heare the voyce of hys mouthe, for thou shalt be his witnes vnto al men of those thynges, which thou hast sene and heard And now why tariest thou. Arise, and be baptised, and washe awaye thy synnes in callyng on the name of the lorde.

This minde did I than beare theym, for none other cause, then for that affection that I had to the law, and to our religiõ, which I had receiued of my forefathers whiche thyng is the occasion, that ye nowe at this presente are so muche againste me. Now wyll I tell you, by what occasion I chaunged my mind, which whan ye shal perceiue, perchaunce ye also wyl turne youre myndes. For it chaunced, whan as I went thyther, and was almoste at Damasco, about

to, aboute hygh noone, sodaynly a great lyght compassed me about from heauen, wherwith stryken I was, and I fel downe to the grounde, and hearde a voyce speake vnto me from heauen, saying: Saule, Saule, why doeste thou persecute me? Unto whom whan I had made answere: What arte thou lorde: the voyce sayde agayne: I am Jesus of Nazareth, whom thou pursueste. But my companyons that were with me sawe the lyght, and were sore afrayed, as for the voyce that spake vnto me, they heard it not. Than sayed I: Lorde what is thy wyll that I shoulde doo? The Lord made answer agayne in this wyse: Aryse and goe to Damasco. There shal eche thing that thou muste doe, bee tolde the. And where myne eyes were so daseled wyth the bryghteneste of that lyght, that I coulde see nothyng at all, my felowes led me by the hand, vntyll I came to Damasco. There mette I with a good man, and one that for his vprygyte walkynge in the lawe, was also Godly, named Ananias, of whome all the Jewes that dweste than at Damasco, reported well. This Ananias standing by me, sayed thus. Brother Saule, receyue thy sight agayne. And I forthwith receyued my sight and sawe him. Than sayde he: The God of oure fathers hathe chosen and ordeyned the for this ende, that thou shouldest knowe his wyll, and that thou shouldest see him, that is onelye iuste: whiche iustifieth all thyng, and that thou shouldest heare the voyce of his mouth. For Jesus was in the same lyght, that daseled thyne eyes, and it was hys voyce that thou dydest heare, for because thou shalt be witnes vnto him, before all men, of those thynges, whiche thou hast sene and hearde. And nowe seyng this is the wyll of god, wherfore doest thou staye? Aryse, and be christened, and washe away thy synnes, callyng vnto his name, whom thou before hast persecuted.

¶ And it co[illegible] that when I was come agayne to Hierusalē, and prayed in the temple, I was in a traunce, and sawe him saying vnto me. Make hast, & get the quickly out of Hierusalem: for they wyll not receyue thy witnes of thou beareste of me. And I sayd: Lord, they know, that I pursued and bet in euery Synagoge the that beleued on the. And when the bloud of thy witnes Steuen was shed, I also stode by, & consented vnto his death, and kept the rayment of them that slewe him. And he sayd vnto me, depart, for I wyll sende the a farre hence vnto the Gentyles. The texte.

These thynges done at Damasco, when as I within short space after, had returned vnto Hierusalem, beyng than a newe man, and was prayinge in the temple, rauished I was beyonde my selfe, and Jesus I sawe, whyche sayde vnto me: Make haste, and get the spedely out of Hierusalem, for here wyll they not receyue thy testymony of me. Than answered I in this wyse: lorde, I haue a good hope, that I shal do good emong this people, forasmuch as themselues know, that I for fauour, that I did beare vnto the law, cruely handled thy disciples, hayling into pryson as many as I coulde take, and whyppyng them in all congregations, that gaue credence vnto thy gospell. And yet was I not satisfied with this doyng. But whan the bloud of Steuen was shed, whiche by his death bare faythful witnes of ẏ, and with great boldnes & constancie, I also was by whan they stoned him, and consented to the death of the innocent man, in so much ẏ I kept theyr garmentes, whiche brought him to the place of execution, & that first began to cast stones at him And seyng that euery man may well vnderstande by this, howe muche affectionate I was once towardes the lawe, they maye nowe ryght well perceyue that I chaunged not myne intente without greate causes, and many shalbe

founde, that wyll so muche the more gladly folowe myne ensample, the more they shall see that my zeale was towarde thys olde religion, for loue wherof I the more cruelly persecuted thyne. When I had thys sayde, the lorde answered: Goo I say, and doo as I byd the, for nowe is tyme cum, that the spreadyng of my gospell all the worlde abrode, were begonne. And for thys ende haue I chosen the, that I may sende the from hence to farre countreyes emonge the gentyles.

And he sayde vnto me: departe, for I will sende the farre hence vnto the Gentyles.

The texte. ¶ They gaue him audience vnto thys word, and then lyfted vp theyr voyces, and sayd: away wyth suche a felowe from the yearth: for it is not reason that he shoulde lyue. And as they cryed, and cast of theyr clothes, and threw dust in the ayer, the captayn commaunded him to be brought into the castel, & bad that he shoulde be scourged, and to be examyned, that he myght know, wherfore they cryed so on him. And when they bound him with thonges, Paul sayd vnto the Centurion that stode by him: Is it lawful for you to scourge a man that is a Romayne, & vncondempned? When the Centurion heard that, he went and told the vpper captayn, saying: what entendest thou to doo? for this man is a citezen of Rome.

The Jewes had peaceably sufferd Paul to speake his mynde, vntyll he spake those wordes, that is (I wil sende the to farre countreyes emong the gentiles) These wordes renewed ye tetes one euerye mannes greefe, because that the Jewes beare greate dispite, and wonderfully abhorred the Gentyles: and for thys cause, dyuerse of those also whyche dispised not the gospell, woulde in no wyse that the Gentyles shoulde haue bene made partetakers of the gracyous benefyte that commeth by the Gospell: or yf they nedes should be receyued, that than they shoulde not bee receyued, vnlesse they woulde bee circumcised, as who shoulde saye, that a man myghte not be a good man and in the fauoure of god, vnlesse he were a Jewe. Wherefore when they hearde that the gentiles wer preferred before the inhabitauntes of Jerusalem, wyth great clamour and noyse they interupted Paules tale, and sayde vnto the marcyall: Ridde this felowe out of the worlde, for it is pytye that he liueth. And whan the Jewes by many tokens, vttered the outrageoule greefe of theyr myndes, by crying, and castynge of theyr garmentes, and fynally by throwynge dust in to the ayre, the marcyall supposed that summe haynous crime had been committed, by occasion wherof, al the people thus was stirred vp after so straung a sort: specially seyng that through licence gyuen by hym vnto Paule to tell his tale, there had cum nought els, but more inconuenience, commaunded his souldyers to bryng Paule into the castell, and by waye of examinacion to whyppe hym, to the ende that by that meanes at the least wyse they myght of his owne confession, get oute of hym the cause, why the people tooke vp suche exclamacion agaynst him. And whiles they at the commaundemente of the marciall, were in byndynge hym towardes his whippyng, Paule sayde vnto an vnder captayne standynge by, whyche was appoynted to see hym examined with tormentes: What, is it a thynge lawfull for you to whyppe a Romayne, yea, and that before he bee caste or founde gyltye of his trespace? When whyche wordes whan the petie captayne heard, he spedely went vnto the marcial, and shewed him what he had heard, saying: What intend ye to doo? for this man, whom ye haue commaunded to be whypped, is a cytizen of Rome.

The texte. ¶ Than the vpper captayne came, and sayde vnto him: tell me, arte thou a Romayne? He sayd: yea. And the captayne answered, with a great some obtayned I this freedom And Paul sayd: I was free borne. Then streyght way they departed from him which

shoulde

should haue examined him. And the hygh Captayne also was afrayde, after he knewe that he was a Romayne, and because he had bounde him.

But assone as the marciall heard this, he came to Paule hymselfe, and sayde vnto him: Tell me is that same true, that my petie captayne hathe certified me of? Art thou a citezin of Rome? And whan Paule had affirmed that he was a citezin of Rome, the marcial aunswered: It is a greate matter that thou speakest of. For it cost me a greate summe of money, before I coulde be franchised and made a citezin of Rome. Then sayde Paule: In thys matter my chaunce was better, for I was borne citezin of Rome, and that lawfully, for my parentes before me wer lykewyse. Than furthwith those, which wer readye there to haue gotten out the truth of him by meane of tormentes, departed from Paule. And the marciall also himselfe, feared of hys own part, after that he perceyued him to be a citezin of Rome, because that he had boūd hym. So greatly was the name of the Romaynes than feared.

¶ On the morow (because he would haue knowen the certaynte wherfore he was accused of the Iewes) he leused him from his bandes, and commaunded the high priestes and al the counsel to cum together, and he brought Paul forth, and set him before thē. The texte.

The nexte daye the captayne beynge desirous to knowe what the matter was, that the Iewes had accused him, leused hym oute of hys bondes, and commaunded that the chiefe priestes shoulde assemble together, and all the whole counsell lykewyse, and furthe broughte he Paule before theym, that the matier myght be entreated of by the heades wythout commotion of the multitude.

¶ The.xxiii. Chapter.

¶ Paule beheldc the counsel, and sayd: men and brethren I haue lyued in all good conscience before God, vntyll this daye. And the hye priest Ananias commaunded them ꝑ stoode by, to smyte hym on the mouth. Then sayd Paule vnto him: God shall smyte the thou paynted wall. Sittest thou and iudgest me after the lawe and commaundest me to be smytten contrary to the law? And they that stode by, sayde: reuilest thou goddes hye Priest? Then sayde Paul: I wyst not brethren, that he was the hye priest. For it is wrytten, thou shalt not curse the ruler of the people. The texte.

Than Paule hauyng his eyes fixed and stedfastly sette on the counsell, begon to speake in this wyse: I haue bene conuersaunt in the sight of god, who onely gyueth ryghtful iudgement, vntyll thys present daye, bearyng my selfe vpryghtely and with a good conscience, in all matiers. Whan the hyghe priest Ananias had heard him so boldly speake, and so freely how that streyght wayes he declared and auouched himselfe to be gyltles, to the iudges reproffe, and other his accusars, takynge the matier greuously, that he had not reuerently spoken of hym, neyther that he anye thynge cloked the mattier, commaunded those that stoode by, to buffet hym on the face whyles he was speakynge. This was it, that the lorde had certyfyed Paule of before, whan he said: They shal not receyue thy witnes of me. Than Paul on the one syde disdeynyng in his mynde at this iniurye, whyche was neuer vsed, no not in the iudgementes of the heathen, and on the other syde certyfyyng hym that he should be punyshed at goddes hand afterwardes, in time to cum for such manifest tyrānie, sayd vnto him: god shal smyte the thou whytlymed wal. Sittest thou in this wise, ꝑ whā thou hast heard ꝑ matier, thou mayest geue sentence according as ꝑ law requireth, & commaundest thou me Sittest thou & iudgest me after the lawe and commaundest

dest me to be smytten cõtrary to the lawe? And they that stode by, sayde reuylest thou goddes hyghe prieste?

to be smitten before thou hearest the matter, contrary to the lawe? whiche forbyddeth that any manne shoulde be punished, excepte he be lawfully convicted and cast. Than they whiche stoode nerte vnto Paule, sayde vnto him: Doest thou in this wyse reuyle goddes hyghe preeste? To suche extreme tyrannie was than the prieslehoode of the Iewes cumme, that they claymed it as a thyng lawfull for them, agaynst tryght and equitie, to doo euery manne hurte, and yet woulde not they permitte other men freely to speake. Whiche was an euident token, that theyr prieslhode should not longe continue, after that it was cum to extremitie of all mischiefe. Than Paule, perceyuynge that he shoulde nothyng furder his cause vnder suche a iudge, thought that best it was, onely to seeke occasion, howe that assemblye might be dissolued. Wherefore he aunswered: Brethren I was vncertayne, that this man was the hyghe prieste. Els I remembre wel, that it is wrytten in the booke of Exodus: Thou shalte not speake euyl by the Prynce or rewler of the people. After he had with this answer, sumwhat appeased those that warned him therof, he ymagined sum occasion, how he mighte auoyde the tumult & murmuring of the people. For lawful it is to boyde peryll by crafte, whereas appere the no hope of profittyng.

Than sayde Paule: I wyst not brethren, þ he was the hyghe prieste.

The texte. ¶ Whan Paule perceyued that the one part wer Sadducees and the other Pharisees, he cryed out in the councell. Men and brethren, I am a Pharisee the son of a pharisee. Of the hope and resurreccion from death, I am iudged. And whan he had so sayd, ther arose a debate betwene the Pharisees and the Sadducees, and the multitude was deuyded. For the Sadducees say, that there is no resurrection, nether aungel, nor spirit: but the Pharisees graunte both.

Wherfore Paul, considerynge that in the congregacyon there were two sortes of men, the one Sadducees, thother Pharisees, which agreed not one with another, sayde with a loude voyce in audience of the counsell, so that euerye manne myght heare him: Brethren I am a Pharisee, and my parentes wer Pharisees, and I am arayned, for because that I preache, that the dead shall aryse agayne. After he had thus sayde, there arose dyssencyon betwene the Pharisees, and the Sadducees: And the multitude also that was present, seeyng them at variaunce, varyed emonge themselues, and were of sondrye opinions and partes. For the Sadducees, in asmuche as they beleue that the soule dieth with the bodye, doo neyther alowe resurrection, nor suppose that there is any spirite or aungell: The Pharisees on the other part beleue both that resurrection shalbe, & that there be both Angelles and spirites. Wherfore the multitude with great clamour began to make trouble.

For the Sadducees say that there is no resurrecepon, nether angell nor spirite: But þ Pharisees graunt bothe,

The texte. ¶ And there arose a greate cry: and whan the Scribes whiche were of the Pharysees part arose, they stroue sayinge: we fynde no euyll in this man: Though a spirit or an angel hath appered to him, let vs not stryue againste God. And whan ther arose great debate, the captayne (fearing lest Paul should haue ben pluckte a soundre of the) commaunded the souldiers to go downe, and to take him from emonge them and to bryng him into the castle.

In the meane space certayn Scribes of the Pharisees secte, arose, and contended in the fauour of Paul, and sayde: We perceyue nothyng wherin this man hath transgressed. And yf that the holy ghoste or an aungell hathe spoken vnto him, it is not oure parte to contend ne to stryue with god. This they sayde, vpon the occasion that Paule, the day before, had shewed theim, that the lorde had appered vnto him, by a vision in the temple. So muche dooth it auayle in cases already rewled and determined, to be of this secte, or

We fynde no euyl in this mã.

of that

of that. But whā this dyssencion encreased more and more by reason that the Sadduces cryed out so sore agaynst the Pharisies, and the matter seamed like to growe to nothyng els, but to an extreme and a deadly commocion, the marciall fearyng lest that Paule should bee plucked in pyeces emong them, commaunded the souldyers to goo doune, and take Paule from the throng, and to bryng him into the castell agayne.

¶ The night folowing, God stoode by him and sayde: bee of good cheere Paule: for as thou hast testifyed of me in Jerusalem, so must thou beare witnes also at Rome. The texte.

Than was it tyme, that god shoulde sumwhat coumforte hym, that so manfully had wrastled for hym, seyng that these troubles wer so sore, and yet sorer wer at hand. Wherefore the next night againe, ỹ lord stode by him, saying: Be of good courage Paule. These troubles shal not make an end of the, for the time of death is not yet cum: but yet is it to cum, that euen as thou hast valiauntly borne witnesse of me at Jerusalem, so shalt thou witnesse of me at Rome also. Thou hast doon thy parte in this cytie, whiche is the chiefe in all Jewry, it remayneth next that thou doo the same in Roine, whiche is the head citie of all the worlde.

¶ And whan it was daye, certayne of the Jewes gathered them selues together, and made a vowe, saying: that they would nether eate nor drink, till they had killed Paul. They wer moo then fowertye men, whiche had made this conspiracion. And they came to the chiefe priestes & elders, and sayd: we haue bounde ourselues with a vowe, that we will eate nothing, until we haue slayne Paul. Now therfore geue ye knowledge, to the vpper captayne and to the counsell, that he bryng him forth vnto vs to morowe, as though we would know sum thing, more perfectly of him. But we (or euer he cum nere) are ready to kyll him. The texte.

But as soone as it was day, certaine Jewes made a conspiracion, and cursed themselues to the deuyll and to damnacion, yf they dyd eyther eate or drynke, before they had slayne Paule: so greate malyce had they conceyued agaynst hym. And it was no small nounbre, that had made this conspiracie, but they were about fowertie. These persons went to the high priestes and elders, and shewed theim their entente and purpose, saying: We haue moste depely cursed our selues, to be perpetually damned in hel, yf we ether eate or drynke, before we shall haue slayne Paule. Now muste ye lykewyse put vnto your helpyng handes to the fortheraunce of our request, that we may the more easely bryng to passe, that thing, whiche we all are desyrous to dooe. Sende ye worde to the high marciall, both in your names, and also in the name of the whole counseill, that he bryng Paule before you again, pretendyng that ye wyll enquire more diligently of him, forasmuche as yesterdaye ye coulde not, by reason of the commocion. And we shall prouyde, that he shall not cum safely into the castell agayne, as he yesterday dyd, but before he cum to the place, where the counsell shalbe kept, we wyl bee readye to slaye hym.

¶ When Paules sister sonne heard of their laying wayte, he went, and entred into the castel and told Paul. And Paul called one of ỹ vnder captaines vnto him, & said: bryng this young man vnto the high captayne, for he hath a certayn thyng to shewe hym. And he toke hym, & brought hym to the hygh captayne, and sayd: Paule the prysoner called me vnto hym, and prayed me to bryng this young man vnto the, whiche hath a certain matter to shewe the. The highe captain toke him by the hande, and went with him out of the waye, and asked hym, what is it that thou haste to tell me? And he sayde: the Jewes are determined to desire the, that thou wouldest bryng furth Paule to morow into the counsell, as though thei would enquire sumwhat of him more perfectlye. But folow not thou their mindes: for there lye in wayte for him, of them, mo then fowertye The texte.

men, which haue bounde thē selues with a vowe, that they will neither eate nor drink, tyll they haue kylled him: And now are they readye, and loke that thou shouldeste promise. The vpper captaine then let the young man departe, and charged hym, saying: see thou tell it out to no man, that thou hast shewed these thynges to me.

Whiche craftie trayne of so deadly daunger, after that a certayne yong man, neuew vnto Paule by his systers syde, had perceyued, he thought the matter would not be slept, but furthwith entred in to the castell, and vttered vnto Paule, the daungier that was at hande. Whan Paule knewe of this, he called one of the vnder captaynes vnto hym, and sayde: Bryng this yong man vnto the marciall, for a certayne matter he hath so disclose to hym. Than the captayne tooke the young man, as he was desyred to doo, and led hym to the marciall, and sayde: That same felowe Paule, whiche is in holde, desired me to bryng this young man vnto you, and sayde that he had a certayne matter, whiche he desireth to talke with you of. Than the marciall toke the young man by the hande, and went a syde with hym, and asked: What is the matter that thou wouldest speake with me? He answered. The Iewes haue conspired the death of Paule, and haue thus agreed emong themselues, that they wyl entreate you, to bryng Paule agayne before the counsell to morowe: vnder the pretense, that they wyll more dylygentely make enquirie of hym, forasmuche as yesterdaye they coulde not wel saye all that they would haue sayed vnto him. But they entend an other matter. Wherefore ye had nede to take hede, that ye do not vnwares graunt them their desires. For they haue layde their heades together, and do vtterly purpose to destroye Paule, yea there be aboue fowertie, that haue cursed themselues depely, yf they eyther eate or drynke, before they haue slaine hym. And euen now are they readye to commit this mischiefe, and loke but for an answer of you. Whan the marciall had heard this, he let the yonge man departe, chargyng hym, that he shoulde tell no man, that he had vttered this matter vnto the marciall. For he was desirous to saue Paules lyfe, but yet so, that he might auoyde the yll wyll of the Iewes.

The texte. ¶ And he called vnto hym, two pety captaynes, saying: make readye two hundred souldiers to go to Cesarea, and horsemen three score and ten: and speremen two hundred at the thyrd houre of the night. And deliuer them beastes, that they maye set Paule on, and bring him safe vnto Felix, the high deputie: and he wrote a letter after this maner. Claudius Lilias vnto the most mighty ruler Felix, sendeth greetinges. This mā was taken of the Iewes, and should haue ben kylled of thē. Then came I with souldiers, and rescued him, and perceiued that he was a Romayne. And when I would haue knowen the cause, wherfore they accused hym, I brought hym furth before the councell. There perceyued I that he was accused of questions of the lawe. But was not gylty of anye thing worthy of death, or of bondes. And whan it was shewed me how that the Iewes layde wayte there for him, I sent hym streight wayes to the, and gaue commaundemēt to his accusars, that the thynges, which they haue against hym, they should tell before the: fare well.

Wherfore he called two of his petie Captaynes vnto hym, and sayde: Make ye readye of souldiers, two hundred foote men, and three score and ten horsemen, and two hundreth speare men, that maye goe to Cesarea, soone vpon the thirde houre of the night: prouyde also horses, that ye maye carrye Paule safe to the president Felix: The cause of the marcyalles so preste diligence, was not for this onely cause and purpose to saue a mannes lyfe (for he was not a man of any suche conscience) but his desire was to be dispatched of Paule, whome he neyther could defend or maynteyne agaynst the sette malyce of the whole counsell, nor yet durst commytte hym beyng a cytezine

tezin of Rome, vnto their furiouse handes. And therefore commaunded he, that he shoulde be had forth awaye by nighte, with a greate bende of men, fearyng leste that yf he had gon in the daye, or with a small companye, the Jewes would haue taken him awaye in his tourneye, and kylled hym: and than the faulte should haue lyen on hys necke, because it woulde haue been thought, that he had betrayed a cytyzen of Rome. And he sent also a letter vnto Felix, the tenour wherof foloweth. Claudius Lysias vnto the moste worthy president Felix, gretyng. The Jewes had laid handes on this man, & woulde haue slayne him, vnlesse I, vpon knowlege that he was a citizen of Rome, had cummen with a bende of men, and taken hym from them. And forasmuche as I was desirous to knowe the cause wherefore they accused him, I brought him before their owne counsell. Whom I found to be clere without faulte, eyther worthy death, or els wherefore he had deserued to be emprisoned, sauyng that certayne questions of the Jewes lawe were layed to hys charge, but nothyng els. As sone as I was certifyed, that the Jewes had appoynted to lye in wayte for hym, I sent hym forthwith vnto you, admonyshyng the Jewes withall, whyche be hys accusars, that yf they haue any thing to laye to his charge, they shoulde take their tourneye to pleade their matter before you. And thus fare ye well.

Then the souldiers (as it was commaunded them) tooke Paule, and brought hym by nyght to Antipatras. On the morow they left the horsemen to go with him, and returned vnto the castell. Whiche whan they came vnto Cesarea (& deliuered the epistle to the deputie) presented Paule before him. Whan the deputie had read the letters, he asked of what countrey he was. And he vnderstode that he was of Cylicia, I will heare the (sayed he) whan thyne accusars are cum also: and he commaunded hym to be kept in Herodes iudgemente halle. The texte.

Than the souldiers, accordyng as they wer commaunded of the marcial heyng charged with Paul, brought him by night to Antipatras the cyty. The nexte daye forasmuche as Cesarea was not ferre of; and they supposed then, that there was no great daungier to bee feared, the footemen returned to Hierusalem into the castell agayne, and the horsemen went with Paule vnto Cesarea. Whyther after they wer cum, and had deliuered the letter vnto the president, they brought Paule also before hym. And whan the president had perused the letters, he asked Paule of what prouince he was. Whan Paul answered that he was a Cilician borne: I will heare the, (sayed he,) whan thy accusers are presente. And so commaunded that he should be kepte in Herodes iudgement hall. I will heare the (sayed he) whan thyne accusars are cum also.

The xxiiii. Chapiter.

After fyue dayes, Ananias the high priest descended with the elders, & with a certayne oratour named Tertullus, which enformed the deputie against Paule. And whan Paul was called forth, Tertullus began to accuse him, saying. Seyng that we lyue in greate quietnesse by the meanes of the, and that many good thynges are doen vnto this nacion, through thy prouidence, that allowe we euer, & in all places most noble Felix, with all thankes. Notwithstanding, that I be not tedious vnto the, I praye the, that thou wouldest geue ouer thy custome, a fewe wordes. For we haue founde this man a pestilent felow, & a mouer of debate vnto all the Iewes in the whole world, and a mayntayner of sedicion of the secte of the Nazarites, whiche hath also enterpised to pollute the temple. Whom we toke, and would haue iudged him accordynge to the lawe: but the high capitayne Lysias, came vpon vs, & with great violence toke him away out of our handes, commaundyng his accusars to cum vnto the. Of whom thou mayest (yf thou wilt enquire) knowe the certaynte of all these thynges, wherof we accuse him. The Jewes hymselfe affirmed, sayeng that these thynges were euen so. The texte.

Whan

THan within fyue dayes after, Ananias whiche was than the high preest, & certayne other elders, came downe to Cesarea: hauing in their trayne a certaine oratour named Tertullus, whiche should pleade this matter. So earnestlye were they sette to slaye Paule. Whiche men after they had spoken with the presidente, and had required that the prisoner myght be brought foorth, Felix commaunded Paule to bee called forth and to appere. Than Tertullus, beeynge but a slender and a base defendoure or proctoure of an euil cause, begã in this wise to accuse Paul: Where as we may thanke you that all matters haue been quiet and peaceable emonge vs this longe space, and many dyuerse and sondry thynges are right well gouerned in our common weale by youre wysedome, we at all tymes, and in all places knowledge and set foorth this your goodnesse towardes vs, most noble captayne Felix, and nowe therfore do render vnto you moste herty thankes. And this your readynes of right gentle herte towardes oure nacion, putteth vs in great hope and confidence, that ye wyll consider the tranquilitie of our contreye, as concernyng this cause also, whiche we nowe bryng before you. But lest that I should reteyne & kepe you awaye from your sondrye and weighty affayres with ouer long a processe or circumstaunce of wordes, I shal desire you, as youre accustomed gentilnesse is, to heare vs speake our myndes in fewe wordes. We haue perceyued this man to bee a deadly enemy to our countrey, forasmuche as he hath set debate betwene ỹ Iewes, not only those that inhabite Siria, but the others also in all cuntreyes through the world, wheresoeuer is any resorte of Iewes, makynge himselfe the bringer in of a newe secte, whiche is called the Nazarenes. And not contented with thys, he was not afrayed to ryn to Hierusalem, and bryngyng into the temple men that were not circumcysed, sticked not to prophane and suspende oure temple, whome we tooke with the dede doynge, and woulde haue iudged accordyng to oure lawe, but Lisias the high marryall, came with a greate bonde of men, and toke him out of our handes, leauyng the examinacyon of the matter vnto you, and wylled his accusers to ryn before you: so that the marryall himselfe can testify vnto you, that these maners are true whiche we laye to hys charge. In this wyse this slender and lyenge oratour sayed: and the Iewes that wer present at this accusation, affirmed that it was euen so, as Tertullus had sayed.

And whan Paule was called foorth, Tertullus began to accuse him, sayinge.

Not withstandynge, that I be not tedious vnto the, I praye vnto the that thou wouldest heare vs of thy courtesye a fewe woordes.

The texte.

Than after this, Paule, whan the president by his beckenyng, had willed him to make answer for himselfe, began to defende hys owne parte in this wyse: I shall with a greate bele the more quiet mynde answere for myselfe, forasmuche as I knowe that ye haue been of many yeres enbusied emong this people: and that by reason of decisynge matters belongynge to the Iewes, ye are not ignorant of oure lawes. And the later that this matter hath been doen, wherof these men accuse me, so muche the more certainlye

lye maye ye, by enquirye, knowe it, for it is yet but twelue dayes synce that I, accordynge to the custome of the Jewyshe religion, came vp to Hierusalem, there to make my prayers, and to purifye my selfe, after I had taken on me a vow accordynge to the solemne maner and fashion of the Jewes. If ye calle this violatyng or pollutyng of the temple, I knowledge my faulte and offence. Neyther founde they me in the temple dysputyng with any man, neyther makynge the people to flocke together, no nor in the Synagoges, nor yet in any place of the cytie. Neyther can they dewly proue by any reason, suche faultes, as they laye vnto my charge.

The texte.

¶ But this I confesse vnto the, that after the waye (whiche they call hereby) so worshyppe I the God of my fathers, beleuyng all thynges whiche are wrytten in the lawe and the Prophetes, & haue hope towardes God, that the same resurrection of the dead (which they them selues loke for also) shalbe, both of iuste and vniust. And therfore study I to haue alway a cleare conscience towarde God, and towarde man.

Beleuynge all thinges which are wrytten in the lawe and the prophetes.

As for that poynct whiche they laye vnto me, concernyng the sect of the Nazarenes, I wyll not denye that that is true. And yet myne accusers haue nothyng to doo therwith, forsomuche as the Jewes haue not condemned that secte, & agayne I am not the auctour therof. But yf ye bee desirous to heare, what secte I professe, I wyll shewe you. I doo accordyng to the tradicio of the Pharisees, and their sect, worshyp the god, that is commonly worshipped in my coutrey, & am not auctour of any newe religio, but kepe those thinges, that I haue receyued of my forefathers diligently, beleuyng all thynges to be true, that are wrytten in the lawe, and in the prophetes, whiche thynges all for the most parte, in asmuche as god lyke as he promysed, hath now fulfylled, I doo fully beleue that those thynges also will cum to passe, whiche he hath promysed for to cum, that is to say, that the dead shall aryse agayne in time to cum, as well the badde as the good: the good to receyue gloriously lyke euerlastyng, the badde to euerlastyng punishment. These thynges am not I in a wauering beleke of, but so earnestly am I persuaded in them, that forasmuche as I knowe that in tyme to cum, I shall appere before god in the place of iudgement, and shalbe rewarded accordynge to my dedes, I endeuour my self ernestly, so to liue, that I in nothing offende the law of god: but that I may haue a pure and a clere consciente, not onely in the sight of god, whiche examineth mannes herte, but also in the sight of man. And this haue I diligently obserued and folowed, euen vntyl this day. And therefore haue they nothyng whereof to accuse me as touchynge my lyke that is paste, whereby that suche matiers as they laye vnto my charge, maye appere the more probably to be true.

And therefore do I studye to haue alwaye a clere conscience towardes god and towardes men.

¶ But after many yeres, I came and brought almes to my people, and offerynges, in the whiche they found me purified in the temple, neyther with multytude, nor yet with vnquietnesse. Howbeit there were certayne Jewes out of Asia whiche ought to be here present before the, & accuse me, yf they had ought agaynst me: or els let these same here say, yf they haue founde any euyll doyng in me, whyle I stande here in the counsell, excepte it be for this one voyce, that I cryed standyng emong them: of the resurrection from death, am I iudged of you this daye.

The texte.

For whan I had lyued vprightly without faulte many yeares, at the last came I to Hierusalem, there to make delyuery of certayn money whiche I had gathered in Asia, to helpe the poore and nedye folkes in my countrey. If this bee the parte of a malefactour, for to helpe my poore countrey men, bestowyng on them my benefite, I will acknowledge that, that they laye, to

my

my charge. And in the meane tyme, leste that they, whiche sought occaston myght make any trouble or busynesse, I shaued my heade, and so wente into the temple, and was purified with accustomed ceremonyes, doyng nothyng wherby any trouble or businesse mought arise. For I began no new thyng, but the same ceremonies vsed I, that all the whole countrey vseth. But that commotion, that was made, was reysed vp by certayne Iewes of Asia, whom it had ben expediente to haue bene present at the debatynge and tryall herof, forasmuche as they are the woorkers of this matier, and that they shoulde accuse me, yf they had any thyng to laye to my charge. But it is a great suspection, that they haue small confidence in their cause, forasmuche as they absente themselues from this iudgemente, percepynge that the mattier is pleaded before you, whiche are the president here. If I had offended, I myght haue ben conuicted by them, or els quitte by them. Albeit I feare no man, what euer he be that accuseth me. Yea let them themselues whiche are here present speake, seyng that I stāde here before the coūsel, yf they haue sene me do any thyng otherwyse, then is lawful before god, and standyng with the lawe. For it is lawfull where iudgemente is kepte accordyng to the law, both for the plaintie to laye to the charge of the transgressour, and for the defendaunt to be his owne man of lawe, or proctoure. But I knowe they haue nothynge against me, excepte they wyll laye these wordes in my tethe, whiche I with a loud voice spake: that I was a pharisee, and that I was for thys poynete accused, because I preached resurrection of the dead, agayne vnto lyfe: whiche wordes I sayed, forasmuche as standing as I dyd emong theim, and permytted of the marcyall to vtter my mynde, I saw nothyng doen vprightly by lawe, but all to passe vpon playne hatred and malyce. And whan I had so sayed, they contended betwene themselues, vntill that the marciall tooke me out of their handes. I spake nothing but the trueth, and mete it was that the multytude should knowe, wherefore I was endaungered before the counsell: forasmuche as I sawe there was no helpe to be loked for, at the handes of the chief rewlers.

Or els let these same here saye, yf they haue found any euil doynge in me while I stand here in the counsell.

Excepte it be for this one woyce, that I cryed standing emong them, of the resurrection from death am I iudged of you this daye.

The texte. ¶ Whan Felix heard these thynges, he deferred them, for he knewe verey well of that waye, and sayed: whan Lysias the captayne is cum downe, I wyll knowe the vtmoste of your matier. And commaunded an vnder captayne to kepe Paul, & to lette hym haue reste, and that he shoulde forbyd none of his acquayntaunce to ministre vnto hym, or to cum vnto hym.

Whan Felix had heard this, because he was well acquaynted with the secte of the Pharisees, whiche Paule profesled, he mynded to deferre the examinacion of the matier, vntill an other tyme, and sayed: Forasmuche as Lysias knoweth all this whole matier howe it standeth, whan he commeth hither, I will heare you. And than gaue he commaundement vnto his vnder captain, that he should in the meane season kepe him in warde, but yet so, that he might be gentily ordred & that he myght dyuerse tymes be at lyberty, and that hys kamplars mighte freely repayre vnto hym, and bryng hym suche thynges as he lacked.

The texte. ¶ And after certayne dayes, when Felix came with his wyfe Drusilla (whiche was a Iewesse) he called forth Paul, & heard him, of the faith, whiche is towarde Christ. And as he preached of righteousnes, temperaunce, and iudgement to cum, Felix trembled, & answered: Go thy way for this time: whan I haue a conuenient season, I wil sende for the. He hoped also, that money should haue been geue him of Paul, that he might leuse him: wherfore he called him the oftener, and cōmoned with him. But after two yeares,

Festus

Festus Porcius came into Felix rowme. And Felix willing to shew the Iewes a pleasure, left Paul in prison bounde.

And whan a good sorte of dayes wer past, Felix came to Cesarea with his wyfe Drusilla, whiche was a Iewe borne, and than sente he for Paule, beyng desyrous to haue farther knowlege of him, as concernynge the secte that he professed. Than Paule opened vnto him the waye to saluacion by the gospell, whiche thinge he before had not spoken of, and howe that saluacion was not obteyned by obseruinge of Moyses lawe, as the Iewes supposed, but by beleuyng in Iesus Christe, whome beyng so manye hundreth yeres looked for, the Iewes had crucifyed: and that by baptisme, all synnes committed by the whole tyme and course of mannes lyfe before, were at once washed awaye, so, that suche as were regenerate in Christ, shoulde lyue syncerely and holyly, accordynge to the rewle of the gospell, from thence forth, vntyll suche tyme that the same Iesus, whiche hath geuen himselfe for the redemption of man, dyd gloriously returne in syght of all men, with the power of his father, to iudge the quicke and the dead. Whan as Paule had talked on this wise at large of suche matters, as these be, that is to wete of that gracious fauour of god, that man commeth to throughe fayth, of euangelycall iustyce, of temperaunce, and soberneſſe of the spirituall lyfe, and of the latter iudgement, that no man coulde escape, Felix was afrayed, and somuch moued therewith, not that he forthewith dyd acquytte Paule (for he feared the Iewes, whom he knewe dyd deadlye hate hym) but that Paule was for the meane space kept in holde after a gentiler sorte, vntyll that he myghte haue occasion to deliuer him. There was an other matter also, that caused him not streyghte wayes to quytte him, for he trusted that Paule woulde gyue hym summe readye money, that he myghte be delyuered. And for thys cause did he often sende for Paul, and commoned with him, that he might giue him occasion to proffer him money, that he, vpō familier acquaintaunce and gentil entertaynement of the president, myghte put awaye shamefastnesse, whyche he thoughte dyd staye Paule, that he durst not proffer hym money. For the Emperours lawes dooe punisshe the iudge, that suffereth a malefactour to escape by bribery. In the meane tyme, whan Paule contynued two yeres at Cesarea, the Emperour Nero sent a certayn man named Portius Festus to succede Felix in the roume. And than had he a good occasyon to dymisse Paul. But he thought he would not depart from his prouynce with mennes displeasures, and willynge rather to shewe the Iewes a pleasure, then with an vpryghte conscience to delyuer an innocente, he left Paule bounde. So harde a matter is it for the greate men and rewlers of the worlde, to behaue them selues in all matters vprightly.

And as he preached of righteousnes temperaunce, and iudgement to cum: Felix trebled & answered, go thy way for this tyme, whan I shall haue a conuenyent season, I will sende for the.

He hoped also ỳ money should haue been geuē him of Paul, ỳ he myght louse him, wherfore he called him ỳ oftener, and cōmuned wt hym.

¶ The.xxv. Chapiter.

¶ Whan Festus had receyued the office, after three dayes, he ascended from Cesarea vnto Ierusalem. Than enfourmed hym the hyghe Priestes and the chiefe of the Iewes, of Paule. And they besought him, and desyred fauoure agaynste hym, that he woulde sende for hym to Ierusalem: and they layde awayte for hym in the waye, to kyll hym. Festus answered, that Paule shoulde wer kepte at Cesarea, but that he hym selfe woulde shortely departe thyther. Let them therefore (sayde he) whiche emonge you are hable, come downe with vs, and accuse hym, yf there be anye faulte in the man.

The texte.

WIthin three daies after Festus came to his prouince, he went from Cesarea to Ierusalem. But whan the Iewes heard tel, that a new president was cum, their malice was newly kindled agayn. For by and by the high priestes and chief rewlers of the Iewes came vnto him, and desired his fauour, that it mighte please him to sende for Paule to Ierusalem, forasmuche as it was not so commodious to haue the mattier pleaded at Cesarea. For they trusted, that the president (whiche, by reason that he late came in to that prouince, was ignorant of those thynges, that had bene done) woulde soone in this so small a matter, shewe them fauour. But the Iewes were at this poynte, that yf Festus had graunted theym theyr requeste, they woulde haue lyed watche, and haue slayne Paule by the waye. But Festus beyng more indifferent then they woulde he shoulde haue been, made answere: that Paule shoulde remanye in custody at Cesarea, and that he within fewe dayes, woulde repayre thyther, and heare theyr matter. Wherfore, sayde he, yf there be any emong you that be mete men to folowe this matter, let theym go with me downe to Cesarea, there shall he be arrayned before you. And yf this man, that you speake of, be gyltye, they may accuse hym.

And they layed a wayt for hym on the waye to kylle him.

The texte. When he had taried there emonge theym more then ten dayes, he went downe vnto Cesarea, and the next daye sat downe in the iudgement seat, and commaunded Paule to bee brought, whiche whan he was come, the Iewes whiche were come fro[m]e Ierusalem, stode about him, and layd many and grieuous complaintes against Paule, whiche they could not proue, as longe as he answered for hymselfe that he had neyther against the lawe of the Iewes, neyther against the temple, nor yet against Cesar offended any thing at all.

And whan he had continued there emong them more then ten dayes, he went to Cesarea. And the next day he sat in the place of iudgement, and commaunded Paule to be brought before hym. And after that he was broughte forth, the Iewes, whiche came from Ierusalem, stoode rounde aboute him, laying many and sore matters to his charge, but none of them were they hable to proue: for Paule answered for himselfe, and euidently declared, that he had neyther offended the Iewes lawe, forasmuche as he had diligently kept it, neither yet had prophaned or suspended the church, seing that he had purely and peaceably ben conuersaunt therin, nor had offended againste themperoure at any tyme.

The texte. Festus wyllyng to doo the Iewes a pleasure, answered Paule, and sayde: wylte thou go vp to Ierusalem, & there be iudged of the thynges before me? Then sayd Paule I stande at Cesares iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. Yf I haue hurte them, or committed any thyng worthy of death, I refuse not to dye. Yf none of these thynges are, whereof they accuse me, no man maye delyuer me to them, I appeale vnto Cesar. Then spake Festus with deliberacyon, & answered. Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

But whan Festus perceyued on thone part the innocencye of Paul, and on the other the hatred that the Iewes bare agaynste Paule, whyche neuer woulde bee satisfyed, endeuourynge hymselfe so to gratifye the Iewes, that he myghte seme yet to dooe the partie, whiche was accused, no wronge, sayde vnto Paul: wilt thou go to Ierusalem and there be iudged before me? For he supposed that this would please the Iewes well, forasmuche as it was theyr owne requeste before. Than Paule beeyng assured of thintente of the Iewes made aunswere: I se no cause wherefore this matter should be differred vntyll an other tyme, for there is no lette, but that euen here I maye bee eyther

quit,

quit, or caste. I am arayned nowe at the barre before themperours officer, in this citie of Cesarea, and here nedes must I receyue my iudgemente. I haue done the Iewes no hurte or iniurie, as you your self know right wel. But yf that I haue noyed them in any thing, or haue committed any thing wherby I haue deserued deathe, I am well content to dye. But yf al those thynges, whiche these menne haue layed to my charge, be false: it is not the parte of a Iudge contrarye to ryght and iustice, to permitte them to handle me, accordynge as they of conceyued malice and hatred, would desyre to dooe. For the iudge can not for fauoure of any person, condemne a man, that is arrayned, and I appeale to Themperour. Than Festus, after that he had communication with the counsel of the Iewes, made answer vnto Paul: Seing that thou hast appealed to the Emperour, to the Emperour shalte thou goe. For the Iewes wer better content that Paule should be sent to themperour, then that he should be quit: for they trusted that sum thyng would chaunce wherby they at the last myght ryd him out of the waye.

¶ And after a certayne dayes, kinge Agrippa and Bernice came vnto Cesarea to salute Festus. And whan they had bene there a good season, Festus reheatsed Paules cause vnto the kyng, saying: there is a certayne man left in prison of Felix, about whō whan I came to Ierusalem, the hye priestes & elders of the Iewes enformed me, and desired to haue Iudgement against him. To whom I answered: It is not the maner of the Romaynes, for fauour to delyuer any man, that he shoulde perysshe, before that he whiche is accused, haue the accusars before hym, and hade lycence to aunswere for hymselfe, concernynge the crymes layde agaynste hym. Therfore, whan they were come hyther together, without anye delaye, on the morow I so geue iudgement, commaunded the man to be brought furth. Against whom, whan the accusars stode vp, they broughte none accusation of such thinges as I supposed: but had certaine questions against him of their owne superstition and of one Iesus which was dead, whom Paul affirmed to be alyue. And because I doubted of such maner of questions, I asked him, whether he would go to Hierusalem, and there be iudged of these matters. But whan Paule had appealed to be kept vnto the knowledge of Cesar, I commaunded him to be kepte, tyll I myght sende him to Cesar. The texte.

In the meane space within a fewe dayes, kynge Agrippa, whyche hadde succeded Herode his father in the kyngdome, whome the Angell of God had stryken, came to Cesarea wyth hys wyfe Bernice, to salute and to welcome the newe president Festus. And when they had continued there a good sort of dayes, Festus by occasyon, rehersed vnto the kynge, Paules mattier, in this wyse: Felix whiche was my predecessor, hath left here a certayne man in holde, whome the high priestes and chefe rulers of the Iewes complayned on, whan I was at Hierusalem, and desyred me for their sakes to geue sentence agaynst him. Unto whom I made aunswere, that the Romains wer not accustomed to geue sentence of death on anye manne, for fauoure of any person, before ỹ his accusars appered, & gaue sufficiente euidēce against hym, & he hadde libertie taunswere to suche thynges, as shoulde be layed agaynste hym. And so whan his accusers were cum hyther, I without anye delaye, satte the nexte daye in Iudgemente, and wylled the prysoner that was accused, to appeare before me. And whan as hys accusers came foorthe, they layde no suche mattiers to his charge, as I thoughte they woulde haue done. But certayne questions demaunded they of him, concernynge their owne superstition, and layde to hys charge, that he shoulde affyrme one Iesus whyche was dead, to be arysen from deathe to lyfe agayne, and that he also is nowe alyue. But I perceauynge that it was the least parte of myne office, to make enquirie of suche questions, neither wel knowing, what

I myght saye in the matter, asked hym whether that he wer wyllyng to goo to Hierusalem, and there to stande to iudgement, as concernyng those thynges that wer layde vnto him, for asmuche as the priests, Scribes, and Phariseis knew better, howe the matter stoode, then I. But whan as Paule had refused that, and appealed to Cesar, in wil to be arained before him, I commaunded that he in the meane space shoulde be kepte in custodie, vntill suche tyme that I myght haue occasion to send him to Cesar.

The texte. ¶ Agrippa sayde vnto Festus: I woulde also heare the man my selfe. To morow (sayd he) thou shalte heare him. And on the morowe whan Agrippa was come and Bernice, with great pompe, and wer entred into the counsel house, with the captaines and chiefmen of the cytie, at Festus commaundement was Paule brought forth. And Festus sayde: kyng Agrippa, and all ye men whiche are here present with vs, ye see this man, about whom all the multitude of the Iewes haue entreated me, bothe at Ierusalem & also here, crying, that he ought not to lyue any longer. Yet founde I nothyng worthye of death, that he had committed. Nevertheles, seyng that he hath appealed to Cesar, I haue no certayne thing to wryte vnto my lorde. Wherfore, I haue brought hym you and specially vnto the, O kinge Agrippa, that after examinacion had: I myghte haue sumwhat to wryte. For me thynketh it vnreasonable, for to send a prisoner, and not to shewe the causes whiche are layde agaynst him.

Whan Agrippa had heard this, he sayd vnto Festus: I haue of late heard muche speakyng of that same Iesus, and of his disciples, & therefore would I my selfe heare that felowe before he goo to Cesar. Than sayde Festus: To morowe shall you heare him. The nexte daye after that Agrippa and his wyfe Bernice had with muche pompe and a greate trayne, entred with the captaynes and the chiefe of the citie into the common hall, Festus commaunded Paule to be brought before him. Than Festus, lest that he should seme to haue brought furth Paule onely to get fauoure of the kynge, spake in this wyse: kyng Agrippa, and you al that are here present, ye see the man, whome all the Iewes haue complayned on, to me, as well at Hierusalem, as here also in this citie, and haue with great clamoure cryed, that it was pytye of his lyfe. But I haue made enquirie, and can not see that he hathe anye waye deserued death. Albeit forasmuche as he hathe of his owne free wil appealed to the Emperour, I am in full mynde to sende hym thyther. And yet I can not well tell, what I maye certifie vnto his maiestie in wrytyng. Wherfore I haue here brought him furth before you, and especiallye before you king Agrippa, that we maye examine him, and to haue sumwhat to wryte. For me thinketh it standeth with no reason, to sende a prysoner, and not to showe withall, what is layde to his charge.

¶ The. xxvi. Chapiter.

The texte. ¶ Agrippa sayde vnto Paule: thou art permytted to speake for thy selfe. Then Paule stretched forth the hande and aunswered for himselfe. I thinke my selfe happye kynge Agrippa, because I shall this daye aunswere before the, of all the thynges wherof I am accused of the Iewes: namely, because thou arte experte in all customes and questions, which are emong the Iewes. Wherfore I beseche the, to heare me pacientlye.

Then kyng Agrippa turned himselfe to Paule, who stode before him bounde, & said: Thou hast pardon to speake for thy selfe, yf thou haue any thing to say in thyne owne defence. And forth wt Paul holding vp his hād, began to defend himself in this wise: It maketh not a litel matter in my opinio O king Agrippa, before what iudge, a mā ỹ is endicted, pleadeth his cause. For he, whose cōfidēce is wholy in his own innocency, desireth nothing

more,

more, then to haue suche a iudge, that eyther knoweth his cause very wel alredy, or els can soone perceyue it. For if the iudge be ignorannt of the matter, he that pleadeth it, shal in vayne go about to set it foorth in fyne paynted termes. And therfore, although the Iewes haue layed dyuerse trespaces to my charge, yet I thinke my selfe happy for this cause, that I shall thys daye pleade this matter before you, which know ryght well the customes, and order, and also the doubteful questions and poyntes that concerne the lawe of the Iewes. Wherfore I wyll desyre you to heare me paciently.

The texte. ¶ My liuing that I haue led of a child (which was at the fyrst emong mine own nacion at Ierusalem) know al the Iewes, whiche knewe me from the begynnynge, yf they would testifie. For after the most streyght sect of our religion, I liued a Pharise. And now I stand & am iudged for ꝑ hope of ꝑ promise, made of God vnto our fathers, vnto which promise our twelue tribes (instantly seruyng God daye and night) doo hope to cum. For which hopes sake, king Agryppa, I am accused of the Iewes.

Fyrst and formost where as they lay vnto my charge, that I haue trespaced against the lawe, howe false that is, all my whole lyfe, whiche I haue hytherto led, shall declare. For although I was borne at Tarsus, yet haue I euen from my childehode, been brought vp emong the Iewes at Ierusalem, where I diligently applyed the law at the feete of Gamaliell. So that the Iewes knowe well ynough, how sincerly and Godly I dyd lede my lyfe emong my countrey menne, and in the mooste royall cytie, for they knewe me many yeres a go sence, that I was fyrst conuersaunte at Ierusalem, yf they woulde speake, as they knowe it to be true in dede. For I did not onely kepe the Iewes religion diligently, but I profession that sect also, which excelleth the rest, both in obseruing the religion, and also in moste perfecte knowelege of the law: that is to say, the secte of the Phariseis. And it is a thynge doen withoute all chaine, to accuse me that I am not a Iewe, seeyng that I was, and euen yet at thys presente also, am a Pharisee by profession, as who saye, that any man coulde denye him to bee a Iewe, that is borne at Ierusalem. For emong the Iewes, the secte of the Phariseis especially doth beleue, that the bodyes shall aryse agayne, and that euery man shalbe rewarded, accordyng to his lyuing and dedes that he did here in this worlde. Neyther haue I at any tyme, chronken from the Pharisees secte: for euen nowe am I here arrayned, because I beleue that they shalbe in great felicitie, that haue here lyued well, accordyng as god made promise to our forefathers. But yf it be a faulte to looke for that, that God promysed to theym that wourshyp hym not I onely, but many one moo than I, are in the same faulte. For why doo the twelue tribes of our countrey wourship God day and nyght, but onely for because they truste that they shall cum to thys blysse, whiche he hathe promysed? And therefore scarcely is he worthy to be called a Iewe, whyche trusteth not to that, that God hath promysed. And yet O kyng Agrippa, for this cause chiefely that I so beleue, I am nowe endicted here of the Iewes.

The texte. ¶ Why shoulde it be thoughte a thyng incredible vnto you, that GOD shoulde rayse agayne the dead? I also verely thought in my selfe, that I ought to doo many thinges contrary, clene against the name of Iesus of Nazareth: which thyng I also did at Ierusalem. And many of the sayncte did I shut vp in pryson, and had receyued authority of the hye priestes. And whan they were put to death, I gaue sentence. And I punyshed them ofte in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cities. About which thinges as I went to Damasco, with authoritie & licence of the hye Priestes, euen at myddaye:

(O kyng) I sawe in the waye a lyght from heauen aboue the bryghtnes of the Sunne, shyne rounde aboute me, and them which iorneyed with me.

I know many wyl thynke it a thyng impossible, yf a man should affirme that the body, whan it is once dead and putrified, shoulde aryse agayne. But many thynges seme to men impossible, which afterwarde yet they fynd true. If a manne shoulde saye that one manne myght rayse an other from deathe to lyfe, he might iustly seme to speake a thyng impossyble, and that not wyth out a cause. But wherefore should you thynke it impossible, that god, whiche is hable to dooe whatsoeuer shall please hym, shoulde rayse the dead to lyfe agayne? Can not he, whiche gaue euery man lyfe, restore to lyfe whom shall please him? Shall we thynke hym to be a lyar, or breakyng promyse in that, whiche he hath made? Yea I my self haue supposed thinges to be impossible whiche I afterwarde proued true: and thinges to be contrarye to oure lawe, and vngodlye, whyche I tryed afterwarde to bee the principall poyntes of perfecte godlynes and relygion. In so muche, that once I was of the same mynd towarde the disciples of Iesus of Nazareth, that the Iewes are nowe towarde me: for I striued wyth al me power agaynst thaduauncyng of hys name, and thought that I dyd wonderfull godlye, whan that I persecuted those, that profession him, to the vttermoste that I coulde: and so dyd I euen at Ierusalem. For many holy men did I caste into prison, hauing a commission of the hygh Priestes so to doo, and pronounced the sentence of death against them, whan they should suffer. And I punished them not only at Ierusalem, but in all Synagoges where soeuer I coulde heare of them in any assemblye: purposyng earnestlye to bryngе theym by vexacyon, once to suche a poynct, as to make them to speake in despyte of that mooste blessed name, lyke as I myselfe dyd in those dayes. Neyther was I thus contented, but more madly raged agaynst them, in somuche that I rode to forein cyties, and suche as wer farre from Ierusalem, to thentent that I might punyshe suche as professed his name. And vpon a tyme, whan I was mooste sette and bent to this cruell businesse, which I did not yet of malyce, but onelye of zele that I beare to the lawe of my countreye, and in this mynde tooke my iourney towarde Damasco, beyng supported with authoritie of the highe priestes, euen at midde daye, O kyng Agrippa, I sawe a certayne lyght whiche was muche clerer then the bryghtnesse of the sunne, sodainlye to shyne from heuē. And it shyned rounde about me, and those that wer with me.

I also vnrelyt thought in my self, þ I ought to dooe many cōtrary thinges clene against þ name of Iesus of Nazareth.

The texte.

¶ Whan we were al fallen to the yearth, I heard a voyce speakyng vnto me and sayeng in the Hebrew tounge: Saule, Saul, why persecutest thou me? It is hard for the to kicke against the pryckes. And I sayde: who art thou lorde? And he sayde, I am Iesus whom thou persecutest, but aryse and stand vp on thy feete: For I haue appered vnto þ for this purpose, to make the a minyster, and a witnesse of those thynges, whiche thou hast sene, and of those thynges in the which I wil appere vnto the, deliuerynge the from the people, & from the gentyles, vnto whom now I sende the, to open theyr eyes, that they may be turned from darknes to lyght, and frō the power of Satan vnto god, that they may receyue forgeuenes of synnes, & inheritaunce emong them, which are sanctified by fayth that is towarde me.

And whan we all, beyng amased by reason of the bryghtnesse of the light, had fallen downe on the grounde, I hearde a voyce speake vnto me, þ sayde in the hebrue tong: Saule, Saule, why doest thou persecute me? It is harde for the to wynche agaynst the prycke. Than aunswered I: what arte thou lorde? Than spake he agayne, and sayde: I am Iesus of Nazareth, whome

thou

thou persecutest. But aryse, and stande vpon thy feete. Therefore haue I striken the down, beyng a persecutour, that I may set the on thy feete again, a preacher of my name. For I haue now appered vnto the to this ende, ỹ being chosen by me, thou mayest beare witnesse of me, & execute such thinges, as thou hast sene, & others that I hereafter by visiõ, shal shewe vnto the. In al whiche thinges will I bee thy defendour, & deliuer the from the people, & frõ the barbarous nacions of the heathen that be farre of, whither I will nowe sende the in legate, ỹ like as thou art, by deliueraunce of thyne errours made of a blinde man, perfecte in sight: so thou maiest by preaching the true worde of my gospell, open their eyes, that from synne and ignoraunce, whyche they haue been hitherto holden with all, they lykewyse maye bee conuerted to the light of my gospell: and that suche as haue ben heretofore geuen to ydolatrye, and by reason therof haue becum subiectes vnto Sathan, maye be made the seruauntes of god, who is lorde of all thinges: and they that hitherto haue ben defiled with all kynde of fylthynesse, nowe through fayth and credence geuyng to my gospel, may freely obtaine remission of al sinnes: and suche as hytherto haue been called not an electe people, but seperated from god, and deuided from all the coumpany of good men, may nowe haue parte emong them that be sanctified, not by circumcision, or obseruyng of the lawe, but by beleuyng in me, and because they geue credence to my gospell. For there is now none other way remaynyng whereby man maye bee sanctyfyed.

Vnto whome nowe I sende the to open their eyes.

That they maye receyue forgeuenes of sinnes. And inherytaunce emonge them wyche are sanctified by faith that is toward me.

¶ Wherfore (o kynge Agrippa) I was not disobedient vnto the heauenly vision: but shewed first vnto them of Damasco, and at Jerusalem, and thorowe out all the coastes of Jewry, and then to the Gentyls, that they shoulde repente and turne to God, and do suche workes as becum them that repent. For this cause the Jewes caught me in the temple, and went about to kylle me. Seyng therfore that I haue obtayned helpe of god vnto this day, I continewe, witnessyng both to small and to greate, saying none other thinges then those whyche Moyses, & the Prophetes dyd say shoulde cum. That Christ shoulde suffre, and that he should bee the first that should arise from death. And should shewe lyght vnto the people, and to the Gentiles.

The texte.

These thinges, kynge Agrippa, wer not doone eyther in the night tyme, or in any dreame, but whan it was brode daye, many of vs sawe the clernesse of the light, and heard the voyce distinctely speakyng. Wherfore I beyng assured that this was doon of god from heauen, was not disobedient to the heauenly vision, but lettyng passe the businesse that I had than taken in hande, by authoritie of the high priestes, I tooke a cleane contrarye waye, thynkyng it more expedient and necessary, to put in excution that god commaunded me, then that the hygh Priestes had wylled.

For forthwith I preached the gospel at Damasco, and than at Hierusalem, afterwardes throughout all the partes of Jewrye: and to be short, emonge dyuerse nacions of countreyes beeyng farre a sonder, wyllynge them to repent their lyfe past. and that they should turne from dumme Idolles, to the true and lyuynge God: and that after they wer once baptysed, they shoulde worke from thence foorth suche workes, as became suche persones as earnestly hath repented. For this cause the Jewes, whan they sawe me in the temple, tooke me, and would haue slayne me. Neyther haue I hytherto defended me with weapon, and yet by the ayde of God, at whose commaundemente I dooe this that I dooe, I am yet alyue, testifyinge to both greate

Seyng therfore that I haue obtayned helpe of God.

and finalle, those thynges, that I was commaunded to preache to all men without respect of any person, feyning no new doctryne of myne owne head, but preachyng onely those thynges, that Moyses and the Prophetes affirmed shoulde cum to passe. For the Iewes also had wont to dispute in this wyse of Christ by the prophecies of the Prophetes, whether that Messias should cum, as a man subiect to misery and death, or whether he first should begynne to rayse the dead to lyfe, and whyther that he shoulde preache the true light, first to the Israelites, and after to the Gentiles. Whiche thynges euerychone, forasmoche as they wer spoken of before by the Prophetes, and by Moyses himselfe of Messias, I preache, that we must looke for none other Messias, for why? All these thinges are fulfylled in Iesus of Nazareth: & nothing now remayneth, but that al men through penaunce & puritie of lyfe, prepare them selues agaynst his commynge, whan he shall cum to iudge all the whole worlde.

Sayinge none other thinges the those whiche Moyses & the Prophetes did say should cum.

That Christe shoulde suffer, & y he should be the first that shoulde arise. And so shoulde shewe lyght vnto the people, and to the Gentiles.

The texte. ¶ As he thus spake for himselfe: Festus sayed with a loude voyce: Paule, thou art besyde thy selfe. Muche learning doeth make the mad. And Paul sayed: I am not madde (most dere Festus) but speake forth the wordes of trueth and soberneße. For the kynge knoweth of these thynges, before whom also I speake freely: neyther thynke I that any of these thynges are hydden from him. For this thing, was not doen in a corner. Kynge Agrippa, beleuest thou the Prophetes? I wote well that thou beleuest. Agrippa sayed vnto Paul: Sumwhat thou bryngest me in mynde for to beleue, and becum christened. And Paul sayd: I would to God that not onely thou: but al also that heare me to day, wer, not sumwhat onely, but all together, suche as I am, excepte these bandes.

Is he thus spake for hym selfe: Festus sayed with a loud. voyce.

Whan as Paule had spoken this and muche more in his owne defence, Festus, whiche could nothyng skylle of the Iewes religion, esteming al as dotage that he had spoken of his vysion, and of the arysynge agayne of the dead, sayed with a loude voyce: Thou dotest Paul. It is so with the as it often chaunceth to other men. Muche knowledge in learning hath taken thy right mynde clene from the. Paul answered: I dote not moste noble Festus. For dotyng is called, whan a man through erroure of hys mynde, swerueth from reason. But I am sober, and speake as the truthe is, the whiche truthe to knowe, is veraye witte in dede. And that these thynges are so, it is not vnknowen to the kynge, before whom I doe muche the more frankely talke of these matiers, because I suppose, that he is ignoraunte in none of these poynctes, that I haue spoken. For thys thynge was not dooen in a corner, but openlye, and the rumoure of it was sparsed throughoute all Iewrye. Than Paul turned himselfe to Agrippa, and sayed: O kyng Agrippa, beleue ye the Prophetes to bee true? I knowe ye doe beleue them. And he that beleueth them, can not chose, but beleue the gospell, whiche sheweth that it is cum to passe, that the Prophetes sayd should cum. Than Agrippa breakyng his communication, sayed vnto Paul: Thou doest sumwhat perswade me to becum a Christen man. Than sayed Paule: verayly I woulde wisshe of God with all my herte, that ye shoulde beleue, not onelye sumwhat, but throughly: and not your selfe onely, but also that all men, that heare me this day, should be lyke me, this thynge onely excepted, that I woulde not wyshe any of them to bee thus in bandes as I am.

For this thing was not doen in a corner.

The texte. ¶ And whan he had thus spoken, the kyng arose vp, & the deputie, & Bernice, and they that sate w̄ them. And whan they wer gon apart, they talked emong the selues, saying: This man doeth nothing woorthy of death, or of bandes. Then sayd Agrippa vnto Festus. This man might haue been let lense, yf he had not appealled vnto Cesar.

Whan

Whan Paule had this sayed, the kyng, the president, and Bernice, arose, and all the others that sate there by. And whan they had gon a side to cõmen of the matier, they agreed euery man in this opynion, that they sayed that Paul hath committed nothing worthy death, ne yet of enprysonment. Wherfore it had cum to passe, that Paul had been dimissed, had not kyng Agrippa sayed vnto the president Festus, this man myght haue been quitte, yf he had not appealed vnto the Emperour.

¶ The.xxvii.Chapter.

The texte. ¶ Whan it was concluded, that we shoulde sayle into Italy, they delyuered bothe Paule and certayne other prisoners, vnto one named Julius, an vnder captayne of Cesars souldiers. And we entred into a shyppe, of Adramicium, and leused from lande, appoyncted to sayle by the coastes of Asia, one Aristarchus oute of Macedonia, of the countreye of Thessalonica tarying still with vs. And the nexte day we came to Sidon. And Julius courteously entreated Paul, and gaue him liberty, to goe vnto his frendes, and to refreshe himselfe. And whan he had launched from thence, we sayled hard by Cypres, because the wyndes wer contrarye. And whan we had sayled ouer the sea of Cilicia, and Pamphilia, we came to Myra, whiche is in Licia.

AND after that king Agrippa had geuen suche sentence, that euen as Paule had appealed to the emperour, so shoulde he goe into Italy, they deliuered Paule, and with him certaine other prysoners in bandes, vnto the vnder captayne of the emperours soldiers, named Julius. And than entred we into a shippe, whiche came from Hadramicium a citie of Affrike, whiche should set vs vp in Asia the lesse, forasmuche as her iourney laye by the coastes of Asia, at what tyme Aristarchus out of Macedonia, a Thessalonian borne, continued with vs, and woulde nedes beare vs company in our iourney. And so the nexte daye after we had leused from Cesarea, we arryued at Sydon. There the captayne Julius, forasmuche as he entended to handle Paule gentilly, permitted him to goe out of the shyppe, and to goe visite his frendes yf he had any in Sydon, to the ende that he myght the better be refreshed of them. And whan we had leused thence also, we aduentured not into the maigne sea, but tooke the lefte hande, and shored by the sydes of Cypers, for becaule that the wynde was agaynst vs. After we had passed ouer the sea, whiche is ryght agaynste Cilicia and Pamphilia, we came to Myra, whiche standeth on the sea syde in Licia.

The texte. ¶ And there the vnder captain found a ship of Alexandria ready, ꝑ sayled into Italy, & he put vs therin. And whã we had sayled slowely many daies, & scarce wer cum ouer against Gupoõ (becaule the winde wsto de vs) we sayled hard by ꝑ coastes of Cãdi, ouer against Salmon, & with muche worke sayled beyond it, and came vnto a place whiche is called the fayre hauens: nygh whervnto was the citie of Lasea. Whan muche tyme was spente, and whan sayling was ieopardoule, becaule also that they had ouerlong fasted, Paule put them in remembraunce, and sayde vnto them: Syrs I perceyue, that this vyage wyll be with hurte and muche damage, not of the ladyng and shyppe onely, but also of oure lyues. Neuertheles the vndercaptayne beleued the gouernour and the mayster of the shyp, more then those thynges whiche wer spoken of Paul. And becaule the hauen was not commodiouse to wynter in, many toke counsell to depart thence, yf by any meanes they might reche to Phenice, and there to wynter: whiche is an hauen of Candie, and lieth towarde the Southwest and Northwest wynde. Whẽ the Southwynde blewe, they supposyng to obtayne their purpose, leused vnto Asson. And sayled past all Candie.

There met the captayne with an other shippe, whiche had cum from Alexandria, a citie of Egypte, and was readye to sayle into Italye, and shyfted

vs

vs into the same. And after that we had sayled many dayes slowly, & scarcely at the laste were cum righte agaynst Guidus, by reason that the wynde was agaynst vs, we turned to the Ylande Candie, nyghe to a cytie of the same Ylande, which is situate on the very sea banke, and is Called Salmon or (as sum men called it,) Samonium. After we had with muche a dooe passed by Salmon, we came to an other hauen of Candie, that is called faire hauens. This place was not far of from the citie of Lasea. And after that we had spente a long season in this nauigation, or saylyng, Paule perceyuynge that it was daungerous saylyng, not onely for because they coulde not kepe suche course as they would haue kept, by reason of the wynde beyng against them, but also because they had ouer long abstayned from meate, he admonished and warned the mariners in thys wyse: Syrs I perceyue that this sayling wil be daungerous, and full of damage and peryll, not onely of the burden that is in the shyppe and the shyppe it selfe lykewyse, but of oure lyues, wherfore we wer better cease from saylyng forwarde. But the captayne gaue eare to the mayster of the shyp and to the Sterne man, rather then to Pauls sayinges. And forasmuche as there was no conuentent hauen, where they might touche to lye at rode beynge wynter season, manye were of this mynde, that yf they possiblye coulde, they woulde sayle as farre as Phenice, whiche is an hauen of Candie, hangynge into the sea towardes the South-west, and Northwest wynde. In the meane tyme the South wynde blewe, and they trustyng that they might obteine their purpose, and that they might reche to Phenice, they leused from the sea coaste of Asson, that is a cytie of Candie, and shored by the coastes of Candie.

The texte. ¶But not long after, there arose agaynst their purpose, a flaw of wynde, out of the Northeast. And whan the shyp was caught & could not resist the winde, we let her go, and she draue with the wether. But we wer carried into an Yle which is named Clauda, and had muche worke to cum by a bote, whiche they toke vp, and vsed helpe, & made fast the shyp: fearyng, lest they should fal into the Syrtes. And so they let downe a vessel, and wer carryed.

But within a shorte space, there arose a sodeyne and boysterous wynde whiche the shyppe men feare moste of all other wethers, and they call it a whyrle wynde and a pierrie. And the same, because it cummeth betwene the North and the easte, is called the Northeast wynde. After thys wynde had taken the shyppe, and the shippe could not withstande the tempest, we let her go at all aduentures whether soeuer the wyndes and waues would cary vs. And whan we wer at the laste brought into a certayne Ylande whiche is on the south syde of Candie, named Clauda, we had muche worke to get a boate, wherby we mighte succour our selues, if any thynge chaunced otherwyse then well. And whan at the last we had drawen the boate vp into the shippe, they vsed other policies to preserue the ship, for lest that she chaunce to breake by beatyng her selfe on the shalowes and flattes, they gyrded the shyppe about with ropes, they feared leste the wynde shoulde dryue them in to the Syrtes, whiche wer certayn flattes and quicke sandes not farre from them sowthewarde, seeyng that the pierie blewe and droue that waye, and therwith they let downe a certayn vessell to staye the shyppe, that she shoulde not runne so fast forwarde. And by suche meanes, we beyng sumwhat holpen, droue with the wynde, and wer caryed forwarde.

Fearyng leste they shoulde fall into the Syrtes, and so they let downe a vessell, and wer caryed.

The texte. ¶The nexte daye (whan we wer tossed with an exceding tempest) they lyghtened the shyp,

shyp, and the thyrde daye, we cast out with our owne handes the tackelyng of the shyp. When at the last, neyther the Sonne, nor starres, in many dayes appeared, & no small tempest laye vpon vs, al hope that we should escape, was then taken awaye. But after long abstynence, Paule stode furthe in the middes of them, and sayed: Syrs, ye shoulde haue herkened to me, and not haue loosed from Candie, neither to haue brought vnto vs this harme and losse: And now I exhorte you to be of good chere, For there shalbe no losse of any mānes lyfe emong you, saue of the shyppe onely. For there stoode by me this nyght the Aungell of god, whose I am, and whome I serue, sayeng: feare not Paul thou must be brought before Cesar: And loe God hath geuen the al them that saile with the: wherfore Syrs be of good chere, for I beleue God, that it shalbe euen as it was told me, how beit we must be caste into a certayne Yland. The texte.

But the tempeste stylll contynuynge, whan we had ben tossed and water-beaten verye daungerously, the nexte daye they wente to extreme shyftes, for they vnloded the shyppe, and cast all into the sea, for to lyghten and sumwhat to ease the shippe. But whan the tempest stylll continued, the thirde daye we cast away ouer bozde with our owne handes, the tackelynge of the shyp. And forasmuche as neyther the Sunne, ne yet the starres appered for the space of many dayes, but the tempest stylll waxed more and more, euery man was in despayre, and looked for none other but death. And moreouer by reason of this troublous sayling, they had eaten no meate of a longe space. Than Paule standyng in the myddle emonge them, sayed: Syrs ye should before haue folowed my councell, whan I gaue you warnyng, that ye should not leuse from the sea coast of Candie. For yf ye had so doen, ye had escaped this daungier, and also this losse of gooddes. But forasmuch as that now can not be vndoen againe that is past, begynne yet at the last to folow my counsell, and to ware wyse. Be of good chere, for not one of you shall perysshe. The shyppe onely shalbe lost. This is no dreame, that I speake, but the Aungell of god, whome I serue and wurshyppe, stoode by me this night, and sayed: Paule be not afrayed, thou shalt not perysshe here, but thou must firste appeare before Cesar, and not onely thou shalt escape safe, but God hath hearde thy prayers, and geuen vnto the al these, that are in shippe with the: wherefore I say, be of good chere. For I doubt not, but that it shal cum to passe, that God hath promysed by his Aungell. And yf ye wyll knowe, how we shall escape safe with our lyues, I wyll tell you: we shalbe caste vp into a certayne Yland, and there shall we be saued, but not without shypwrecke.

But whan the fowerth nyght was cum, (as we wer sayling in Adria, aboute mydnyght) the shypmen deemed that there appered sum countrey vnto them: and sounded, & found it twenty fadoms. And when they had gon a litell further, they sounded agayne, and founde fyftie fadoms. Then fearyng leste they should haue fallen on sum rocke, they cast fower ankers oute of the sterne, & wished for the day. As the shipmē wer about to flee out of the ship (whan they had let down the boate, into the sea, vnder a colour as though they would haue cast ankers oute of the forshippe) Paule sayd vnto the vnder captayne and to the souldiers: except these abyde in the shyppe ye can not be safe. Then the souldiers cut of the rope of the boate, and let it falle awaye. The texte.

And so whan the fourtenth nyght was cum well on, and we were sayling in the sea, whiche is called Adriaticum, the mariners lookyng furth aboute myddenyght, supposed that they sawe lande. And beeyng mynded to proue, whether that they might safely arryue thyther, they let downe a lyne with a plumet, whiche the shypmen calle in the greeke tounge Polis, because it is caste downe into the water to sounde: and they founde that it was twentye fadoms depe, than sayled we a litell further, and they let downe a-

gayne

agayne the plummet & sounded, and foūde that it was fyftene fadoms. And whan they perceyued, that it wexed shalower and shalower, fearyng lest they shoulde hytte vpon sharpe rockye places, they cast fower ankers oute of the sterne, and wyshed for daye, that they myght certaynly perceyue, what countrey it was, that appered. Than the mariners, hauyng smalle hope to saue the shippe, forasmuche as they perceyued, that they wer not farre from lande, they first thought to saue them selues, and for that cause, they let downe a boate into the sea, feynynge and semblyng they went not about to conueygh them selues awaye, but pretending that they woulde lette downe the ancres out of the foreparte of the shyppe, because the tempest was great. But Paule perceyuyng what they entended, and knowyng that the maryners could not be missed, but must nedes helpe to saue the rest that wer in the shippe, warned the vnder captayne, sayinge: Excepte these men abyde in the shyppe, ye can not be saued. Whā the souldiers heard this worde, they out with their swerdes, and cutte the ropes, that the boate hong by, and let it fall into the sea.

The texte. ¶ And whan the daye began to appere, Paule besought them all to take meate, sayinge: this is the fowertenth day, that ye haue tarryed & continued fastinge, receyuing nothing at all. Wherfore, I praye you to take meate: For this (no doubte) is for your helth: for there shall not an heare fall from the head of any of you. And whan he had thus spoke, he tooke breade & gaue thankes to God in presence of theim all: & whan he had broken it, he began to eate. Than wer they all of good chere, and they also tooke meate. We wer all together in the shyp, two hundred, thre score and syxtene soules. And when they had eaten ynough, they lyghtened the shyp, and caste out the wheate into the sea.

But whan the nyght by lytill and lytill vanyshed away, and day began to breake, Paule exhorted them all to eate sum meate, and sayed: It is now fowertene dayes sence ye eate any thing, and ye are styll fastyng, wherefore I would counsell you to take sum sustenaunce: for it is for your healthy so to doo, leste that whan ye haue escaped this tempest, ye bee in daungier for lacke of foode. For ye must not thynke in your mynde, what should we nede to eate, seeyng that we shal straight wayes dye: For this will I promise you, that not somuche as an heer of any of your heades shall perishe. Whā Paule had thus sayd, he toke breade in his handes, & gaue thankes to god in sight of theim all, and whan he had broken it, after the ensample of Iesus the lorde, than began he to eate. And the others beyng than sumwhat reuyued, and encouraged, partely by Paules exhortacyon, and partely by his ensample, began also to eate. We wer in noumber in the shyp, two hundred, threscore and syxtene. Whā they had take sustenaunce, they eased the shyppe, that she might approche nere vnto ỹ land, & they cast out a great quātitye of wheate, which they had brought out of Egypt towardes Italie. For Egipt had ben of lōg cōtinuaūce, a sure storer & furnysher of Rome, wt wheat & other grain

The texte. ¶ When it was daye, they knewe not the lande, but they spyed a certaine hauen with a banke into the whiche they wer mynded (yf it were possible) to thrust in the shyp. And when they had taken vp the ankers, they cōmitted themselues vnto the sea, and lensed the rudder bondes, and hoysed vp the mayne sayle to the wynde, and drue to the lande. And whan they chaunced on a place, which had the sea on both sydes, they thrust in the shyp. And the fore part stucke faste and moued not, but the hynder parte brake with the violence of waues.

After that it was daye they sawe lande, but they knewe not what countrey it was. But they perceyued, that it had a certayne creeke, by reason that the banke stretched further on bothe sydes, into whiche creeke they purposed, yf they possybly might, to drsyue the shyp. And so they toke vp the ankers, and cōmitted themselues to the sea, and leused with all the toyntes of ỹ sterne and

the rudder, to the intent that they myght vse them also at theyr pleasure and ease, to guyde and to turne the shippe whither they thought best. Then they set vp ꝑ saile, & than they turned also the crosse piece, wheron ꝑ saile hangeth, to the wynde, and hauyng the wynde with them, hastened towarde the shore. But whā they could not get into ꝑ creeke as they had purposed, but by violence of the wyndes were dryuen into a place that hong a great way into the sea, there they pytched in the ship. And the fore parte of the shippe beyng fastened in the grounde, whiche was there shalow, stoode stiffe, and the hynder parte leused asonder by violence of the waues. And than was there none other remedye, but that euerie man shoulde shyfte for himselfe and swymme forth.

¶ And the souldiers counsel was to kyl the prisoners, leste any of thē whan he had swymmed out, shoulde runne awaye. But the vnder captaine wyllinge to saue Paule, kept them frō their purpose, & commaunded that they whiche coulde swymme, shoulde cast thē selues first into ꝑ sea, & scape to lande. And ꝑ other he commaunded to go, some on bordes, & some on broken pieces of the shyp. And so it came to passe, that they escaped all safe to lande. The texte.

Than the souldiers thoughte it best to kyll the prysoners, leste that any of them whan he had swymmed furth to lande, shoulde happen to runne awaye, but the captayne was agaynste this cruell and vnmercyfull counsell beynge desirous to saue Paule, forasmuche as by his meane, they all hadde ben preserued. And leste that anye one shoulde perishe, he commaunded, that suche as coulde swymme well shoulde first leape into the sea and swymme to lande. And they ꝑ could not swymme, shoulde partly take bordes and lye on theym, and partly helpe themselues wꝺ other instrumentes of the ship, & so to escape to lande. By this meane at the laste it came to passe, that euerye one came safe to lande.

¶ The.xxviii. Chapter.

¶ And whan they wer escaped, than they knew, that the yle was called Melite. And the straungiers shewed vs no litell kyndnesse, for they kyndled a fyer, and receyued vs euery one, because of the present rayne, and because of the colde. And whan Paule had gathered a boundell of styckes, & layed theim on the fyer, there came a vyper oute of the heate, and caught him by the hand. When the straungiers sawe the beast hang on hys hande, they sayed emonge them selues: no doubte this man is a murderer. Whome (though he haue escaped the sea) yet vengeaunce suffereth not to lyue. And he shooke of the viper into the fyer, and felt no harme. Howbeit they awaited whan he shoulde haue swolne, or fallē down dead sodaynly. But after they had loked a great while, and sawe no harme cum to him, they chaunged their myndes, and sayd that he was a God. The texte.

And whan Paule had gathered a boundell of styckes, and layed them on the fyer, there cāe a viper out of the heate, and caught him by the hande.

AND whan they wer gotten on lande, they knewe not what Yslande it was, but afterwardes they enquired of the inhabitours, and herd that it was called Melite. The same Melite is situate and lyeth betwene Epitus and Italy, towarde the north part of Sicilie. Than the people therof pitying oure mischaunce, entertayned vs veray gentilly. For they made a great fier for vs, and brought vs al together to it, beyng sore handeled, what wyth weate and what with colde. And whan Paule had gathered a greate boundel of styckes, and had cast theim on the fyer, a viper, whiche before was euen styffe for colde, and laye hydden there, beyng stiered vp with the heate, crepte forte, and stinged the hande of Paul. But the inhabitaūtes of Milete

seyng this venamous beast hangynge by the stynge at the hande of Paule, sayed: vndoubtedly it muste nedes be true that this felowe is sum murderer: whiche though he haue escaped the daungier of the sea being cast vp by tempest, yet the vengeaunce of god suffereth not him to remaine on lyue. But assoone as Paul percepued the viper stynge him, he caste her of into the fyer, & had no hurte at all. But the people that looked on him, supposed it woulde cum to passe that the poyson would get through the vaines, and that his bodye woulde straycht waye burne and swelle, or that he woulde sodaynly fall downe dead, the strength of the poyson percyng fourthwith to the hearte. And whan they had marked a greate while to see what woulde become of Paule, and sawe that he had no hurte by the styngynge of the viper, wyth lyke lyghtnesse they eftsones chaunged their myndes, and sayd that he was a god. For the inhabitours of Melite had not yet heard the fame of Jesus, whiche gaue this to al them that professed his name, that no strength of poyson, wer it neuer so extreme or deadly, myght hurte them.

The texte. ¶ In the same quarters wer landes of the chiefman of the yle (whose name was Publius) whiche receyued vs, & lodged vs thre dayes courteously. And it fortuned that the father of this Publius, laye sycke of a fyuer, and a bloudye flixe. To whom Paul entred in and prayed, and layed his handes on him & healed him. So, whan this was doen, others also whiche had diseases in the yle, came & wer healed: which also did vs great honour. And whan we departed, they laded vs wt suche thinges as wer necessary.

And nere besides the shore where we arryued, lay a lordship belongynge to the chiefman of the yle, named Publius, who receiued vs into his house, and for the space of three dayes, entertayned vs verey gentilly. The same time Publius father was sicke of an agewe, and of a blouddie flixe, so sore, that he kepte his bedde. This Paul hauing in minde the commaundemente of his mayster, came in to the dyseased person, and whan he had made hys prayers to God, he layed hys handes on him, and healed him. Whiche thyng after it was bruted abrod ouer al the land, others likewyse ꝑ wer sicke, came vnto Paul, and wer healed. Wherfore they, as long as we continued there, shewed vs muche gentilnes, and whan we made ready our selues to departe, they brought into our shippe al maner of necessaries.

The texte. ¶ After thre monethes, we departed in a ship of Alexandria, whiche had wintred in the yle, whose badge was Castor & Pollux. And whā we came to Syracusa, we taried there three dayes. And frō thence we fette a coumpace, & came to Rhegium. And one day after, the sowth winde blew, & we came ꝑ next day to Puteoli: where we found brethren, and wer desired to tary with them seuē dayes, & so came we to Rome. And frō thence, whan the brethren heard of vs, they came to mete vs at Appii forum, & at the three tauernes. Whē Paule saw thē, he thanked God, and wered bolde. And whan we came to Rome, the vnder captayne deliuered the prysoners to ꝑ chiefe captayne of the host: but Paule was suffred to dwell by hymselfe with a souldier that kept hym.

And so whan we had continued three monethes in the ylande, we got an other ship of Alexandria, that all the wynter had harboured in Melite. The baner of it had paynted on it, Castor and Pollux, for their badge: whom the Grecians dooe call *Dioscuros*, and suppose that they prosper those that sayle on the sea, whan they appere sitting twinctelye together, the one by the other on the crosse piece, wherunto the sayle is fastened. Whan we had entred in to the shippe, we lefted frome Melite. And after that we arryued at Syracusa, a citie of Sicilie harde vpon the sea, we taryed there three dayes.

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Than leused we from Syracusa, and shoring about by the coastes of Sicilie, we came to Rhegium, a citie in the borders of Italy, situate and lynge within the territory, that belongeth to the Brutians. From thence is but a smalle iourney to Sicilie. For on that syde both Sicilie and Italy sumtyme ioyned together, vntill suche time that the violence of the sea diuided the one countrey from the other, breakynge in betwyxte theym no more but a myle and an halfe, for whiche cause the Grecians called it Rhegium. From thence a daye after, it chaunced vs to haue a good wynde, that is to saye a sowthwynde, and so we sayled to a toune called Puteoli. Where we mette wyth christen men, which desired vs to tary there with them for a certayne space. Wherfore we satisfied their request, and remayned there seuen dayes, and thence we went streight to Rome. And for as muche as the brethren, that wer at Rome, had hearde that we wer commynge thyther (for the name of Paule was very wel knowen emong all the christen men, that wer than at Rome, by reason that he had written afore that tyme, an epistle vnto them) certaine of them came forth of the citie to a place that is there called *Appii forum*, and to a certayne place, called the three tauernes, to meete vs. And whan Paule sawe them, he was muche coumforted, percepuynge that there also were sum, that hertely fauoured the gospell: and geuing god thankes, he tooke a bolde herte with him, and hoped well. And whan we were cum to Rome, the vnder captaine deliuered the others that were in bondes, vnto the chefe captayne of the army there. But Paul had libertie to abide and remayne at his libertie, sauyng onely that he had one souldier to kepe him.

¶ And after three dayes. Paule called the chief of the Iewes together. And whan they wer cum, he sayde vnto thē: Men & brethren, though I haue cōmitted nothing agaynst the people or lawes of ỹ elders: yet was I deliuered prisoner frō Ierusalem, into the hādes of ỹ Romaynes. Which whā they had examined me, would haue let me goo, because there was no cause of death in me. But whā the Iewes spake cōtrary, I was cōstrayned to appeale vnto Cesar: not because I haue ought to accuse my people of. For this cause haue I called for you, euen to see you, & to speake with you: because that for the hope of Israel, I am bounde with this cheyne. The texte.

And for asmuche as he was broughte to Rome in bandes with others, lest any of ỹ Iewes should suppose that he was thus serued for sum trespace, after the thyrde day, he called together al the heades of the Iewes that were abyding at Rome, and spake vnto theym in this wyse. Brethren (sayeth he) wheras I haue commytted nothing agaynst my countreymen, orels agaīst the tradicions of our forefathers, being cast in bandes at Hierusalem, I was deliuered in to the handes of the Romaynes, who brought me in to Cesarea before the president Felix, and afterwardes before Festus. Which after they had examined my matter, woulde haue quit me, for asmuche as, euen as they them selues graunted, they founde nothing in me worthy deathe. But whan the Iewes malitiously renounced and cried againste me, I was compelled to appele to Cesar: not because that I am offended with my countreye men for this matter, or that I intende in lyke maner to accuse them of any thing before Cesar, and so to increase the hatred that he beareth againste them, but to defend myne owne innocencie. For I wyshe well to all men, that with a pure hert worshyp god, according to the lawe of my countrey. And for this cause, beryng such good affection and zele towardes you, and yet by reason of these

handes being in suche case that I might not cum vnto you to visite you, I willed you to be sent for, that with the sight of you and communication with al, I might be sumwhat the more comforted. And why doo the Israelites so earnestly worshippe god, despysyng the Idolles of the Gentiles, but because they trust at the finall resurrection to be rewarded for theyr good dedes? And for this hope, whiche al my coūtreymen, as well as I, are in, am I now thus bounde as ye see in cheynes. And other fault can not they laye vnto my charge.

The texte.

¶ And they sayde vnto hym: we neyther receyued letters out of Jewry pertaynynge vnto the, neyther any of the brethren that came, shewed or spake any harme of the. But we wyl heare of the what thou thynckest. For as concernyng this sect, we know ẏ euery wher it is spokē against. And when they had appoynted him a day, there came many to him in his lodgyng. To whō he expounded & testified the kingdom of god, & preached vnto thē of Jesus: both out of the law of Moises, & out of ẏ prophetes, euē frō morning to night. And sum beleued the thynges whiche were spoken, and sum beleued not.

Unto this the chief of ẏ Jewes answered in this wise: Where as thou purgest thy self vnto vs, as though sum mā had accused ẏ, be ẏ assured ẏ no mā hath so much as written a letter vnto vs frō Jewry, concerning any hurt don of thy parte, neyther hath any man cum frō thence hither & spoken any hurte of the. Yet ar we desirous to heare thy mynd, euē of thin own mouth. For as cōcerning this new sect of Jesus of Nazareth which arose to late agayne, assured we ar ẏ euery mā cōstantly crieth out against it, as a vaine thing. Thou shalt therfore do vs a good pleasure if ẏ enstruct vs certainli what thy mind is therin. Which thing whā Paul had answered he would gladly do, vpon the day appointed, the Jewes resorted vnto him againe in his ynne where he taryed, mo then had cummen vnto hym before, vnto whom he expounded the doctrine of the gospell, wittnessyng that the kyngdome of god was than cum, and that Messias ought no longer to be loked for, forasmuche as Jesus of Nazareth was he: and that he proued by the figures of Moyses lawe, and the forsayinges of the prophetes euydently expressyng, that whatsoeuer was shadowed in the lawe, and spoken of before by Moyses and the prophetes, was playnly and wholy fulfylled in Jesus of Nazareth. Whan Paule had very largely spoken of these matters, from morynyng vntyl euenyng, sum of the Jewes beleued the woordes of Paule, sum beleued not.

The texte.

¶ And whan they agreed not emong them selues, they departed, after that Paule had spoken one woorde: well spake the holy ghost by Esai the prophete vnto oure fathers, saying: Goo vnto this people, and saye: with youre eares shall you heare, and shall not vnderstande: and with your eyes shal ye see, and not perceiue. For the herte of this people is waxed grosse, and with their eares haue they had no lust to heare, and their eyes, haue they closed, lest they shoulde see with their eyes, and heare with their eares, and vnderstande with their hertes, and shoulde be conuerted, and I shoulde heale them. Bee it knowen therfore vnto you, that this saluacion of God is sent to the Gentyles, and they shal heare it. And whan he sayd these woordes, the Jewes departed from him, and had great disputacions emong them selues. And Paule dwelt two yeres full in his lodgyng, and receyued all that came in vnto him. Preaching the kyngdom of God, and teaching those thynges whiche concerne the lorde Jesus with all confidence, no man forbyddyng hym:

And whan they wer at variaunce emong themselues, they began to departe, after Paule had once added vnto hys long sermon, a woorde or two wherin he reproued their hardenesse of beleke, whiche could not fynde in their hertes to beleue so manyfest testimonies of the lawe and prophetes beeyng playnely fulfylled in Jesus. The holy ghost, sayde he, hath well prophecyed of you

ed of you by the prophet Esai, speakyng vnto our forefathers, whose stubberne mysbeleefe you resemble. Go, sayde he vnto this people, and saye vnto them: With eares ye shall heare, and not vnderstande: and with eyes shall ye see, and not perceyue. For the hert of this people is waxed grosse, and they haue had with their eares no luste to heare, and their eyes haue they closed, lest they shoulde see, and here with their eares, and perceyue with their herte, and shoulde be conuerted, that I might heale them. Wherefore be you wel assured, that this health, whiche is offered vnto you of god by Jesus, shall bee caryed vnto the Gentiles, for asmuche as you doo reiecte it. For he reiecteth it, that beleueth it not, neyther is any man apte to receyue this fauoure, that beleueth not the gospell. Unto you first is the gyfte of god declared. For so the lorde commaunded: And ye ought chiefly to haue beleued, whyche professed the law and the prophetes, but ye kepe your eyes closed, and shut vp agaynst all these thynges, youre eares stopped, and a hert hardened, still gaynesaying the euident light of the truth of the gospell. But the Gentiles, whiche neither knowe God, nor haue the lawe or prophetes, shal tourne from their wourshippyng of the idols, and through faythe shall obtayne this fauoure of god, whiche ye refuse, beeing freely proffered vnto you. Whan Paule had spoken these wordes, the Jewes departed from hym, beyng at great disputacion emong themselues. And so continued he by the space of two yeres in the house that he had hyred, tentilly receiuing al men that came to him, whether they wer Jewes, or vncircumcised, preaching vnto them the kyngdom of god, & teaching with all boldenes the doctrine of the gospell, no man forbyddyng or lettyng hym, allegyng prophecies, whiche were manye yeares sence spoken of Jesus: confirmyng his dedes, woordes and promyses therunto.

And whan he had sayed these wordes the Jewes departed from him, and had great disputacions emong them selues.

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